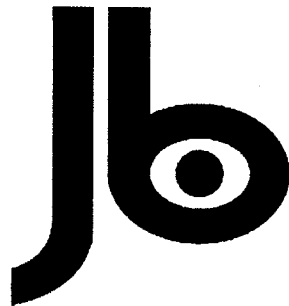


הַגְּדָה
נֶשֶׁל פֶּסַח

The JBI Passover Haggadah

With English Translation

Large Type Edition



JBI: JEWISH BOOKS FOR THE VISUALLY IMPAIRED

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Traditional Passover Haggadah
in Large Print.*

הַגְּדָה שֶׁל פֶּסַח

The Passover Haggadah

With English Translation

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בְּדִיקַת חָמֵץ

On the night preceding Pesah, before searching for hametz:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.

Following the search, we declare:

כָּל חֲמִירָא וְחֲמִיעָה דְאַכָּא בְּרִשׁוּתֵי דְדָלָא חֲמִתָּהּ וְדָלָא
בְּעֵרְתָּהּ וְדָלָא יִדְעָנָא לָהּ לְבָטִיל וְלַהּוּי הֶפְקֵר כְּעִפְרָא דְאַרְעָא.

בְּעוֹר חָמֵץ

After burning the hametz on the morning of Erev Pesah:

כָּל חֲמִירָא וְחֲמִיעָה דְאַכָּא בְּרִשׁוּתֵי דְחֲזוּתָהּ וְדָלָא חֲזוּתָהּ,
דְּחֲמִתָּהּ וְדָלָא חֲמִתָּהּ, דְּבְעֵרְתָּהּ וְדָלָא בְּעֵרְתָּהּ, לְבָטִיל וְלַהּוּי
הֶפְקֵר כְּעִפְרָא דְאַרְעָא.

עֲרוּב תַּבְּשִׁילִין

Recited over food on the eve of a Festival that is followed by a Sabbath:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל מִצְוֹת עֲרוּב.

בְּהַדִּין עֲרוּבָא יְהֵא שָׂרָא לָנָא לְאַפּוּי וְלְבִשׁוּלֵי וְלְאַטְמוּנֵי
וְלְאַדְלוּקֵי שָׂרְנָא וְלְתַקְנָא וְלְמַעְבָּד כָּל צְרֻכָנָא, מִיּוֹמָא טַבָּא
לְשַׁבְּתָא [לָנוּ וּלְכָל יִשְׂרָאֵל הַדְּרִים בְּעִיר הַזֹּאת].

SEARCHING FOR HAMETZ

On the night preceding Pesah, before searching for hametz:

Blessed are you, Lord our God, King of the universe, who has sanctified us with His commandments and commanded us to remove the leaven.

Following the search, we declare:

Any and all leaven in my possession which I did not see and which I did not remove shall be regarded as non-existent and as dust of the earth.

After burning the hametz on the morning of Erev Pesah:

Any and all leaven in my possession which I did not see shall be considered as non-existent and as dust of the earth.

ERUV TAVSHILIN

When a festival is followed by a Sabbath:

Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments and commanded us concerning the *eruv*.

In accordance with this eruv, may we be permitted to bake, cook, keep dishes warm, kindle Sabbath lights, and prepare on the festival whatever we need for the Sabbath, we and all who reside in this city.

הדלקת נרות של יום טוב

*After lighting the candles on the eve of the festival
(words in parentheses are added when it is also
Sabbath eve)*

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִחֲיֵנוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

ברכת הבנים

(Recited only on the Sabbath)

For sons:

יְשִׁמְךָ אֱלֹהִים בְּאִפְרַיִם וּבְמִנַּשֶׁה.

For daughters:

יְשִׁמְךָ אֱלֹהִים בְּשָׂרָה, רַבֵּקָה, רָחֵל וְלֵאָה.

Ending for both:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

LIGHTING THE FESTIVAL LIGHTS

*After lighting the candles on the eve of the festival
(words in parentheses are added when it is also
Sabbath eve)*

Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to light (the Sabbath and) the festival lights.

Blessed are You, Lord our God, King of the Universe who has granted us life, sustained us, and brought us to this season.

PARENTAL BLESSING

(Recited only on the Sabbath)

For sons:

May God make you like Ephraim and like Manasseh.

For daughters:

May God make you like Sarah and Rebekah, Rachel and Leah.

Ending for both:

May the Lord bless you and protect you; may the Lord shine His light upon you and be gracious to you; may the Lord look with favor upon you and grant you peace.

הַקְעָרָה

1. שְׁלֹשֶׁת הַמְצוֹת סִימָנִים לְכַהֵן, לְלוֹי, וּלְיִשְׂרָאֵל.
2. הַזְרוּעַ מְזִכִּיר אֶת קָרְבַּן פֶּסַח.
3. הַבִּיצָה מְזִכִּיר אֶת קָרְבַּן הַחֵג.
4. הַמְרוֹר מְזִכִּיר אֶת הַצֶּעַר בְּמִצְרַיִם.
5. הַחֹרֶסֶת מְזִכֶּרֶת אֶת הַחֹמֶר לְלִבְנִים.
6. הַכֶּרֶס בְּמִי מְלַח מְזִכִּיר אֶת הַדְּמָעוֹת שֶׁל אֲבוֹתֵינוּ בְּעַבְדוּת.

*Place a cup of wine before each person at the table.
Everyone is commanded to drink four cups of wine during
the course of the Seder.*

סֵדֶר לֵיל פֶּסַח

- קִדְשׁ – אֹמְרִים קְדוֹשׁ
 וְרַחֵץ – רוֹחֲצִים אֶת הַיָּדִים וְלֹא אֹמְרִים בְּרָכָה
 כֶּרֶס – אוֹכְלִים כֶּרֶס (יֵרֶק) בְּמִי מְלַח
 יַחֵץ – מְשִׁבִּירִים אֶת הַמַּצָּה הָאֲמֻצָּעִית, וּמְסַתִּירִים חֲצִי לְאַפִּיקוֹמָן
 מְגִיד – מְסַפְּרִים אֶת הַהֲגָדָה
 רַחֲצָה – רוֹחֲצִים אֶת הַיָּדִים וְאוֹמְרִים בְּרָכָה
 מוֹצֵיא-מַצָּה – מְבָרְכִים הַמוֹצֵיא וְעַל אֲכִילַת מַצָּה וְאוֹכְלִים
 מְרוֹר – אוֹכְלִים מְרוֹר בְּחֵרוֹסֶת
 כּוֹרֵךְ – אוֹכְלִים מְרוֹר בֵּין הַמְצוֹת
 שְׁלֵחַן עוֹרֵךְ – סְעוּדַת הַחֵג
 צְפוּן – אוֹכְלִים אֶת הָאֲפִיקוֹמָן
 בְּרֵךְ – בְּרַכַּת הַמְזוּן
 הִלֵּל – שָׁרִים אֶת הַהִלֵּל
 נִרְצָה – מְקַבְּלִים אֶת הַסֵּדֶר

THE SEDER PLATE

1. The three matzot represent Cohen, Levi, and Israel;
2. The roasted bone commemorates the Passover offering;
3. The roasted egg commemorates the festival offering;
4. The bitter herb recalls the suffering in Egypt;
5. The haroset symbolizes the mortar used for bricks.
6. The karpas, the vegetable, dipped in salt water commemorates the tears of our ancestors in slavery.

*Place a cup of wine before each person at the table.
Everyone is commanded to drink four cups of wine during
the course of the Seder.*

THE PASSOVER SEDER

KADESH: Reciting the Kiddush

URHATZ: Washing of the hands

KARPAS: Eating greens dipped in salt water.

YAHATZ: Breaking the middle matzah and keeping half for the afikoman.

MAGGID: Reciting the Haggadah.

RAHTZAH: Washing hands for the meal

MOTZI-MATZAH: Blessing and eating matzah.

MAROR: Eating the bitter herb dipped in haroset.

KOREKH: Eating the maror and matzah sandwich.

SHULHAN OREKH: Serving the festival meal.

TZAFUN: Distributing pieces of the afikoman to all.

BAREKH: Reciting grace after the meal

HALLEL: Singing the Hallel

NIRTZAH: Reciting the concluding prayer

קִדְשׁ

On Friday night, begin here:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
 יוֹם הַשְּׁשַׁי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל
 אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם
 הַשְּׁבִיעִי, מְכֹל-מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים
 אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת
 מְכֹל-מְלֵאכֶתוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת.

On weeknights, begin here:

סִבְרֵי מָרְנָן וְרַבָּנָן וְרַבּוֹתֵי:
 בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:
 בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
 מְכֹל-עָם, וְרוֹמְמָנוּ מְכֹל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וַתִּתֶּן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֹתוֹת לְמִנוּחָה
 וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם הַשְּׁבֹת
 הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ, (בְּאַהֲבָה),
 מִקָּרָא קִדְּשׁ, זִכָּר לִיצִיאַת מִצְרַיִם. כִּי בְנוּ בְּחִרְתָּ וְאוֹתָנוּ
 קִדְּשָׁתָּ מְכֹל-הָעַמִּים. (וְשֹׁבֵת) וּמוֹעֲדֵי קִדְּשָׁךְ (בְּאַהֲבָה
 וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ: בָּרוּךְ אַתָּה יְהוָה,
 מִקָּדֵשׁ (הַשְּׁבֹת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים:

KIDDUSH

On Friday night begin here:

(And it was evening and it was morning—

The sixth day. And the heavens and the earth and all their hosts were completed. And on the seventh day God ended the work which He had been doing. And He rested on the seventh day from all the work that He had done. And God blessed the seventh day and sanctified it, because on it He rested from all His work that He had created.)

On weeknights, begin here:

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Blessed are You, Lord our God, King of the universe, who has chosen and exalted us above all peoples and who has sanctified us by His commandments. You, Lord our God, have graciously given us (Sabbaths for) rest days for gladness and festivals and seasons for joy (this Sabbath day and), this Feast of Unleavened Bread, season of Freedom, a holy convocation in remembrance of the departure from Egypt. For You have chosen and sanctified us above all peoples and in your gracious love, You have granted us Your holy (Sabbath and) festivals for gladness and joy. Blessed are You, O Lord, who sanctifies (the Sabbath,) Israel and the festivals.

On Saturday night add:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי
הָאֵשׁ:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחַל בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ
יוֹם טוֹב הַבְּדִלָּת. וְאֵת—יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֵׂה
קֹדֶשׁ. הַבְּדִלָּת וְקֹדֶשׁ אֶת—עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁתְּךָ.
בָּרוּךְ אַתָּה יְהוָה, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ..)

On the first night of Passover, add:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיִנוּ וְקִיָּמְנוּ
וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

וְרַחֵן

WASHING THE HANDS

כַּרְפָּס

EATING THE GREENS DIPPED IN SALT WATER

Blessing to recite over the greens:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

יֶחֱץ

Break the middle matzah and keep half for the Afikoman

On Saturday night add:

Blessed are You, Lord our God, King of the universe, who creates the light of the fire.

Blessed are You, Lord our God, King of the universe, who has distinguished between holy and not holy, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. You have distinguished between the holiness of the Sabbath and the holiness of the festival, and have sanctified the seventh day above the six days of work; you have distinguished and sanctified your people Israel with your holiness. Blessed are You, O Lord, who has distinguished between holy and not holy.

On the first night of Passover, add:

Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us, and brought us to this season.

WASHING THE HANDS

EATING THE GREENS DIPPED IN SALT WATER

Blessing to recite over the greens:

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

BREAKING THE MIDDLE MATZAH AND RESERVING HALF FOR THE AFIKOMAN

RECITING THE HAGGADAH

The leader raises the matzot and says:

הָאֵל לְחֶמֶת עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל
דְּכָפִין יִיתִי וַיִּכּוֹל, כָּל דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה
הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי
חוּרִין:

Pour the second cup of wine.

The youngest present asks the Four Questions:

מָה נְשִׂיתָנָה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת?
שְׂבֻכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה. הַלֵּילָה הַזֶּה כָּלוּ מִצָּה:
שְׂבֻכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת הַלֵּילָה הַזֶּה מְרוּר:
שְׂבֻכָּל הַלֵּילוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְילוּ פְּעַם אַחַת. הַלֵּילָה הַזֶּה
שְׁתֵּי פְּעָמִים:
שְׂבֻכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה
כָּלָנוּ מְסֻבִּין:

The following reply is recited:

עַבְדִּים הָיִינוּ לְפָרַעַה בְּמִצְרַיִם. וַיּוֹצִיאָנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם,
בְּיַד חֲזָקָה וּבְזִרְעַ נְטוּיָה, וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
אֶת-אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מְשַׁעֲבָדִים
הָיִינוּ לְפָרַעַה בְּמִצְרַיִם. וְאֶפְילוּ כָּלָנוּ חֲכָמִים, כָּלָנוּ גְבוּרִים,
כָּלָנוּ זְקֵנִים, כָּלָנוּ יוֹדְעִים אֶת-הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר
בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה
מְשֻׁבָּח:

RECITING THE HAGGADAH

The leader raises the matzot and says:

This is the bread of our affliction which our fathers ate in the Land of Egypt. Let all who are hungry enter and eat, let all who are needy enter and observe Passover. This year here, next year in the Land of Israel; this year we are servants; next year, may we be free.

Pour the second cup of wine. The youngest present asks the Four Questions:

Why is this night different from all other nights?

1. On all other nights we eat hametz and matzah; on this night, only matzah.
2. On all other nights we eat all kinds of greens; on this night, bitter herbs.
3. On all other nights we do not dip even once; on this night, twice.
4. On all other nights we eat sitting or reclining; on this night we all recline.

The following reply is recited:

We were enslaved by Pharaoh in Egypt, and the Lord our God brought us out from there "with a mighty hand and an outstretched arm." If God had not brought us out of Egypt, our children and our children's children would still be enslaved by Pharaoh in Egypt. Even if we were all wise and knowledgeable, learned and well-versed in the Torah, it would still be incumbent upon us to relate the exodus from Egypt. The more one discusses the exodus from Egypt, the more praise one merits.

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר, וְרַבִּי יְהוֹשֻׁעַ, וְרַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה,
וְרַבִּי עֲקִיבָא, וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסַבִּין בְּבֵנֵי־בְרַק, וְהָיוּ
מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ
תְּלַמֵּי־דֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל
שַׁחֲרִית:

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הֲרִי אֲנִי כֶּכֶן שִׁבְעִים שָׁנָה, וְלֹא
זָכִיתִי, שֶׁתֵּאמַר יְצִיאַת מִצְרַיִם בְּלֵילוֹת. עַד שֶׁדָּרְשָׁה בֶּן זֹזְמָא.
שֶׁנֶּאמַר: לְמַעַן תִּזְכֹּר, אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי
חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיְמִים. כָּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת. וְחֻכְמִים אוֹמְרִים:
יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ לְהַבִּיא לְיָמוֹת הַמְּשִׁיחַ:

בְּרוּךְ הַמָּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
בְּרוּךְ הוּא.

כִּנְגַד אַרְבַּעַה בָּנִים דְּבִרְהַ תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע,
וְאֶחָד תָּם, וְאֶחָד שְׂאִינֵנו יוֹדֵעַ לְשֵׁאוֹל:

חָכָם מָה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֻקִּים וְהַמְּשֻׁפָּטִים, אֲשֶׁר
צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם? וְאֵף אֶתָּה אֶמְר־לוֹ כִּהְלָכוֹת הַפֶּסַח:
אֵין מִפְּטִירֵין אַחַר הַפֶּסַח אֲפִיקוּמָן:

It is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azaryah, Rabbi Akiba and Rabbi Tarfon that they were celebrating the Seder together in Bnei Brak. They spent the entire night discussing the exodus from Egypt until finally their students came and said to them: "Rabbis, it is now time to recite the morning Shema."

Rabbi Elazar ben Azaryah said: I am like one of seventy years and I was never able to prove why the exodus from Egypt should also be mentioned in the evening service, until Ben Zoma explained it at last by quoting: "So that you may remember the day you left the land of Egypt *all* the days of your life." "The days of your life" refers to the days. "All the days of your life" refers also to the nights. The sages declare that "all the days of your life" encompasses both today's world and messianic times.

Blessed is God, blessed be He. Blessed be the One who gave the Torah to His people Israel. Blessed be He.

The Torah speaks about four sons: a wise one, a wicked one, a simple one, and one who cannot even ask a question.

The wise son, what does he say? "What is the meaning of all the testimonies, statutes and judgments that the Lord our God has commanded you?" In response, teach him all the laws concerning Passover, to the very last detail that "no afikoman may be had after the Passover feast."

רָשַׁע מַה הוּא אוֹמֵר? מָה הָעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם וּלְאֵל לֹא לֹא.
 וּלְפִי שֶׁהוֹצִיא אֶת-עַצְמוֹ מִן הַכָּלָל, כָּפַר בְּעֵקֶר. וְאִף אֶתָּה
 הִקְהֵה אֶת-שִׁנְיֹו, וְאָמַר-לוֹ: בְּעִבּוֹר זֶה, עָשָׂה יְהוָה לִי, בְּצֵאתִי
 מִמִּצְרַיִם, לִי וּלְאֵל-לוֹ. אֱלוֹ הָיָה שָׁם, לֹא הָיָה נִגְאָל:

תָּם מַה הוּא אוֹמֵר? מַה זֹאת? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ
 יְהוָה מִמִּצְרַיִם מִבֵּית עֲבָדִים:

וְשִׂאִינוּ יוֹדַע לְשֵׁאוֹל, אֶת פֶּתַח לוֹ. שִׁנְיָמַר: וְהִגִּדְתָּ לְבִנְךָ, בַּיּוֹם
 הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי, בְּצֵאתִי מִמִּצְרַיִם:

יְכוֹל מֵרֵאשׁ חֹדֶשׁ, תִּלְמּוֹד לוֹמַר בַּיּוֹם הַהוּא. אִי בַּיּוֹם הַהוּא.
 יְכוֹל מִבְּעוֹד יוֹם. תִּלְמּוֹד לוֹמַר. בְּעִבּוֹר זֶה. בְּעִבּוֹר זֶה לֹא
 אָמַרְתִּי, אֲלֵא בְּשַׁעַה שִׁישׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ:

The wicked son, what does he say? “What does this service mean to you?” The expression “to you” implies that this service means nothing to him. Because he excludes himself from the community and denies God, “set his teeth on edge,” saying “This is on account of what God did for me when I came out of Egypt.” “*For me,*” not for *him*; had he been there he would not have been redeemed.

The simple son, what does he say? “What does this mean?” Answer him: “With a mighty hand the Lord brought us out of Egypt, from the house of bondage.”

But for the son who cannot even ask a question, you must take the initiative, as it is written: “And you shall tell your son on that day: This is on account of what God did for me when I came out of Egypt.”

One might think that the Haggadah could be recited from the first day of the month of Nisan, but the Torah clearly says “You shall tell your son *on that day*” (that is, the first day of Passover). Again, one might suppose that the phrase *on that day* means that the exodus story should be recited in the daytime, but the Torah says: “*This* is on account of what the Lord did for me,” designating the time when matzah and maror are set before you, that is, on Passover night.

מִתְחִלָּה עֹבְדֵי עֲבוּדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעָשׂוּ קָרְבָּנוּ הַמָּקוֹם
 לְעֲבוּדָתוֹ. שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם. כֹּה אָמַר יְהוָה
 אֱלֹהֵי יִשְׂרָאֵל, בְּעֵבֶר הַנְּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אָבִי
 אֲבָרָהָם וְאָבִי נָחוֹר. וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים: וְאָקַח אֶת-אֲבִיכֶם
 אֶת-אֲבָרָהָם מֵעֵבֶר הַנְּהָר, וְאוֹלַךְ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן.
 וְאַרְבֵּה אֶת-זֶרְעוֹ, וְאָתַן לוֹ אֶת-יִצְחָק: וְאָתַן לְיִצְחָק אֶת-יַעֲקֹב
 וְאֶת-עֵשָׂו. וְאָתַן לְעֵשָׂו אֶת-הַר שֵׁעִיר, לְרֵשֶׁת אוֹתוֹ. וַיַּעֲקֹב
 וּבָנָיו יָרְדוּ מִצְרָיִם:

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא. שֶׁהִקְדֹּשׁ בְּרוּךְ
 הוּא חָשַׁב אֶת-הַקֶּץ, לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאֲבָרָהָם אָבִינוּ
 בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאֲבָרָם יָדַע תִּדַּע, כִּי-יָגֵר
 יִהְיֶה זֶרְעֲךָ, בְּאֶרֶץ לֹא לָהֶם, וְעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת
 שָׁנָה: וְגַם אֶת-הַנּוֹי אֲשֶׁר יַעֲבְדוּ דָן אָנֹכִי. וְאַחֲרֵי כֵן יֵצְאוּ,
 בְּרִכְשׁ גָּדוֹל:

Raise the cup of wine.

וְהִיא שְׁעֵמֻדָּה לְאֲבוֹתֵינוּ וְלָנוּ. שְׁלֵא אָחָד בְּלָבָד, עָמַד עָלֵינוּ
 לְכַלּוֹתָנוּ. אֲלֵא שְׁבָכֵל דּוֹר וְדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתָנוּ.
 וְהִקְדֹּשׁ בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם:

Put down the cup of wine.

In former days, our ancestors worshipped idols, but now God has brought us to His service, as it is written: "And Joshua said to all the people: thus spoke the Lord God of Israel, 'in ages past, your fathers lived on the other side of the river; Terah, the father of Abraham and Nahor, and they worshipped other gods. And then I took your father Abraham from the other side of the river and led him through all the land of Canaan, and multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir as his inheritance, but Jacob and his children went down to Egypt.'"

Blessed be God who keeps His promise to Israel, blessed be He. The Holy One, blessed be He, determined the time for our deliverance in order to do what He had pledged to our father Abraham in the "Covenant between the Portions" as it is written: "He said to Abram, know for certain that your descendants will be strangers in a land not their own, where they will be oppressed and afflicted for four hundred years; and also the people whom they shall serve I will judge. Thereafter they shall come out with great wealth."

Raise the cup of wine

And this same promise has sustained our fathers and us. For not just a single enemy has risen against us; in every generation people oppose us to destroy us, but the Holy One, blessed be He, saves us from their hands

Put down the cup of wine

צֵא וּלְמַד, מַה בְּקִשׁ לִבְּן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ.
שִׁפְרָעָה לֹא גָזַר אֱלֹהֵי הַזְּכוּרִים, וּלְבֶן בְּקִשׁ לַעֲקֹר אֶת־הַכֹּל,
שֶׁנֶּאֱמַר: אֲרָמִי אָבִד אָבִי, וַיֵּרֶד מִצְרַיִמָּה, וַיִּגַּר שָׁם בְּמִתֵּי
מֶעֱט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עֲצוּם וָרַב:

וַיֵּרֶד מִצְרַיִמָּה, אָנוּס עַל פִּי הַדְּבָר. וַיִּגַּר שָׁם. מְלַמֵּד שֶׁלֹּא יֵרֶד
יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם, אֱלֹהֵי לְגוֹר שָׁם, שֶׁנֶּאֱמַר:
וַיֹּאמְרוּ אֶל־פְּרָעָה, לְגוֹר בְּאֶרֶץ כְּנָעַן, כִּי אֵין מְרַעָה לַעֲזֹן
אֲשֶׁר לַעֲבָדֶיךָ, כִּי כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה, יֵשְׁבוּ־נָא
עֲבָדֶיךָ בְּאֶרֶץ גִּשְׁוֹן:

בְּמִתֵּי מֶעֱט. כִּמָּה שֶׁנֶּאֱמַר: בְּשִׁבְעִים נַפְשׁ, יָרְדוּ אֲבֹתֶיךָ
מִצְרַיִמָּה. וְעַתָּה, שְׁמַךְ יְהוָה אֱלֹהֶיךָ, כְּכוֹכְבֵי הַשָּׁמַיִם לְרַב.
וַיְהִי שָׁם לְגוֹי. מְלַמֵּד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם:

גָּדוֹל עֲצוּם, כִּמָּה שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׁרְצוּ, וַיִּרְבוּ
וַיַּעֲצֻמוּ, בְּמֵאֵד מְאֹד, וַתִּמְלֵא הָאֶרֶץ אֹתָם:

וָרַב. כִּמָּה שֶׁנֶּאֱמַר: רַבְּבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךָ, וַתִּרְבֵּי,
וַתִּגְדְּלֵי, וַתִּבְאֵי בְעֵדֵי עֲדִיִּים: שָׂדִים נִכְנוּ, וַיִּשְׁעֲרֶךְ צִמְחָה, וְאֶת
עָרֵם וְעָרְיָה:

Go forth and learn what Laban the Aramean tried to do to our father Jacob. Pharaoh ordered the destruction of newborn males, but Laban wanted to root out all of Israel, as it is written: “The Aramean sought the destruction of my father, but he went down to Egypt and sojourned there with a small number and there he became a nation, great, mighty, and numerous.”

He went down to Egypt, impelled by God’s command.

He sojourned there implies that he did not go to settle in Egypt but only to reside there temporarily, as it is written: “They said to Pharaoh: We have come to reside in this land because there is no pasture for the flocks of your servants, for there is severe famine in the land of Canaan. Now, therefore, let your servants reside in the Land of Goshen.

With a small number, as it is said: “With seventy people your ancestors went down to Egypt. And now the Lord your God has made you numerous as the stars in the sky.”

There he became a people means that they became a distinct people in Egypt.

Great, mighty, as it is said: “The Children of Israel were fruitful and multiplied greatly; they became very strong and the land filled with them.”

And numerous, as it is said: “I made you flourish like a plant of the field; you grew up and became tall and beautiful; your breasts were shaped and your hair grown; but yet you were bare and naked.”

וַיִּרְעוּ אֶת־נֹו הַמִּצְרִים וַיַּעֲנוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה:

וַיִּרְעוּ אֶת־נֹו הַמִּצְרִים. כָּמָה שֶׁנֶּאֱמַר: הָבָה נִתְחַכְמָה לוֹ.
פֶּן־יִרְבֶּה, וְהָיָה כִּי־תִקְרָאנָה מְלַחְמָה, וְנוֹסֵף גַּם הוּא
עַל־שְׂנְאֵינוּ, וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ:

וַיַּעֲנוּנוּ. כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁיִמוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוּ
בְּסִבְלָתָם: וַיִּבֶן עָרֵי מִסְכָּנוֹת לְפַרְעֹה, אֶת־פֶּתֶם וְאֶת־רַעְמִסִּים:
וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כָּמָה שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי
יִשְׂרָאֵל בְּפֶרֶךְ:

וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵי אֲבֹתֵינוּ, וַיִּשְׁמַע יְהוָה אֶת־קִלְנוּ, וַיִּרְא
אֶת־עֲנִינוּ, וְאֶת־עַמְלָנוּ, וְאֶת לַחֲצֵנוּ:

וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵי אֲבֹתֵינוּ, כָּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים
הָרַבִּים הֵהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל
מִן־הָעֲבֹדָה וַיִּזְעֻקוּ. וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:

וַיִּשְׁמַע יְהוָה אֶת־קִלְנוּ. כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים
אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ, אֶת־אֲבֹרָהֶם,
אֶת־יִצְחָק, וְאֶת יַעֲקֹב:

וַיִּרְא אֶת־עֲנִינוּ: זו פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ. כָּמָה שֶׁנֶּאֱמַר: וַיִּרְא
אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל. וַיֵּדַע אֱלֹהִים:

“The Egyptians treated us harshly and afflicted us and they imposed hard labor upon us.

The Egyptians treated us harshly, as it is said: “Let us deal with them cleverly lest they multiply and if war were to happen, they would join with our enemies and fight against us and escape this land.”

And afflicted us, as it is said: “They set over them taskmasters to oppress them with heavy labor, and they built Pithom and Raamses as treasure cities for Pharaoh.”

They imposed upon us hard labor, as it is said: “They imposed backbreaking labor upon the people of Israel.”

“Then we cried to the Lord, God of our fathers. The Lord heard our voice and saw our affliction, our trouble and our oppression.”

Then we cried to the Lord, God of our fathers, as it is said: “In the course of time the king of Egypt died, and the Children of Israel groaned because of their labor and cried for help. The cry of their oppression reached God.”

The Lord heard our voice, as it is said: “God heard their moans and God remembered His covenant with Abraham, with Isaac, and with Jacob.”

And saw our affliction refers to the enforced separation of husband and wife, as it is said: “God saw the people of Israel and God knew their misery.”

וְאֶת־עַמְלָנוּ. אֵלֹוּ הַבְּנִים. כָּמָה שֶׁנֶּאֱמַר: כָּל־הַבֶּן הַיְלֹוֹד הַיְאֹרָה
תִּשְׁלִיכֶהוּ, וְכָל־הַבֵּת תִּחְיוּן:

וְאֶת לַחֲצֵנוּ. זֶה הַדְּחַק. כָּמָה שֶׁנֶּאֱמַר: וְגַם־רָאִיתִי אֶת־הַלְּחָץ,
אֲשֶׁר מְצַרִּים לַחֲצִים אַתֶּם:

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֹרַע נְטוּיָה, וּבְמִרְא גְדוֹל
וּבְאִתּוֹת וּבְמוֹפְתִים:

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם. לֹא עַל־יְדֵי מְלָאךְ, וְלֹא עַל־יְדֵי שָׂרָף.
וְלֹא עַל־יְדֵי שְׁלִיחַ. אֲלֹא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֲצָמוֹ.
שֶׁנֶּאֱמַר: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֹּה, וְהַכִּיתִי כָל־בְּכוֹר
בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים אֲנִי יְהוָה:

וְעַבְרַתִּי בְּאֶרֶץ־מִצְרַיִם בְּלִילָה הַזֹּה, אֲנִי וְלֹא מְלָאךְ. וְהַכִּיתִי
כָּל בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שָׂרָף. וּבְכָל־אֱלֹהֵי מִצְרַיִם
אֶעֱשֶׂה שְׁפָטִים, אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי יְהוָה. אֲנִי הוּא וְלֹא אַחֵר:

בְּיַד חֲזָקָה. זֶה הַדְּבָר. כָּמָה שֶׁנֶּאֱמַר: הִנֵּה יַד־יְהוָה הוֹיָה, בְּמִקְנֶךָ
אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים בַּחֲמֹרִים בַּנְּמָלִים, בַּבָּקָר וּבַצֹּאן, דְּבָר
כָּבֵד מְאֹד:

וּבְזֹרַע נְטוּיָה. זֶה הַתְּרֵב. כָּמָה שֶׁנֶּאֱמַר: וַחֲרַבוּ שְׁלוּפָה בְּיָדוֹ,
נְטוּיָה עַל־יְרוּשָׁלַיִם:

Our trouble refers to the drowning of the male children, as it is said: "Every son that is born shall be thrown into the Nile, but every daughter shall live."

Our oppression means the affliction, as it is said: "I have seen how the Egyptians are afflicting them."

"The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, signs and wonders."

And the Lord brought us out of Egypt not by means of an angel, nor by a seraph, nor by a messenger, but by Himself alone, and His glory, as it is said: "And I will pass through the land of Egypt this night; I will smite all firstborn males in the land of Egypt, man and beast alike; and I will execute judgment on all the gods of Egypt; I am the Lord."

I will pass through the Land of Egypt that night, Myself and not an angel; I will smite all the firstborn in the land of Egypt, myself and not a seraph; I, Myself, and not a messenger will administer justice on all the gods of Egypt; I am the Lord, I and none else.

Strong hand refers to the pestilence upon the cattle, as it is said: "Behold, the *hand* of the Lord will fall with most severe pestilence upon your cattle in the field, upon the horses, donkeys, camels, herds, and flocks."

Outstretched arm refers to the sword, as it is said: "The drawn sword in his hand was *outstretched* over Jerusalem."

וּבְמוֹרָא גָדוֹל, זֶה גְלוּי שְׂכִינָה. כְּמָה שֶׁנֶּאֱמַר: אוּ הַנְּסָה
 אֱלֹהִים, לָבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמִסַּת בְּאִתָּת
 וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיַד חֲזָקָה וּבְזִרְעֵ נְטוּיָה,
 וּבְמוֹרָאִים גְּדֹלִים. כְּכֹל אֲשֶׁר-עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם
 בְּמִצְרַיִם, לְעֵינֶיךָ:

וּבְאִתּוֹת. זֶה הַמַּטָּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטָּה הַזֶּה תִּקַּח
 בְּיָדְךָ. אֲשֶׁר תַּעֲשֶׂה-בּוֹ אֶת-הָאִתָּת:

וּבְמוֹפְתִים. זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים,
 בַּשָּׁמַיִם וּבָאָרֶץ

(Spill three drops of wine)

דָּם. וְאֵשׁ. וְתִימְרוֹת עֶשְׂוֹן:

דָּבָר אַחֵר. בְּיַד חֲזָקָה שְׂתִים. וּבְזִרְעֵ נְטוּיָה שְׂתִים.
 וּבְמוֹרָא גָדוֹל שְׂתִים. וּבְאִתּוֹת שְׂתִים. וּבְמִפְתִּים
 שְׂתִים: אֵלוֹ עֶשְׂרַ מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
 עַל-הַמִּצְרַיִם בְּמִצְרַיִם, וְאֵלוֹ הֵן:

Great awe refers to divine manifestation, as it is said: “Has God ever tried to take to Himself a people from among other peoples by trials, signs, and wonders, by war and a strong hand and *awesome* revelations, just as you saw the Lord your God do for you in Egypt?”

Signs refers to the miracles performed with the rod of Moses, as it is said: “Take this rod in your hand that you may perform the signs with it.”

Wonders refers to the plague of blood, as it is said: “I will show wonders in the heavens and on earth.”

(Spill three drops of wine)

Blood, fire, and pillars of smoke.

Another explanation of the preceding verse is suggested by the rabbis. Each phrase signifies two plagues: *strong hand*, two; *outstretched arm*, two; *great awe*, two; *signs*, two; *wonders*, two.

These are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt. They are:

Spill a drop of wine at the naming of each plague.

1. דָּם.
2. צַפְרֵדֵּעַ.
3. כְּנִים.
4. עָרוֹב.
5. דָּבָר.
6. שְׁחִין.
7. בָּרָד.
8. אַרְבֵּה.
9. חֲשָׁד.
10. מַכַּת בְּכוֹרוֹת:

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סַמָּנִים:

Spill three drops of wine when saying:

דַּצ"ךְ עַד"ש בְּאֵח"ב:

רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר: מִנֵּין אַתָּה אוֹמֵר, שְׁלָקוּ הַמְצָרִים
בְּמְצָרִים עֲשֹׂר מַכּוֹת, וְעַל הַיָּם, לָקוּ חַמְשִׁים מַכּוֹת? בְּמְצָרִים
מָה הוּא אוֹמֵר: וַיֹּאמְרוּ הַחֲרָטָמִים אֶל-פַּרְעֹה, אַצְבַּע אֱלֹהִים
הוּא. וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה,
אֲשֶׁר עָשָׂה יְהוָה בְּמְצָרִים, וַיֵּרְאוּ הָעָם אֶת-יְהוָה. וַיֹּאמְרוּ
בִּיהוָה, וּבַמֶּשֶׁה עַבְדּוֹ. כַּמָּה לָקוּ בְּאַצְבַּע, עֲשֹׂר מַכּוֹת: אָמור
מֵעַתָּה, בְּמְצָרִים לָקוּ עֲשֹׂר מַכּוֹת, וְעַל-הַיָּם, לָקוּ חַמְשִׁים מַכּוֹת:

Spill a drop of wine at the naming of each plague.

1. Blood
2. Frogs
3. Vermin
4. Beasts
5. Pestilence
6. Boils
7. Hail
8. Locusts
9. Darkness
10. Slaying of the Firstborn

Rabbi Judah formed a mnemonic using the first Hebrew letter of each of the plagues:

(Spill three drops of wine when saying)

D'tzakh, Adash, B'ahav

Rabbi Yose of Galilee says: How can you infer that after they suffered ten plagues in Egypt, the Egyptians were smitten with fifty plagues at the Red Sea? About the plagues of Egypt the Torah says that “the magicians said to Pharaoh, this is the *finger* of God.” And at the Red Sea the Torah says: “Israel saw the *powerful hand* with which the Lord acted against the Egyptians and the nation feared the Lord; and they believed in the Lord and in Moses His servant.” Now, if by one finger of God the Egyptians suffered ten plagues in Egypt, then they must have suffered fifty plagues by the *hand* of God at the Red Sea.

רבי אליעזר אומר: מנין שכל-מכה ומכה, שהביא
הקדוש ברוך הוא על המצרים במצרים, היתה של
ארבע מכות? שנאמר: ישלח-בם חרון אפו, עברה וזעם
וצרה. משלחת מלאכי רעים. עברה אחת. וזעם שתיים.
וצרה שלש. משלחת מלאכי רעים ארבע: אמור מעתה,
במצרים לקו ארבעים מכות, ועל הים לקו מאתיים
מכות:

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משלחת מלאכי רעים. חרון אפו אחת. עברה שתיים.
וזעם שלש. וצרה ארבע. משלחת מלאכי רעים חמש:
אמור מעתה, במצרים לקו חמשים מכות, ועל הים לקו
חמשים ומאתים מכות:

דינו

כמה מעלות טובות למקום עלינו!
אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דינו:
אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו:
אלו עשה באלהיהם, ולא הרג את-בכוריהם, דינו:
אלו הרג את-בכוריהם, ולא נתן לנו את-ממונם, דינו:

Rabbi Eliezer says: You can deduce that every plague God inflicted on the Egyptians in Egypt equaled four blows, as it is said: "He sent forth against them His fiery anger: wrath, fury, trouble, a band of messengers of evil." It is understood from this that since each plague was composed of wrath, fury, trouble, and a band of messengers of evil, they must have suffered forty plagues in Egypt, and two hundred at the Red Sea.

Rabbi Akiba says: You can prove that every plague that God inflicted upon the Egyptians in Egypt was equal to five blows, for it is written: "He sent forth against them His fiery anger, wrath, fury, trouble and a band of messengers of evil." Now, since each was composed of fiery anger, wrath, fury, trouble, and a band of messengers of evil, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Red Sea.

DAYYENU

How many benefits God has bestowed upon us!
Had He brought us out of Egypt and not executed judgments on the Egyptians, it would have been enough.

Had He executed judgments on the Egyptians and not executed judgments upon their gods, it would have been enough.

Had He executed judgments upon their gods and not slain their firstborn, it would have been enough.

Had He slain their firstborn and not given us their wealth, it would have been enough.

אלו נתן לנו את־ממונם, ולא קרע לנו את־הים, דינו:
אלו קרע לנו את־הים, ולא העבירנו בתוכו בחרבה
דינו:

אלו העבירנו בתוכו בחרבה, ולא שקע צרינו בתוכו,
דינו:

אלו שקע צרינו בתוכו, ולא ספק צרכנו במדבר
ארבעים שנה, דינו:

אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו
את־המן, דינו:

אלו האכילנו את־המן, ולא נתן לנו את־השבת, דינו:

אלו נתן לנו את־השבת, ולא קרבנו לפני הר סיני, דינו:

אלו קרבנו לפני הר סיני, ולא נתן לנו את־התורה, דינו:

אלו נתן לנו את־התורה, ולא הכניסנו לארץ ישראל,
דינו:

אלו הכניסנו לארץ ישראל, ולא בנה לנו את־בית
הבחירה, דינו:

על אחת כמה וכמה טובה כפולה ומכפלת למקום עלינו:

ועשה בהם שפטים,

ועשה באלהיהם,

ונתן לנו את־ממונם, וקרע לנו את־הים,

והעבירנו בתוכו בחרבה, ושקע צרינו בתוכו,

Had He given us their wealth and not split the sea for us, it would have been enough.

Had He split the sea for us and not enabled us to pass through dry land, it would have been enough.

Had He enabled us to pass through dry land and not engulfed our tormentors in it, it would have been enough.

Had He engulfed our tormentors in it and not sustained us in the desert for forty years, it would have been enough.

Had He sustained us in the desert for forty years and not fed us the manna, it would have been enough.

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

Had He given us the Sabbath and not led us to Mount Sinai, it would have been enough.

Had He led us to Mount Sinai and not given us the Torah, it would have been enough.

Had He given us the Torah and not brought us into the Land of Israel, it would have been enough.

Had He brought us into the Land of Israel and not built us the Temple, it would have been enough.

How great indeed are the bounties, doubled and trebled, that God conferred upon us. He brought us out of Egypt; executed judgment on the Egyptians; executed judgment on their gods; destroyed their firstborn; gave us their property; split the Sea for us; made it possible for us to pass through the sea on dry land; engulfed our tormentors

וּסְפַק צָרְכֵנוּ בַמִּדְבָּר אַרְבָּעִים שָׁנָה, וְהֶאֱכִילָנוּ אֶת־הַמָּן,
 וְנָתַן לָנוּ אֶת־הַשֶּׁבֶת,
 וְנָתַן לָנוּ אֶת־הַתּוֹרָה,
 וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
 וּבָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה, לְכַפֵּר עַל כָּל עֲוֹנוֹנוּ.

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שְׁלֹא אָמַר שְׁלֹשָׁה דְבָרִים
 אֵלּוּ בַפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן:

פֶּסַח מַצָּה וּמָרוֹר:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה
 קָיָם, עַל שׁוּם מָה? עַל שׁוּם שְׁפִסַּח הַקָּדוֹשׁ בְּרוּךְ הוּא, עַל
 בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זָבַח פֶּסַח הוּא
 לַיהוָה, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ
 אֶת־מִצְרַיִם וְאֶת־בְּתֵינֵנוּ הִצִּיל עַל־כָּל־עֲוֹנוֹתֵינוּ. וַיִּקַּד
 הָעָם וַיִּשְׁתַּחֲוּוּ.

The leader of the seder shows the matzah.

מַצָּה זֹאת שֶׁאֵנּוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁלֹא
 הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם
 מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר:
 וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגַת מִצּוֹת, כִּי
 לֹא חָמֵץ: כִּי גָרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהַתְמַהֵמֶה, וְגַם
 יָצְדָה לֹא עָשׂוּ לָהֶם.

in it; sustained us in the desert for forty years; fed us the manna; gave us the Sabbath; brought us to Mount Sinai; gave us the Torah; led us into the Land of Israel; and built the Temple for us, to atone for our sins.

Rabbi Gamliel said: Whoever does not discuss these three things on Passover has not fulfilled his duty, and they are:

Pesah, Matzah, and Maror

Why did our forefathers eat the Passover lamb at the time of the Temple? Because the Holy One blessed be He passed over the houses of our forefathers in Egypt, as it is said: "You will say that it is the Passover sacrifice to God, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and spared our houses. And the nation bowed and worshiped."

The leader of the seder shows the matzah.

For what reason do we eat this matzah? Because the supreme King of kings, the Holy One blessed be He, revealed Himself to our ancestors and liberated them even before their dough had time to rise, as it is said: "They baked cakes of dough which had not risen which they brought out of Egypt; for they were chased out of Egypt and could not tarry and they had not prepared food for their journey."

The leader of the seder indicates the maror.

מְרוֹר זֶה שְׁאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁמֵרוֹ
הַמְצָרִים אֶת־חַיֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרָרוּ
אֶת־חַיֵיהֶם בְּעִבְדָה קָשָׁה, בְּחֶמֶר וּבְלִבְנִים, וּבְכָל־עֲבָדָה
בְּשָׂדֵה: אֵת כָּל־עֲבָדְתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ.

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עֲצָמוֹ, כְּאִלּוּ הוּא
יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִנֵּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר:
בְּעִבוֹר זֶה עָשָׂה יְהוָה לִי, בְּיֵצֵאתִי מִמִּצְרַיִם. לֹא
אֶת־אֲבוֹתֵינוּ בְּלִבָּד, גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֵלֹא אַף
אוֹתָנוּ גָּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן
הִבִּיא אֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

Raise the cup of wine.

לְפִיכֶן אֲנַחֲנוּ חַיֵּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לְעֵלָה וּלְקַלֵּם, לְמִי שֶׁעָשָׂה
לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת
לְחֵרוֹת, מִיַּגוֹן לְשִׁמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר
גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה.
הַלְלוּיָהּ:

Put the wine cup down.

The leader of the seder indicates the maror.

For what reason do we eat this bitter herb? Because the Egyptians embittered the lives of our forefathers in Egypt, as it is said: "They made life bitter for them with harsh toil, with mortar and bricks, and with all manner of work in the fields. All labor was imposed upon them harshly.

In each and every generation it is every individual's duty to see himself as if he personally came out of Egypt, as it is said: "You shall tell your son on that day: this is in recognition of what the Lord did for *me* when I came out of Egypt." Not our forefathers alone did the Holy One blessed be He redeem from slavery. Along with them He redeemed us too, as it is said: "He brought us out from that place in order to lead us to and give us the land which He had pledged to our forefathers.

Raise the cup of wine.

Therefore let us thank, praise, laud, glorify, exalt, honor, bless, extol and adore Him who performed these miracles for our forefathers and for us, delivering us from slavery into freedom, from sorrow to joy, from grief to celebration, from darkness to great light, from bondage to redemption. Therefore let us sing a new song before Him! Halleluyah!

Put the wine cup down.

תְּהִלִּים קיג

הִלְלוּ־יְהוָה. הִלְלוּ עַבְדֵי יְהוָה. הִלְלוּ אֶת־שֵׁם יְהוָה. יְהִי שֵׁם
 יְהוָה מְבֹרָךְ מִעַתָּה וְעַד עוֹלָם: מִמְּזֶרֶח שֶׁמֶשׁ עַד
 מְבֹאֵאוֹ. מִהַלֵּל שֵׁם יְהוָה. רָם עַל־כָּל־גּוֹיִם יְהוָה. עַל
 הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִי־הוּא אֱלֹהֵינוּ. הַמַּגְבִּיהִי לְשָׁבֶת:
 הַמְשַׁפִּילִי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקַיֵּמִי מִעֶפְרָדָּל.
 מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים. עִם נְדִיבֵי
 עַמּוֹ: מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אִם הַבָּנִים שְׂמֵחָה. הִלְלוּ־יְהוָה:

תְּהִלִּים קיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיַּת יַעֲקֹב מֵעַם לֵעֹז: הִיְתָה
 יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְשָׁלוֹתָיו: הַיָּם רָאָה וַיָּנֶם, הַיַּרְדֵּן
 יִסַּב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים. גְּבָעוֹת
 כְּבָנִי־צֹאן: מֵה־לֶּךְ הַיָּם כִּי תָנוּם. הַיַּרְדֵּן תִּסַּב לְאַחֹר:
 הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבָנִי־צֹאן: מִלְּפָנֵי אֲדוֹן
 חוֹלֵי אָרֶץ. מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוּר אֲנָם־מַיִם.
 חֲלַמֵּשׁ לְמַעֲיָנוֹ־מַיִם.

Psalm 113

Hallelujah. O servants of the Lord, give praise; praise the name of the Lord. Let the name of the Lord be blessed now and forever. From east to west the name of the Lord is praised. The Lord is exalted above all nations; His glory is above the heavens. Who is like the Lord our God, who, enthroned on high, sees what is below, in heaven and on earth? He raises the poor from dust, lifts up the needy from the refuse heap to set them with the great, with the great men of His people. He sets the childless woman among her household as a happy mother of children. Hallelujah.

Psalm 114

When Israel went forth from Egypt, the house of Jacob from a people of strange speech, Judah became His holy one, Israel, His dominion. The sea saw them and fled, Jordan ran backward, mountains skipped like rams, hills like sheep. What alarmed you, O sea, that you fled, Jordan, that you ran backward, mountains, that you skipped like rams, hills, like sheep? Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool of water, the flinty rock into a fountain.

Raise the cup of wine.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל
 אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ לְלֵילָה הַזֶּה, לֶאֱכֹל־בוּ
 מִצֶּה וּמָרוֹר. כֵּן, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַגִּיעֵנוּ
 לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים, הַבָּאִים לְקִרְאתָנוּ לְשָׁלוֹם.
 שְׂמֵחִים בְּבִנְיַן עִירָךְ, וְשָׂשִׁים בְּעִבּוּדְתֶךָ, וְנֹאכֵל שֵׁם מִן
 הַזִּבְחִים וּמִן הַפְּסָחִים (בְּמוֹצְאֵי שַׁבַּת אוֹמְרִים מִן
 הַפְּסָחִים וּמִן הַזִּבְחִים), אֲשֶׁר יַגִּיעַ דָּמָם, עַל קִיר מִזְבִּיחֶךָ
 לְרִצּוֹן, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלְתָּנוּ, וְעַל פְּדוּת
 נַפְשֵׁנוּ: בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יִשְׂרָאֵל:

Make the blessing over the second cup of wine.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

רְחֻצָּה

WASHING THE HANDS FOR THE MEAL

To be recited after the hands are washed:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Raise the cup of wine

Blessed are you, Lord our God, King of the universe, who has redeemed us and our forefathers from Egypt and who has brought us to this night in which we eat matzah and maror. Lord our God, God of our forefathers, sustain us that we may partake of other feasts and festivals that are peacefully approaching us, rejoicing in the building of Your city, happy in Your service. And there may we eat of the offerings and paschal lambs which will be acceptably spread on Your altar, and we shall sing a new song for our liberation and for our soul's deliverance. Blessed are You, Lord, who has redeemed Israel.

Make the blessing over the second cup of wine.

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

WASHING THE HANDS FOR THE MEAL*To be recited after the hands are washed:*

Blessed are You, Lord our God, King of the universe, Who has sanctified us with His commandments and commanded us concerning the washing of the hands.

מוציא - מצה

RECITING HAMOTZI AND THE BLESSING OVER
MATZAH

ברוך אתה יהוה, אלהינו מלך העולם, המוציא לחם מן
הארץ:

ברוך אתה יהוה, אלהינו מלך העולם, אשר קדשנו
במצותיו וצונו על אכילת מצה:

מרור

THE BITTER HERBS ARE DIPPED IN HAROSET

ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו
במצותיו וצונו על אכילת מרור:

THE MAROR AND MATZAH SANDWICH כורף

זכר למקדש בהלל: בין עשה הלל בזמן שבית המקדש
היה קיים. היה כורף פסח מצה ומרור ואוכל בחד. לקיים
מה שנאמר: על-מצות ומרורים יאכלהו:

THE PESAH MEAL

שלחן עורף

צפון

After the meal, distribute the afikoman to all.

RECITING HAMOTZI AND THE BLESSING OVER MATZAH

Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth.

Blessed are You, Lord our God, King of the universe, who sanctified us with His commandments and commanded us concerning the eating of matzah.

THE BITTER HERBS ARE DIPPED IN HAROSET

Over the maror: Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of bitter herbs.

THE MAROR AND MATZAH SANDWICH

Insert the maror between two pieces of matzah and recite: In memory of the Temple, we do as Hillel did when the Temple was standing: he combined matzah and maror, eating them together, to fulfill what is written in the Torah, "They shall eat it with unleavened bread and bitter herbs."

THE PESAH MEAL

TSAFOON

After the meal, distribute the afikoman to all.

בָּרֵךְ

תְּהִלִּים קְכוּ

שִׁיר הַמַּעֲלוֹת בְּשׁוֹב יְהוּה אֶת שְׂיבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים: אָז
 יִמְלֵא שְׁחֹק פִּינוּ וְלִשְׁוֹנָנוּ רָנָה אָז יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְהוּה
 לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְהוּה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:
 שׁוֹבָה יְהוּה אֶת שְׁבִיתָנוּ כְּאֲפִיקִים בְּנֶגֶב: הַזְרַעִים בְּדַמְעָה
 בְּרָנָה יִקְצְרוּ: הַלֹּךְ יֵלֵךְ וּבָכָה נִשְׂא מִשָּׁךְ הַזֶּרַע בֹּא יְבֹא בְּרָנָה
 נִשְׂא אֶלְמַתִּיו:

When three or more men participate in a meal the following is used as a formal introduction to grace after meals. When a minyan is present, the words in parentheses are included.

Leader:

רְבוֹתֵי נְבָרֵךְ!

Company, then leader:

יְהִי שֵׁם יְהוּה מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם.

Leader:

יְהִי שֵׁם יְהוּה מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת מְרַנֵּן וּרְבָנֵן
 וּרְבוֹתֵי, נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשָּׁלוֹ.

Company, then leader:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשָּׁלוֹ וּבְטוֹבוֹ הָיִינוּ.

All:

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

GRACE AFTER THE MEAL

Psalm 126

A song of ascents. When the Lord restores the fortunes of Zion – we see it as a dream – our mouths shall be filled with laughter, our tongues, with songs of joy. Then shall they say among the nations, “The Lord has done great things for them!” The Lord will do great things for us and we shall rejoice. Restore our fortunes, O Lord, like watercourses in the Negeb. They who sow in tears shall reap with songs of joy. Though he goes along weeping, carrying the seed-bag, he shall come back with songs of joy, carrying his sheaves.

When three or more men participate in a meal, the following is used as a formal introduction to grace after meals. When a minyan is present, the words in parentheses are included.

Leader: Gentlemen, let us bless.

Company, then Leader:

Blessed be the name of God from this time and forever.

Leader: With consent of the distinguished company, let us now bless God whose food we have eaten.

Company, then Leader:

Blessed be God whose food we have eaten and through whose goodness we live.

All:

Blessed be He and blessed be His name.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַיּוֹן אֶת הָעוֹלָם
 כָּלֹּ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל
 בָּשָׂר כִּי לְעוֹלָם חֶסֶדֹו. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ,
 וְאֵל יַחֲסֹר לָנוּ מְזוֹן לְעוֹלָם וָעֶד. בְּעֶבֹר שְׁמוֹ הַגָּדוֹל, כִּי
 הוּא אֵל זֶן וּמְפָרְנִים לְכָל וּמְטִיב לְכָל, וּמְכִין מְזוֹן לְכָל
 בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְהוָה, הַיּוֹן אֶת הַכֹּל:

נוֹדָה לְךָ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ, אֶרֶץ
 חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ
 מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ
 שֶׁחַתַּמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ
 שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת
 מְזוֹן שֶׁאַתָּה זֶן וּמְפָרְנִים אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת
 וּבְכָל שָׁעָה:

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ, וּמְבָרְכִים
 אוֹתְךָ, יְתַבְרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
 כְּכַתוּב, וְאֲכַלְתָּ וְשִׂבַּעְתָּ, וּבִרְכַתְּ אֶת יְהוָה אֱלֹהֶיךָ עַל
 הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לְךָ. בְּרוּךְ אַתָּה יְהוָה, עַל הָאָרֶץ
 וְעַל הַמְּזוֹן:

Blessed are you, Lord our God, King of the universe, who feeds the whole world with His goodness, kindness and mercy. He provides sustenance for every creature, for His mercy endures forever. Through His great goodness we have never lacked food; and may we never lack sustenance, for His great name's sake, for He is God who feeds and sustains all, does good to all, and provides food for every creature which He has created. Blessed are you, O Lord, who sustains all.

We thank You, Lord our God, for having given a pleasant, good and spacious land to our forefathers as an inheritance; for having brought us, Lord our God, from the land of Egypt and redeemed us from the house of bondage; for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, grace and mercy You have bestowed on us; and for the food which You provide us continuously, every day at every time and at every hour.

For all these things Lord our God, we thank You and bless You; blessed be Your name forever by all living creatures forever, as it is written: "When you have eaten and are sated, you shall bless the Lord your God for the good land He has given you." Blessed are You, O Lord, for the land and for the sustenance.

רַחֵם נָא יְהוָה אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ,
 וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ,
 וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אֱלֹהֵינוּ,
 אָבִינוּ, רַעֲנוּ, זִוְנֵנוּ, פָּרְנֵסֵנוּ, וְכַלְכְּלֵנוּ, וְהַרְוִיחֵנוּ, וְהַרְוֵחַ
 לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מְכַל צָרוֹתֵינוּ, וְנָא, אֵל תִּצְרִיכֵנוּ
 יְהוָה אֱלֹהֵינוּ, לֹא לִיְדֵי מִתְנַת בְּשָׂר וָדָם, וְלֹא לִיְדֵי
 הַלְוָאָתָם. כִּי אִם לְיָדְךָ הַמְּלֵאָה, הַפְּתוּחָה, הַקְּדוּשָׁה
 וְהַרְחָבָה, שְׁלֹא יִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

(לְשַׁבָּת:)

On Sabbath add:

רַצָּה וְהִחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשַּׁבָּעִי
 הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא
 לְפָנֶיךָ, לְשַׁבָּת בּוֹ וְלִנְוַח בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ
 וּבְרְצוֹנְךָ הִנִּיחַ לָנוּ יְהוָה אֱלֹהֵינוּ, שְׁלֹא תִהְיֶה צָרָה וְיָגוֹן
 וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יְהוָה אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן
 עִירְךָ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ, כִּי אַתָּה הוּא בֹּעַל
 הַיְשׁוּעוֹת וּבֹעַל הַנְּחָמוֹת:

Have mercy, Lord our God, on Your people Israel, on Your city Jerusalem, on Zion the seat of Your majesty, on the royal house of David Your anointed one, and on the great and holy Temple which is called by Your name. God our Father who tends and nourishes us; sustain and keep us, and grant us deliverance. Lord our God, deliver us speedily from all our troubles. Lord our God, make us not depend on the gifts and loans of human beings but rather on Your full, open, holy and generous hand, that we may never be shamed or disgraced.

On Sabbath add:

(May it please You, Lord, our God, to make us happy through your commandments and through the commandment concerning the seventh day, this great and holy Sabbath. For this day is great and holy to You; to abstain from work and rest with love according to Your will. And through Your will, Lord our God, grant us rest so that there be no sorrow and grief on our day of rest. Let us see, Lord our God, the consolation of Zion Your city and the building of Jerusalem Your holy city, for You are Master of all salvation and Master of consolation.)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה,
 וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכוֹרֹנָנוּ וּפְקֻדֹנָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
 וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ,
 וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה לְחַן
 וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.
 זְכֵרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדְנוּ בּוֹ לְבִרְכָה.
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּם וְחַיִּנּוּ,
 וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן
 וְרַחוּם אַתָּה:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה
 יְהוָה, בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ,
 מְלַכְנוּ, אֲדִירָנוּ בּוֹרְאָנוּ, גּוֹאֲלָנוּ, יוֹצֵרָנוּ, קְדוֹשָׁנוּ קְדוֹשׁ
 יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב, וְהַמְּטִיב לְכָל,
 שֶׁבְּכָל יוֹם וְיוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יִטֵּיב לָנוּ.
 הוּא גְּמָלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד לְחַן וּלְחַסֵּד
 וּלְרַחֲמִים וּלְרוּחַ הַצְּלָה וְהַצְּלָחָה בְּרַכָּה וְיִשׁוּעָה, נְחֻמָּה,
 פְּרִנְסָה וְכִלְכֻלָּה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל טוֹב, וּמְכַל
 טוֹב לְעוֹלָם אֵל יְחַסְּרָנוּ:

Our God and God of our fathers, may there rise, come, reach, be seen and accepted and heard and visited remembrance of us and remembrance of our fathers, remembrance of Messiah the son of David Your servant, remembrance of Jerusalem Your holy city, and remembrance of all Your people the house of Israel, for deliverance and happiness, for grace, kindness and mercy, for life and for peace before You on this day of the Feast of Unleavened Bread.

Remember us in this season, Lord our God, for good; be mindful of us for blessing and save us unto life. With a promise of salvation and mercy, pity us and show us grace; be merciful to us and save us, for we look toward You, our God, You who are gracious and merciful.

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, O Lord, who builds Jerusalem in His mercy. Amen.

Blessed are You, Lord our God, King of the universe. O God, You are our Father, our King, our Glorious One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the good King who is good and does good to all; for each day He did, does, and will do good for us. He gave, He gives, and will bestow favors on us continuously with grace, kindness, mercy, relief and deliverance, prosperity, blessing, salvation, comfort, support, sustenance, mercy, life and peace and all goodness. May we never be deprived of any goodness.

הִרְחַמֵּן, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הִרְחַמֵּן, הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.

הִרְחַמֵּן, הוּא יִשְׁתַּבַּח לְדוֹר דוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לְעַד
וּלְנִצְחַת נְצַחִים, וַיִּתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

הִרְחַמֵּן, הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.

הִרְחַמֵּן, הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צוֹאֲרָנוּ וְהוּא יוֹלִיכֵנוּ
קוֹמָמִיּוֹת לְאֶרְצֵנוּ.

הִרְחַמֵּן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל
שְׁלַחַן זֶה שְׂאֵכְלָנוּ עָלָיו.

הִרְחַמֵּן, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב,
וַיִּבְשָׂר לָנוּ בְּשׂוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

Variations suitable to different occasions:

הִרְחַמֵּן, הוּא יִבְרַךְ אוֹתִי (וְאָבִי וְאִמִּי וְאִשְׁתִּי וְזֵרְעִי וְאֶת
כָּל אֲשֶׁר לִי)

הִרְחַמֵּן, הוּא יִבְרַךְ אֶת (אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה, וְאֶת
(אִמִּי מוֹרְתִי) בְּעַלֹּת הַבַּיִת הַזֶּה,

אוֹתָם וְאֶת בֵּיתָם וְאֶת זֵרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם,

May the All-Merciful reign over us forever and ever.

May the All-Merciful be blessed in heaven and on earth.

May the All-Merciful be praised throughout countless generations; may He be glorified in us forever and ever; may He be honored in us now and for all eternity.

May the All-Merciful grant us a respectable livelihood.

May the All-Merciful break the yoke from our necks; may He lead us with security into our land.

May the All-Merciful send many blessings to this house and to this table at which we have eaten.

May the All-Merciful send us Elijah the prophet, who is remembered for good, to bring us good tidings, salvation and comfort.

Variations suitable to different occasions:

May the All-Merciful bless me (my wife, my children), and all that is mine.

May the All-Merciful bless (my father and teacher) the master of this house and (my mother and teacher) the mistress of this house, their entire family and all that is theirs.

אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ,
 אֲבָרְכֶם יִצְחָק וְיַעֲקֹב: בְּכֹל, מְכֹל, כֹּל. כֵּן יְבָרֵךְ אוֹתָנוּ
 כְּלָנוּ יַחַד. בְּבִרְכָה שְׁלֵמָה, וְנֹאמֵר אָמֵן:

בְּמָרוֹם יְלֻמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת, שֶׁתְּהֵא לְמִשְׁמֶרֶת
 שְׁלוֹם, וְנִשָּׂא בְרָכָה מֵאֵת יְהוָה וְצַדִּיקָה מֵאֱלֹהֵי יִשְׂרָאֵל,
 וְנִמְצָא חַן וְשִׂכָר טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

לְשַׁבַּת הַרְחֻמָּן, הוּא יִנְחִילָנוּ יוֹם שְׂפָלוֹ שַׁבָּת וּמְנוּחָה
 לְחַיֵּי הָעוֹלָמִים.

הַרְחֻמָּן, הוּא יִנְחִילָנוּ יוֹם שְׂפָלוֹ טוֹב.

הַרְחֻמָּן, הוּא יִזְכֵּנוּ לְיָמֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא.

מְגִדוֹל יִשׁוּעוֹת מִלְכוּ, וְעֲשֵׂה חֶסֶד לְמְשִׁיחוֹ לְדָוִד וּלְזֶרְעוֹ
 עַד עוֹלָם:

עֲשֵׂה שְׁלוֹם בְּמָרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְנֹאמְרוּ אָמֵן:

May He bless us and all that is ours. As He blessed our forefathers Abraham, Isaac and Jacob in every way, so may He bless us all together with a perfect blessing. And let us say Amen.

In heaven may they plead that we all have enduring peace. May we receive blessings from the Lord and justice from the God of our salvation. May we be found to be acceptable in the eyes of God and our fellow men.

On Sabbath:

(May the All-Merciful grant us a day that is entirely Sabbath and the respite of everlasting life.)

May the All-Merciful grant us this day of complete goodness.

May the All-Merciful grant us life in the days of the Messiah and the life of the World to Come.

He grants great victories to His chosen, and kindness to His anointed prince, to David and his seed forever.

He who makes peace in His high places, may He grant peace to us and to all Israel; and say, Amen.

יִרְאוּ אֶת יְהוָה קְדָשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים
 רָשׁוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יְהוָה לֹא יִחְסְרוּ כָּל טוֹב: הוֹדוּ לַיהוָה
 כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ: פּוֹתַח אֶת יַדָּךְ, וּמִשְׁבִּיעַ לְכָל
 חַי רֵצוֹן: בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בַּיהוָה, וְהָיָה יְהוָה
 מִבְּטָחוֹ: גָּעַר הָיִיתִי גַם זָקַנְתִּי וְלֹא רָאִיתִי צָדִיק נִעְזֵב,
 וְזָרְעוּ מִבְּקֶשׁ לָחֶם: יְהוָה עִז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת
 עַמּוֹ בְּשָׁלוֹם:

Recite the following over the third cup of wine:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Open the door and recite:

שִׁפְךָ חֶמְתְּךָ אֶל-הַגּוֹיִם, אֲשֶׁר לֹא יִדְעוּךָ וְעַל-מַמְלָכוֹת
 אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אָכַל אֶת-יַעֲקֹב. וְאֶת-נְוֹהוּ
 הַשָּׁמַיִם: שִׁפְךָ-עֲלֵיהֶם זַעֲמָךְ, וַחֲרוֹן אַפֶּךָ יִשִּׁיגֵם: תִּרְדֹּף
 בְּאָף וְתִשְׁמַדֵּם, מִתַּחַת שָׁמַיִם יְהוָה:

They will fear the Lord, those whom He has blessed; for those who fear Him lack nothing. Lions may go hungry and starve, but those who look to the Lord shall not want for anything. Give thanks to the Lord for His goodness; His mercy endures forever. You are generous and satisfy every living thing. Blessed is he who trusts in the Lord. I was once young and now am old, yet I have never seen the righteous man abandoned nor his children begging for bread. The Lord will strengthen His people; the Lord will bless His people with peace.

Recite the following over the third cup of wine:

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Open the door and recite:

Pour out Your fury upon the nations that know You not and upon kingdoms that do not call upon Your name. For they devoured Jacob and destroyed his habitation. Pursue them angrily and destroy them from under the heavens of the Lord.

הִלֵּל

תְּהַלִּים קטו, א-יא

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֶסֶדְךָ עַל
 אֲמַתְךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיךְ נָא אֱלֹהֵיהֶם. וְאֵלֵהֵינוּ
 בְּשָׁמַיִם כָּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצַבֵייהֶם כָּסֶף וְזָהָב, מַעֲשֵׂה
 יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
 אֲזַנַּיִם לָהֶם וְלֹא יִשְׁמָעוּ, אֶף לָהֶם וְלֹא יִרְיחוּן. יְדֵיהֶם וְלֹא
 יַמְיִשוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְנוּ בַגְּרוֹנָם. כְּמוֹתָם
 יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בָּטַח בָּהֶם: יִשְׂרָאֵל בָּטַח בַּיהוָה,
 עֲזָרָם וּמִגְּנָם הוּא. בֵּית אֶהֱרֹן בָּטְחוּ בַיהוָה, עֲזָרָם וּמִגְּנָם
 הוּא. יִרְאֵי יְהוָה בָּטְחוּ בַיהוָה, עֲזָרָם וּמִגְּנָם הוּא:

תְּהַלִּים קטו, יב-יח

יְהוָה זָכַרְנוּ יְבָרֶךְ, יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת בֵּית
 אֶהֱרֹן. יְבָרֶךְ יִרְאֵי יְהוָה, הַקְּטַנִּים עִם הַגְּדֹלִים. יִסַּף יְהוָה
 עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיהוָה, עָשָׂה
 שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן לְבְנֵי
 אָדָם. לֹא הַמֵּתִים יִהְלְלוּ יְהוָה, וְלֹא כָּל יִרְדֵי דוּמָה. וְאַנְחָנוּ
 נְבָרֶךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הִלְלוּיָהּ:

HALLEL**Psalm 115:1-11**

Not to us, O Lord, not to us but to Your name bring glory for the sake of Your love and Your faithfulness. Let the nations not say, "Where, now, is their God?" when our God is in heaven and all that He wills He accomplishes. Their idols are silver and gold, the work of men's hands. They have mouths, but cannot speak, eyes, but cannot see; they have ears but cannot hear, noses, but cannot smell; they have hands, but cannot touch, feet, but cannot walk; they can make no sound in their throats. Those who fashion them, all who trust in them, shall become like them. O Israel, trust in the Lord! He is their help and shield. O you who fear the Lord, trust in the Lord! He is their help and shield.

Psalm 115:12-18

The Lord is mindful of us. He 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 alike. May the Lord increase your numbers, yours and your children's also. May you be blessed by the Lord, Maker of heaven and earth. The heavens belong to the Lord, but the earth He gave over to man. The dead cannot praise the Lord, nor any who go down into silence. But we will bless the Lord now and forever. Hallelujah.

תְּהִלִּים קטז, א-יא

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה, אֶת קוֹלִי תַחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי
 וּבִימֵי אֶקְרָא: אֶפְפוּנֵי חֶבְלֵי מוֹת, וּמְצָרֵי שְׂאוֹל מְצָאוּנֵי
 צָרָה וַיִּגּוֹן אֶמְצָא. וּבְשֵׁם יְהוָה אֶקְרָא, אָנָּה יְהוָה מִלְטָה
 נַפְשִׁי. חֲנוּן יְהוָה וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם. שְׁמַר פֶּתָאִים
 יְהוָה דְּלוֹתַי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִי, כִּי יְהוָה
 גָּמַל עָלַיִכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת עֵינַי מִן דְּמָעָה,
 אֶת רַגְלֵי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי יְהוָה, בְּאַרְצוֹת הַחַיִּים.
 הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. אֲנִי אֶמְרַתִּי בְּחַפְזִי
 כָּל הָאָדָם כֹּזֵב.

תְּהִלִּים קטז, יב-יח

מָה אָשִׁיב לַיהוָה, כָּל תַּגְּמוּלוֹהִי עָלַי. כּוֹס יִשׁוּעוֹת אֶשָּׂא,
 וּבְשֵׁם יְהוָה אֶקְרָא. נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה נָא לְכָל
 עַמּוֹ. יִקָּר בְּעֵינַי יְהוָה הַמּוֹתָה לַחֲסִידָיו. אָנָּה יְהוָה כִּי אֲנִי
 עַבְדְּךָ אֲנִי עַבְדְּךָ, בֶּן אֶמְתָּךְ פֶּתַחַת לְמוֹסְרֵי. לָךְ אֲזַבַּח
 זָבַח תּוֹדָה וּבְשֵׁם יְהוָה אֶקְרָא. נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה
 נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית יְהוָה בְּתוֹכְכִי יְרוּשָׁלָּיִם
 הִלְלוּיָהּ.

Psalm 116:1-11

I love the Lord for He hears my voice, my pleas; for He turns His ear to me whenever I call. The bonds of death encompassed me; the torments of Sheol overtook me. I came upon trouble and sorrow and I invoked the name of the Lord, "O Lord, save my life!" The Lord is gracious and beneficent; our God is compassionate. The Lord protects the simple; I was brought low and He saved me. Be at rest, once again, O my soul, for the Lord has been good to you. You have delivered me from death, my eyes from tears, my feet from stumbling. I shall walk before the Lord in the lands of the living. I trust [in the Lord]; out of great suffering I spoke and said rashly, "All men are false."

Psalm 116:12-19

How can I repay the Lord for all His bounties to me? I raise the cup of deliverance and invoke the name of the Lord. I will pay my vows to the Lord in the presence of all His people. The death of His faithful ones is grievous in the Lord's sight. O Lord, I am Your servant, Your servant, the son of Your maidservant; You have undone the cords that bound me. I will sacrifice a thank offering to You and invoke the name of the Lord. I will pay my vows to the Lord in the presence of all His people, in the courts of the house of the Lord, in the midst of Jerusalem. Hallelujah.

תְּהִלִּים קיז

הִלְלוּ אֶת יְהוָה, כָּל גּוֹיִם, שִׁבְחֻהוּ כָּל הָאֲמִים. כִּי גִבּוֹר
עָלֵינוּ חֶסֶדּוֹ, וְאַמֶּת יְהוָה לְעוֹלָם הִלְלוּיָהּ:

תְּהִלִּים קיח: א-ד

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ:

יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶדּוֹ:

יֹאמְרוּ נָא בֵּית אֲהֲרֹן, כִּי לְעוֹלָם חֶסֶדּוֹ:

יֹאמְרוּ נָא יִרְאֵי יְהוָה, כִּי לְעוֹלָם חֶסֶדּוֹ:

תְּהִלִּים קיח:ה-כד

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בַמִּרְחֵב יְהוָה. יְהוָה לִי לֹא

אִירָא, מַה יַּעֲשֶׂה לִּי אָדָם. יְהוָה לִי בְעֲזָרִי, וְאֲנִי אֶרְאֶה

בְּשִׁנְאָי. טוֹב לַחֲסוֹת בַּיהוָה, מִבְּטַח בְּאָדָם. טוֹב לַחֲסוֹת

בַּיהוָה מִבְּטַח בַּנְּדִיבִים. כָּל גּוֹיִם סָבְבוּנִי בְּשֵׁם יְהוָה כִּי

אֲמִילָם. סָבְבוּנִי גַם סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילָם. סָבְבוּנִי

כַּדְּבָרִים דַּעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְהוָה כִּי אֲמִילָם. דָּחָה

דָּחִיתַנִּי לְנֶפֶל, וַיְהוֶה עֲזָרָנִי. עֲזֵי וּזְמַרְתִּי יְהוָה, וַיְהִי לִי

לִישׁוּעָה. קוֹל רִנָּה וַיִּשְׁוַעַה בְּאֶהְלִי צַדִּיקִים, יַמִּין יְהוָה

עָשָׂה חַיִּל. יַמִּין יְהוָה רוֹמְמָה, יַמִּין יְהוָה

Psalm 117

Praise the Lord, all you nations; extol Him, all you peoples, for great is His steadfast love toward us; the faithfulness of the Lord endures forever. Hallelujah.

Psalm 118:1-4

Praise the Lord, for He is good, His steadfast love is eternal. Let Israel declare, "His steadfast love is eternal." Let the house of Aaron declare, "His steadfast love is eternal." Let those who fear the Lord declare, "His steadfast love is eternal."

Psalm 118:5-24

In distress I called on the Lord; the Lord answered me and brought me relief. The Lord is on my side, I have no fear; what can man do to me? With the Lord on my side as my helper, I will see the downfall of my foes. It is better to take refuge in the Lord than to trust in mortals; it is better to take refuge in the Lord than to trust in the great. All nations have beset me; by the name of the Lord I will surely cut them down. They beset me, they surround me; by the name of the Lord I will surely cut them down. They have beset me like bees; they shall be extinguished like burning thorns; by the name of the Lord I will surely cut them down. You pressed me hard, I nearly fell; but the Lord helped me. The Lord is my strength and my might; He has become my deliverance. The tents of the victorious resound with joyous shouts of deliverance, "The right hand of the Lord is triumphant! The right hand of the Lord is

עֲשֵׂה חֵיל. לֹא אָמוֹת כִּי אַחִיהָ, וְאִסְפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר
 יִסְרֹנֵי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פִּתְחוּ לִי שַׁעְרֵי צְדָק, אָבֹא
 בָּם אֹדְדָה יְהוָה. זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יִבְאוּ בוֹ. אֹדְדֶךָ
 כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה. אֹדְדֶךָ כִּי עֲנִיתָנִי וַתְּהִי לִי
 לִישׁוּעָה. אָבֵן מֵאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פְּנֵה. אָבֵן
 מֵאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פְּנֵה. מֵאֵת יְהוָה הִיְתָה זֹאת,
 הִיא נִפְלְאת בְּעֵינֵינוּ: מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא
 נִפְלְאת בְּעֵינֵינוּ. זֶה הַיּוֹם עָשָׂה יְהוָה, נִגִּילָה וְנִשְׂמְחָה בוֹ.
 זֶה הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמְחָה בוֹ.

אָנָּה יְהוָה הוֹשִׁיעָה נָּא:

אָנָּה יְהוָה הוֹשִׁיעָה נָּא:

אָנָּה יְהוָה הַצְּלִיחָה נָּא:

אָנָּה יְהוָה הַצְּלִיחָה נָּא:

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה. בְּרוּךְ הַבָּא
 בְּשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה. אֵל יְהוָה וַיָּאֵר לָנוּ,
 אֶסְרוּ חַג בְּעַבְתִּים עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵל יְהוָה וַיָּאֵר
 לָנוּ, אֶסְרוּ חַג בְּעַבְתִּים, עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵלֵי אֲתָהּ
 וְאֹדְדֶךָ אֱלֹהֵי אַרְוֶמְךָ. אֵלֵי אֲתָהּ וְאֹדְדֶךָ אֱלֹהֵי אַרְוֶמְךָ:
 הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ: הוֹדוּ לַיהוָה כִּי
 טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

exalted! The right hand of the Lord is triumphant!" I shall not die but live and proclaim the works of the Lord. The Lord punished me severely, but did not hand me over to death. Open the gates of victory for me that I may enter them and praise the Lord. This is the gateway to the Lord – the victorious shall enter though it.

Chant each of the following verses twice:

I praise You, for You have answered me, and have become my deliverance.

The stone that the builders rejected has become the chief cornerstone.

This is the Lord's doing; it is marvelous in our sight.

This is the day that the Lord has made – let us exult and rejoice on it.

O Lord, we implore You, save us!

O Lord, we implore You, save us!

O Lord, we implore You, grant us success!

O Lord, we implore You, grant us success!

Recite each of the following verses twice:

Blessed is he who comes in the name of the Lord, we bless you from the house of the Lord.

God is the Lord who has given us light; bind the festival offering with cords up to the horns of the altar.

You are my God and I thank You; You are my God and I exalt You.

Give thanks to the Lord, for He is good; His mercy endures forever.

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וַחֲסִידֶיךָ צַדִּיקִים עוֹשֵׂי
 רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
 וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שִׁמְךָ
 מִלְּכֵנוּ תָמִיד. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נֶאֱמָה לְזַמֵּר, כִּי
 מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
 בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת..

תהלים קלו

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:
 הוֹדוּ לַאֱלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חַסְדּוֹ:
 הוֹדוּ לְאֲדֹנָי הָאֲדֹנִים, כִּי לְעוֹלָם חַסְדּוֹ:
 לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חַסְדּוֹ:
 לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה, כִּי לְעוֹלָם חַסְדּוֹ:
 לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חַסְדּוֹ:
 לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חַסְדּוֹ:
 אֶת הַשֶּׁמֶשׁ לְמַמְשַׁלֵּת בַּיּוֹם, כִּי לְעוֹלָם חַסְדּוֹ:
 אֶת הַיָּרֵחַ וְכוֹכָבִים לְמַמְשַׁלוֹת בַּלַּיְלָה, כִּי לְעוֹלָם חַסְדּוֹ:
 לְמַכָּה מִצְרַיִם בְּבְכוּרֵיהֶם, כִּי לְעוֹלָם חַסְדּוֹ:
 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חַסְדּוֹ:

All Your works shall praise You, Lord our God; Your righteous followers who do Your will and Your entire people the house of Israel joyously thank and bless, praise and glorify, exalt and revere, sanctify and acclaim Your name, our King. It is fitting to give thanks to You, it is proper to sing praises to Your name for You are God for all eternity. Blessed are You, O Lord, King who is lauded with praises.

Psalm 136

Praise the Lord for He is good; His steadfast love is eternal.

Praise the God of gods, His steadfast love is eternal.

Praise the Lord of lords, His steadfast love is eternal;

Who alone works great marvels, His steadfast love is eternal;

Who made the heavens with wisdom, His steadfast love is eternal;

Who spread the earth over water, His steadfast love is eternal;

Who made the great lights, His steadfast love is eternal;

the sun to dominate the day, His steadfast love is eternal;

the moon and stars to dominate the night, His steadfast love is eternal;

Who struck Egypt through their first-born, His steadfast love is eternal;

and brought Israel out of their midst, His steadfast love is eternal;

בַּיַד חֲזָקָה וּבְזִרְעֵ נְטוּיָהּ, כִּי לְעוֹלָם חֲסָדוֹ:
 לְגִזְרֵ יַם סוּף לְגִזְרֵיִם, כִּי לְעוֹלָם חֲסָדוֹ:
 וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חֲסָדוֹ:
 וְנָעַר פְּרַעְיָה וְחִילּוֹ בְּיַם סוּף, כִּי לְעוֹלָם חֲסָדוֹ:
 לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם חֲסָדוֹ:
 לְמַכַּה מְלָכִים גְּדֹלִים, כִּי לְעוֹלָם חֲסָדוֹ:
 וַיַּהַרְג מְלָכִים אֲדִירִים, כִּי לְעוֹלָם חֲסָדוֹ:
 לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי, כִּי לְעוֹלָם חֲסָדוֹ:
 וְלַעֲוֹג מֶלֶךְ הַבְּשָׁן, כִּי לְעוֹלָם חֲסָדוֹ:
 וְנָתַן אֶרְצָם לְנַחֲלָה, כִּי לְעוֹלָם חֲסָדוֹ:
 נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ, כִּי לְעוֹלָם חֲסָדוֹ:
 שָׁבַשְׁפָּלְנוּ זָכַר לָנוּ, כִּי לְעוֹלָם חֲסָדוֹ:
 וַיַּפְּרִקְנוּ מִצָּרֵינוּ, כִּי לְעוֹלָם חֲסָדוֹ:
 נֹתַן לָחֶם לְכָל בָּשָׂר, כִּי לְעוֹלָם חֲסָדוֹ:
 הוֹדוּ לְאֵל הַשָּׁמַיִם, כִּי לְעוֹלָם חֲסָדוֹ:

with a strong hand and an outstretched arm, His
steadfast love is eternal;
Who split apart the Sea of Reeds, His steadfast love is
eternal;
and made Israel pass through it, His steadfast love is
eternal;
Who hurled Pharaoh and his army into the Sea of
Reeds, His steadfast love is eternal;
Who led His people through the wilderness, His
steadfast love is eternal;
Who struck down great kings, His steadfast love is
eternal;
and slew mighty kings— His steadfast love is eternal;
Sihon, king of the Amorites, His steadfast love is
eternal;
Og, king of Bashan— His steadfast love is eternal;
and gave their land as a heritage; His steadfast love is
eternal;
a heritage to His servant Israel, His steadfast love is
eternal;
Who took note of us in our degradation, His steadfast
love is eternal;
and rescued us from our enemies, His steadfast love
is eternal;
Who gives food to all flesh, His steadfast love is
eternal.
Praise the God of heaven, His steadfast love is eternal.

נְשִׁמַת

נְשִׁמַת כָּל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ. וְרוּחַ כָּל
 בָּשָׂר, הַתְּפָאֵר וְהַתְרוֹמֵם זְכוֹרְךָ מִלְּכָנוּ תָמִיד, מִן הָעוֹלָם וְעַד
 הָעוֹלָם אַתָּה אֵל. וּמִבְּלִעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
 פּוֹדֵה וּמְצִיל וּמְפָרֵנִם וּמְרַחֵם, בְּכֹל עֵת צָרָה וְצוּקָה. אֵין
 לָנוּ מֶלֶךְ אֱלֹה אַתָּה:

אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלוֹהַ כָּל בְּרִיּוֹת, אֲדוֹן כָּל
 תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשֻׁבָחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד,
 וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְהוּה לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר
 יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים, וְהַמְשִׁיחַ אֱלֹמִים, וְהַמְתִּיר
 אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, לֵךְ לְבָרֶךְ
 אֲנַחְנוּ מוֹדִים.

אֱלוֹ פִינוּ מְלֵא שִׁירָה כְּפִים, וּלְשׁוֹנֵנוּ רִנָּה כְּהֶמוֹן גְּלִיו,
 וְשִׁפְתוֹתֵינוּ שְׂבַח כְּמֶרְחָבֵי רִקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ
 וּכְיָרֵחַ, וַיְדִינוּ פְרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת
 כְּאַיִלוֹת, אֵין אֲנַחְנוּ מִסְּפִיקִים, לְהוֹדוֹת לְךָ יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרֶךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֲלָף
 אֲלָפֵי אֲלָפִים וְרַבֵּי רַבָּבוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעֵשִׂיתָ עִם
 אֲבוֹתֵינוּ וְעִמָּנוּ. מִמְּצָרִים גְּאֻלְתָּנוּ יְהוָה אֱלֹהֵינוּ, וּמִבֵּית
 עֲבָדִים פְּדִיתָנוּ, בְּרַעַב זָנַתָּנוּ, וּבְשֶׁבַע כָּלְכַלְתָּנוּ, מִחֶרֶב
 הִצַּלְתָּנוּ, וּמִדְּבַר מִלְּטָתָנוּ,

NISHMAT

The breath of every living being shall bless Your name, Lord our God; the spirit of all flesh shall glorify and exalt Your remembrance our King. From eternity to eternity You are God. Besides You we have no king who redeems and saves, delivers and rescues, sustains and shows mercy in all times of trouble and stress. We have no King but You.

You are God of the first and God of the last, God of all creatures, Lord of all generations endlessly praised who rules His world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps. He wakens those who sleep and those who slumber; He gives speech to the speechless and sets the captives free. He supports those who fall and raises up those who are bowed down. To You alone we give thanks.

Were our mouths filled with song as the sea, and our tongues full of praise as the crashing waves; were our lips full of adoration as the boundless sky, and our eyes sparkling like the sun or the moon; were our hands spread out in prayer like eagle's wings and our feet as swift as deer, we would still not know how to thank You and bless Your name, Lord our God and God of our fathers, for one thousandth of the countless favors which You have conferred on our fathers and on us. You redeemed us from Egypt, Lord our God, and released us from slavery. You nourished us in hunger and provided us with plenty. You rescued us from the sword, saved us from pestilence, and freed us from sore and lasting sickness. Until now Your mercy has sustained us, and Your

וּמַחֲלִים רָעִים וְנֶאֱמָנִים דְּלִיתָנּוּ: עַד הָהָּ עֲזָרוּנוּ רַחֲמֶיךָ,
 וְלֹא עֲזָבוּנוּ חֶסֶדְךָ וְאֵל תַּטְשֵׁנוּ יְהוָה אֱלֹהֵינוּ לְנִצָּחַת. עַל
 כֵּן אֲבָרִים שִׁפְלָגָת בָּנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ,
 וְלִשׁוֹן אֲשֶׁר שִׁמְתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
 וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּיִשׁוּ וַיִּמְלִיכוּ אֶת שִׁמְךָ
 מִלְּכָנוּ, כִּי כָּל פֶּה לְךָ יוֹדָה, וְכָל לִשׁוֹן לְךָ תִּשָּׁבַע, וְכָל
 בֶּרֶךְ לְךָ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת
 יִירְאוּךָ, וְכָל קָרֵב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כַּדְּבַר שֶׁכָּתוּב,
 כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יְהוָה מִי כָמוֹךָ. מִצִּיל עֲנִי מִחֲזֹק
 מִמֶּנּוּ, וְעֲנִי וְאֲבִיוֹן מִגְּזֹלוֹ: מִי יִדְּמָה לְךָ, וּמִי יִשְׁוֶה לְךָ וּמִי
 יַעֲרֶךְ לְךָ: הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן קִנְיָה
 שָׁמַיִם וָאָרֶץ: נְהַלְלֶךָ וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ וּנְבָרֶךָ אֶת־שֵׁם
 קְדוֹשְׁךָ. כְּאֲמוֹר, לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת יְהוָה, וְכָל קָרְבִי
 אֶת שֵׁם קְדוֹשׁוֹ:

הָאֵל בְּתַעֲצוּמוֹת עֲוֹךְ, הַגָּדוֹל בְּכְבוֹד שִׁמְךָ. הַגִּבּוֹר לְנִצָּחַת
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא:

שׁוֹכֵן עַד, מְרוֹם וְקְדוֹשׁ שִׁמּוֹ: וְכָתוּב, רָנְנוּ צַדִּיקִים בִּיהוָה,
 לְיִשְׂרָאֵל נְאוּהָ תְהַלֵּה. בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל. וּבְדַבְּרֵי צַדִּיקִים
 תִּתְבָּרֶךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם. וּבְקָרֵב קְדוֹשִׁים תִּתְקַדְּשׁ:

kindness has not abandoned us; may You, Lord our God, never forsake us. Therefore, the limbs which You formed in us, the breath and soul which You breathed into our nostrils, and the tongue which You placed in our mouths, shall all thank and bless, glorify, extol, honor, hallow and proclaim Your name, our King. For every mouth shall praise You; every tongue shall vow allegiance to You; every knee shall bend to You, and every person will bow before You. All hearts will fear You and all of our innermost parts will sing to Your name, as it is written: "All my bones shall say: O Lord, who is like You? You save the poor man from those who are stronger, the poor and needy from those who rob him." Who is like You, who is equal to You, who can be compared to You, great, mighty and revered God, supreme God, Master of heaven and earth? We will praise, adore, glorify You and bless Your holy name, as it is said by David in the psalm: "Bless the Lord, O my soul, and let my whole being bless His holy name."

God is mighty in His power, great in the glory of His name, mighty forever and revered for His awe-inspiring deeds. The King is seated on a high and lofty throne.

He abides forever, exalted and holy is His name. It is written: "Rejoice in the Lord, you righteous, for it is fitting for the upright to give praise." By the mouth of the upright shall You be praised; by the words of the righteous shall You be blessed; by the tongue of the pious shall You be extolled; and among the holy shall You be sanctified.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרָנָה יִתְפָּאֵר שְׁמֶךָ
 מִלְּכֵנוּ, בְּכָל דּוֹר וְדוֹר, שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ
 יְהוּה אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח
 לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לְעֵלָה וּלְקַלֵּם, עַל כָּל דְּבָרֵי
 שִׁירוֹת וְתַשְׁבְּחוֹת דְּוֹר בֶּן יִשְׂרָאֵל עֲבָדֶיךָ מְשִׁיחֶיךָ:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּכֵנוּ, הָאֵל הַמְּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ
 בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָה, הֵלֵל וְזִמְרָה, עִזּוֹ וּמְמִשְׁלָה, נְצִיחַ,
 גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֻרָת, קְדוּשָׁה וּמְלָכוּת. בְּרַכּוֹת
 וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

Over the fourth cup of wine:

בְּרוּךְ אַתָּה יְהוּה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

After the fourth cup:

בְּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגֶּפֶן וְעַל פְּרֵי
 הַגֶּפֶן.

וְעַל תְּנוּבַת הַשְּׂדֵה, וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה,
 שְׂרָצִית וְהִנְחִלְתָּ לְאֲבוֹתֵינוּ, לְאֹכֹל מִפְּרִיָהּ וּלְשִׁבּוֹעַ
 מִטוֹבָה. רַחֵם נָא יְהוּה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ, וְעַל
 יְרוּשָׁלַיִם עִירָךְ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וְעַל מִזְבְּחֶיךָ וְעַל
 הַיְכָלֶיךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ,

In the assemblies of the multitudes of Your people, the house of Israel, with ringing song shall Your name, our King, be glorified in every generation; for this is the duty of every creature towards You, Lord our God and God of our fathers, to thank, praise, extol glorify, exalt, honor, bless and adore You, even beyond all the songs and praises of David, son of Jesse, Your anointed servant.

Praised be Your name forever, our King, great and holy God and King, in heaven and on earth. For to You, Lord our God and God of our fathers, belong song and praise, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessing and thanks, from now and forever. Blessed are You, O Lord, God and King, exalted through praises, Lord of wonders, who chooses songs of praise, King, God, the life-giver of the universe.

Over the fourth cup of wine:

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

After the fourth cup:

Blessed are You, Lord our God, King of the Universe, for the vine and the fruit of the vine and for the produce of the field, for the pleasant, good and spacious land which You granted to our fathers as an inheritance to eat of its fruit and enjoy its good gifts. Have mercy, Lord our God, on Israel Your people, on Jerusalem Your city, on Zion the seat of Your glory, on Your altar and on Your Temple. Rebuild the holy city of Jerusalem speedily in our days.

וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְרֵיהָ
 וְנִשְׂבַּע מִטּוֹבָהּ, וְנִבְרַכְךָ עָלֶיהָ בְּקִדְשָׁהּ וּבְטַהֲרָהּ
 (בשבת: וְרִצָּה וְהִחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה.)

וְשִׂמְחָנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. כִּי אַתָּה יְהוָה טוֹב וּמְטִיב
 לְכָל, וְנוֹדָה לְךָ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן. בָּרוּךְ אַתָּה
 יְהוָה, עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן:

נִרְצָה

חֲסִל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כִּי אֲשֶׁר
 זָכִינוּ לְסִדֵּר אוֹתוֹ, בֵּין נִזְכָּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה,
 קוֹמֵם קָהָל עֲדַת מִי מָנָה. בְּקָרוֹב נִהַל נְטֵעֵי כִנָּה, פְּדוּיִם
 לְצִיּוֹן בְּרָנָה.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלָּיִם:

ספירת העומר

On the second night of Pesach the following is said:

הַנְּגִי מוֹכֵן וּמְזֻמֵּן לְקַיֵּם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעוֹמֵר כְּמוֹ
 שְׂפָתוֹב בַּתּוֹרָה: וּסְפִרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיוֹם הִבִּיאְכֶם
 אֶת עֹמֵר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: עַד מַמְחֲרַת
 הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה
 לַיהוָה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
 עַל סְפִירַת הָעוֹמֵר. הַיּוֹם יוֹם אֶחָד לְעוֹמֵר.

Bring us into its midst and gladden us with restoration of our land that we may we eat of its fruit and enjoy its good gifts; and bless You for it in holiness and purity. (Be pleased to strengthen us on this Sabbath day and) may we rejoice on this Festival of Unleavened Bread. For You, O Lord, are good and do good to all; and we thank You for the land and the fruit of the vine. Blessed are You, O Lord, for the land and the fruit of the vine.

CLOSING PRAYER

The Seder has been completed according to rule, complete in every detail, custom and law. Just as it has been granted us to arrange it, so may we be granted to perform it in the future. O Pure One who dwells on high, make us once again a people without number. Speedily guide the plants of your vineyard, redeemed into Zion with joyful song.

N E X T Y E A R I N J E R U S A L E M !

COUNTING THE OMER

On the second night of Pesach the following is said:

I am ready and prepared to fulfill the positive commandment to count the Omer, as it is written in the Torah: And you are to count from after the Sabbath until the day you bring the Omer offering that is waved; seven complete weeks are to be counted. Until after the seventh Sabbath fifty days are to be counted, and then bring a new meal-offering to God.

Blessed are You, Lord our God, King of the universe, who sanctified us with His commandments and commanded us to count the Omer. Today is Day 1 of the Omer.

וּבְכֵן "וַיְהִי בַחֲצֵי הַלַּיְלָה".

The following poem is recited on the first night of Pesach.

אֲזוּ רוֹב נְסִים הִפְלִאתָ בַּלַּיְלָה, בְּרֹאשׁ אֲשֶׁמוֹרוֹת זֶה הַלַּיְלָה, גֵּר
צָדֵק נִצְחָתוֹ כְּנִחְלָק לוֹ לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

דִּנְתָּ מֶלֶךְ גֵּרָר בְּחֵלוֹם הַלַּיְלָה, הִפְחִדְתָּ אֲרָמִי בְּאֶמֶשׁ לַיְלָה,
וַיֵּשֶׁר יִשְׂרָאֵל לְמִלְאָךְ וַיּוֹכֵל לוֹ לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

זָרַע בְּכוֹרֵי פִתְרוֹם מַחֲצֵת בַּחֲצֵי הַלַּיְלָה, חֵילָם לֹא מָצְאוּ
בְּקוֹמָם בַּלַּיְלָה, טִיסַת נְגִיד חֲרָשֶׁת סְלִית בְּכוֹכְבֵי לַיְלָה, וַיְהִי
בַחֲצֵי הַלַּיְלָה.

יַעֲזֵן מְחִירָף לְנוֹפֵף אֹוִי, הוֹבִשֶׁת פְּגָרִיו בַּלַּיְלָה, כָּרַע בֵּל וּמִצְבוֹ
בְּאִישׁוֹן לַיְלָה, לְאִישׁ חֲמוּדוֹת נִגְלָה רֹז חֲזוֹת לַיְלָה, וַיְהִי בַחֲצֵי
הַלַּיְלָה.

מִשְׁתַּכֵּר בְּכֵלֵי קֹדֶשׁ נִהְרַג בּוֹ בַּלַּיְלָה, נוֹשַׁע מִבוֹר אֲרִיּוֹת פּוֹתֵר
בְּעֵתוֹתַי לַיְלָה. שִׁנְאָה נָטַר אֲנִי וְכָתַב סְפָרִים לַיְלָה, וַיְהִי
בַחֲצֵי הַלַּיְלָה.

עוֹרְרָתָּ נִצְחָךְ עָלִיו בְּנִדְד שְׁנַת לַיְלָה, פּוֹרָה תְּדַרוֹךְ לְשׁוֹמֵר מַה
מִלַּיְלָה, צָרַח כְּשׁוֹמֵר וְשָׁח אֶתָּא בְּקָר וְגַם לַיְלָה, וַיְהִי בַחֲצֵי
הַלַּיְלָה.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה, רָם הוֹדַע כִּי לָךְ הַיּוֹם
אָף לָךְ הַלַּיְלָה, שׁוֹמְרִים הִפְקִד לְעִירְךָ כָּל הַיּוֹם וְכָל הַלַּיְלָה,
תֵּאִיר כְּאוֹר יוֹם חֲשֵׁכַת לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה:

IT HAPPENED AT MIDNIGHT

The following poem is recited on the first night of Pesach.

Then You revealed manifold wonders at night,
In the early watches of this Passover night;
You caused Abraham the righteous convert to prevail at
night; it happened at midnight.
You judged the king of Grar with a dream at night;
You struck the Aramean with terror at night;
Israel struggled with an angel and prevailed at night; it
happened at midnight.
You smote Egypt's firstborn at midnight;
They found not their youthful force when they rose at
night;
You routed the prince of Haroshet through the stars at
night; it happened at midnight.
The armies of Sanherib You shamed at night;
The god of Babylon trembled in the depths of night;
To beloved Daniel the secret vision was revealed at night;
It happened at midnight.
The one who drank from the holy vessels was slain that
same night;
Daniel was rescued from the lions' den at night;
Haman the Agagite, full of hate wrote edicts in the night; it
happened at midnight.
Bring closer that day which is without night;
Make known Most High, that Yours is day and night;
Station watchmen about Your city day and night;
Make bright as daylight the darkness of night; may it
happen at midnight.

וּבְכֵן "וַאֲמַרְתֶּם זִבַּח פֶּסַח".

The following poem is recited on the second night of Pesach.

אֲמִין גְּבוּרוֹתֶיךָ הִפְלִאתָ בַּפֶּסַח, בְּרֹאשׁ כָּל מוֹעֲדוֹת נְשֵׂאתָ
פֶּסַח, גְּלִיתָ לְאַזְרוּחֵי חַצוֹת לַיִל פֶּסַח, וַאֲמַרְתֶּם זִבַּח פֶּסַח.
דִּלְתָיו דְּפִקְתָּ כָּחֵם הַיּוֹם בַּפֶּסַח, הִסְעִיד נּוֹצְצִים עֲגוֹת מַצּוֹת
בַּפֶּסַח, וְאֵל הַבָּקָר רָץ וְכָר לְשׁוֹר עֶרְךָ פֶּסַח, וַאֲמַרְתֶּם זִבַּח
פֶּסַח.

זַעְמוּ סְדוּמִים וְלִהְטוּ בְּאֵשׁ בַּפֶּסַח, הִלֵּץ לוֹט מֵהֶם, וּמַצּוֹת אָפָה
בְּקֶץ פֶּסַח, טֹאטֵאתָ אֲדָמַת מֶף וְנָף בְּעֶבְרֶךָ בַּפֶּסַח, וַאֲמַרְתֶּם
זִבַּח פֶּסַח.

יְהִי, רֹאשׁ כָּל אֹזֶן מַחְצֶתָּ בַּלַּיִל שְׁמֹר פֶּסַח, כַּבִּיר, עַל בֶּן בְּכוֹר
פֶּסַחָתָּ בְּדָם פֶּסַח, לְבַלְתִּי תֵת מִשְׁחִית לָבֵא בַּפֶּתַח בַּפֶּסַח,
וַאֲמַרְתֶּם זִבַּח פֶּסַח.

מְסַנְנֶרֶת סְנָרָה בְּעֵתוֹתַי פֶּסַח, נִשְׁמְדָה מְדִין בְּצִלְלֵי שְׁעוֹרֵי עֶמֶר
פֶּסַח, שָׂרְפוּ מִשְׁמַנֵּי פּוֹל וְלוֹד בִּיקָד יְקוֹד פֶּסַח, וַאֲמַרְתֶּם זִבַּח
פֶּסַח.

עוֹד הַיּוֹם בְּנֹב לְעַמּוֹד, עַד גָּעָה עוֹנַת פֶּסַח, פֶּסַח יָד כְּתָבָה
לְקַעֲקַע צוֹל בַּפֶּסַח, צָפָה הַצְּפִית עֶרוֹךְ הַשְּׁלֶחֶן, בַּפֶּסַח,
וַאֲמַרְתֶּם זִבַּח פֶּסַח.

קָהַל כְּנֶסֶה הַדָּסָה צוֹם לְשֵׁלֶשׁ בַּפֶּסַח, רֹאשׁ מִבֵּית רָשָׁע מַחְצֶתָּ
בְּעֵץ חַמְשִׁים בַּפֶּסַח, שְׁתִּי אֵלֶּה רְגַע, תָּבִיא לְעוֹצִית בַּפֶּסַח,
תָּעוֹז יָדְךָ וְתָרוּם יְמִינְךָ, כְּלִיל הַתְּקוּדָה חַג פֶּסַח, וַאֲמַרְתֶּם זִבַּח
פֶּסַח.

AND SAY, THIS IS THE PASSOVER SACRIFICE

The following poem is recited on the second night of Pesach.

You showed Your wondrous powers on Passover;
Above all festivals You exalted Passover;
You revealed to Abraham the miracles of Passover;
And say, this is the Passover sacrifice.

You knocked on Abraham's door at noon on Passover;
Lot was rescued from them and baked matzot on
Passover;
You swept the land of Egypt as You passed through on
Passover;
And say, this is the Passover sacrifice.

Lord, You smote every firstborn on Passover;
Yet You passed over Your firstborn on Passover;
Not allowing the destroyer to enter my portals;
And say, this is the Passover sacrifice.

The walled city of Jericho was taken on Passover;
Midian was brought low by a barley cake on Passover;
The princes of Pul and Lud were destroyed by fire on
Passover;
And say, this is the Passover sacrifice.

Esther called for a three-day fast on Passover;
The head of a house of evil You hanged on Passover;
Your hand will be strong, Your right arm upraised as on
the night of Passover;
And say, this is the Passover sacrifice.

כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָדָר.

אֲדִיר בְּמְלוּכָה, בְּחֹר בְּהִלְכָה, גְּדוּדָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָדָר.

דָּגוּל בְּמְלוּכָה, הָדוּר בְּהִלְכָה, וְתִקְיוֹ יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָדָר.

זָבֵאי בְּמְלוּכָה, חָסִין בְּהִלְכָה, טַפְסָרָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָדָר.

יְחִיד בְּמְלוּכָה, כְּבִיר בְּהִלְכָה, לְמוֹדָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָדָר.

מוֹשֵׁל בְּמְלוּכָה, נוֹרָא בְּהִלְכָה, סְבִיבָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָדָר.

עָנּוּ בְּמְלוּכָה, פּוֹדָה בְּהִלְכָה, צַדִּיקָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָדָר.

PRAISE BECOMES HIM

He is almighty in His kingdom, chosen as of right;
Legions of angels proclaim to Him, "To You and only to You";

Yours and only Yours is glorious sovereignty;
Praise becomes Him. It shall become Him.

First in kingship, most glorious;
His counselors sing to Him: "To You and only to You,
Yours and only Yours is glorious sovereignty;
Praise becomes Him. It shall become Him.

Pure in His kingship, most powerful;
His hosts sing to Him, "To You and only to You,
Yours and only Yours is glorious sovereignty;
Praise becomes Him. It shall become Him.

Singular in kingship, mightiest;
His disciples sing to Him, "To You and only to You,
Yours and only Yours is glorious sovereignty
Praise becomes Him. It shall become Him.

Exalted in His rule, awe inspiring;
His adoring ones sing to Him, "To You and only to You,
Yours and only Yours is glorious sovereignty;
Praise becomes Him. It shall become Him.

Humble in His kingship, redeeming us by right;
His upright sing to Him, "To You and only to You,
Yours and only Your, glorious sovereignty;
Praise becomes Him. It shall become Him.

קָדוֹשׁ בְּמְלוּכָה, רַחוּם בְּהַלְכָה, שְׁנֵאֲנֵינוּ יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בֵּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְהוּה הַמְּלָכָה.
 כִּי לוֹ נֶאֱתָה, כִּי לוֹ יֵאָתָה.

תִּקְיָה בְּמְלוּכָה, תּוֹמֵךְ בְּהַלְכָה, תְּמִימֵינוּ יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בֵּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְהוּה הַמְּלָכָה.
 כִּי לוֹ נֶאֱתָה, כִּי לוֹ יֵאָתָה.

Most holy in kingship, most merciful by right;
The multitudes sing to Him, "To You and only to You,
Yours and only Yours is glorious sovereignty;
Praise becomes Him. It shall become Him.

Powerful in kingship, supportive as of right;
His who are perfect sing to Him, "To You and only to You,
Yours and only Yours is glorious sovereignty;
Praise becomes Him. It shall become Him.

אֲדִיר הוּא

אֲדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה
בֵּיתְךָ בְּקָרוֹב.

הַדוּר הוּא, וְתֵיִק הוּא, זָכַאי הוּא, חָסִיד הוּא, יִבְנֶה בֵּיתוֹ
בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל
בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טְהוּר הוּא, יְחִיד הוּא, כְּבִיר הוּא, לָמוּד הוּא, מְלֶךְ הוּא,
נֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא,
יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קְדוּשׁ הוּא, רַחוּם הוּא, שִׁדֵּי הוּא, תַּקִּיף הוּא, יִבְנֶה בֵּיתוֹ
בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל
בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

HE IS MOST MIGHTY

He is most mighty,
May He build His house soon!
Lord, build Your temple speedily.

Chosen, great and exalted He is,
May He build His house soon!
Lord, build Your temple speedily.

Most honored and pure He is,
May He build His house soon!
Lord, build Your temple speedily.

Righteous, faultless, singular He is,
May He build His house soon!
Lord, build Your temple speedily.

All powerful, all ruling He is,
May He build His house soon!
Lord, build Your temple speedily.

Most glorious, eternal of strength,
May He build His house soon!
Lord, build Your temple speedily.

Redeemer, righteous, holy,
May He build His house soon!
Lord, build Your temple speedily.

Compassionate, omnipotent,
May He build His house soon!
Lord, build Your temple speedily.

אָחַד מִי יוֹדֵעַ?

אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ: אָחַד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם
וּבָאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנַיִם לְחֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנַיִם
לְחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה
אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם
וּבָאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,
אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם
לְחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

ECHAD MI YODEA—WHO KNOWS ONE?

Who knows one? I know one!
One is our God in the heaven and earth.

Who knows two? I know two!
Two tablets of the covenant.
One is our God in the heaven and earth.

Who knows three? I know three!
Three patriarchs. Two tablets of the covenant. One is
our God in the heaven and earth.

Who knows four? I know four!
Four matriarchs. Three patriarchs. Two tablets of the
covenant. One is our God in the heaven and earth.

Who knows five? I know five! Five books of Torah. Four
matriarchs. Three patriarchs. Two tablets of the
covenant. One is our God in the heaven and earth.

Who knows six? I know six! Six orders of Mishnah. Five
books of Torah. Four matriarchs. Three patriarchs. Two
tablets of the covenant. One is our God in the heaven
and earth.

שֶׁבַע מִי יוֹדֵעַ? שֶׁבַע אֲנִי יוֹדֵעַ: שֶׁבַע יָמֵי שַׁבָּתָא,
 שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנַי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
 וּבְאָרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִלְּחָה,
 שֶׁבַע יָמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
 תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

תְּשַׁע מִי יוֹדֵעַ? תְּשַׁע אֲנִי יוֹדֵעַ: תְּשַׁע יְרַחֵי לְדָה,
 שְׁמוֹנָה יָמֵי מִלְּחָה, שֶׁבַע יָמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי
 לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרִיא, תְּשַׁע
 יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלְּחָה, שֶׁבַע יָמֵי שַׁבָּתָא, שֵׁשׁ
 סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנַי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
 וּבְאָרֶץ.

Who knows seven? I know seven! Seven days of the week. Six orders of Mishnah. Five books of Torah. Four matriarchs. Three patriarchs. Two tablets of the covenant. One is our God in the heaven and earth.

Who knows eight? I know eight!
Eight days to circumcision. Seven days of the week. Six orders of Mishnah. Five books of Torah. Four matriarchs. Three patriarchs. Two tablets of the covenant. One is our God in the heaven and earth.

Who knows nine? I know nine! Nine months of childbearing. Eight days to circumcision. Seven days of the week. Six orders of Mishnah. Five books of Torah. Four matriarchs. Three patriarchs. Two tablets of the covenant. One is our God in the heaven and earth.

Who knows ten? I know ten! Ten divine commandments. Nine months of childbearing. Eight days to circumcision. Seven days of the week. Six orders of Mishnah. Five books of Torah. Four matriarchs. Three patriarchs. Two tablets of the covenant. One is our God in the heaven and earth.

אֶחָד עֶשֶׂר מִי יוֹדֵעַ? אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ: אֶחָד עֶשֶׂר
 כּוֹכְבֵיָא, עֶשְׂרָה דְבְרֵיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי
 מִלָּה, שִׁבְעָה יְמֵי שַׁבְּתָא, שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה
 חוּמְשֵי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לְחוֹת
 הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשֶׂר
 שְׁבַטֵיָא, אֶחָד עֶשֶׂר כּוֹכְבֵיָא, עֶשְׂרָה דְבְרֵיָא, תְּשַׁעַה
 יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבְּתָא, שֵׁשָׁה
 סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵי תוֹרָה, אַרְבַּע אִמָּהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנַי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
 וּבְאָרֶץ.

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה
 עֶשֶׂר מִדֵּיָא, שְׁנַיִם עֶשֶׂר שְׁבַטֵיָא, אֶחָד עֶשֶׂר כּוֹכְבֵיָא,
 עֶשְׂרָה דְבְרֵיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה,
 שִׁבְעָה יְמֵי שַׁבְּתָא, שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵי
 תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows eleven? I know eleven! Eleven stars (in Joseph's dream). Ten divine commandments. Nine months of childbearing. Eight days to circumcision. Seven days of the week. Six orders of Mishnah. Five books of Torah. Four matriarchs. Three patriarchs. Two tablets of the covenant. One is our God in the heaven and earth.

Who knows twelve? I know twelve! Twelve tribes of Israel. Eleven stars (in Joseph's dream). Ten divine commandments. Nine months of childbearing. Eight days to circumcision. Seven days of the week. Six orders of Mishnah. Five books of Torah. Four matriarchs. Three patriarchs. Two tablets of the covenant. One is our God in the heaven and earth.

Who knows thirteen? I know thirteen! Thirteen attributes. Twelve tribes of Israel. Eleven stars (in Joseph's dream). Ten divine commandments. Nine months of childbearing. Eight days to circumcision. Seven days of the week. Six orders of Mishnah. Five books of Torah. Four matriarchs. Three patriarchs. Two tablets of the covenant. One is our God in the heaven and earth.

חַד גְּדִיָּא, חַד גְּדִיָּא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוּנְרָא, וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוּי, חַד
גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא כִּלְבָּא, וְנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא
בְּתַרֵּי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא, וְהִפָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה
לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוּרָא, וְשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכִלְבָּא, דְּנִשְׁךְ
לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוּי, חַד
גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מַיָּא, וְכַבָּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה
לְכִלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא
בְּתַרֵּי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תוּרָא, וְשָׂתָא לְמַיָּא, דְּכַבָּה לְנוּרָא, דְּשָׂרְף
לְחוּטְרָא, דְּהִפָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה
לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

CHAD GADYA

One kid, one kid. Father bought for two zuzim. One kid, one kid.

A cat came and ate the kid which father bought for two zuzim. One kid, only one kid.

Then a dog bit the cat that ate the kid which father bought for two zuzim. One kid, only one kid.

Then a stick beat the dog that bit the cat that ate the kid which father bought for two zuzim. One kid, only one kid.

Then a fire burned the stick that beat the dog that bit the cat that ate the kid which father bought for two zuzim. One kid, only one kid.

Then water extinguished the fire that burned the stick that beat the dog that bit the cat that ate the kid which father bought for two zuzim. One kid, only one kid.

Then an ox drank the water that extinguished the fire that burned the stick that beat the dog that bit the cat that ate the kid which father bought for two zuzim. One kid, only one kid.

וּאֶתֵּא הַשׁוֹחֵט, וְשַׁחַט לְתוֹרָא, דְּשַׁתָּא לְמֵיָא, דְּכַבָּה לְנוֹרָא,
 דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה לְכַלְפָּא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה
 לְגַדְיָא, דְּזַבִּין אֲבָא בְּתֵרֵי זַוְי, חַד גְּדֵיָא, חַד גְּדֵיָא.

וּאֶתֵּא מִלְּאךְ הַמּוֹת, וְשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּא
 לְמֵיָא, דְּכַבָּה לְנוֹרָא, דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה לְכַלְפָּא, דְּנִשְׁךְ
 לְשׁוֹנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אֲבָא בְּתֵרֵי זַוְי, חַד גְּדֵיָא, חַד
 גְּדֵיָא.

וּאֶתֵּא הַקְּדוּשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמִלְּאךְ הַמּוֹת, דְּשַׁחַט
 לְתוֹרָא, דְּשַׁתָּא לְמֵיָא, דְּכַבָּה לְנוֹרָא, דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה
 לְכַלְפָּא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אֲבָא בְּתֵרֵי
 זַוְי, חַד גְּדֵיָא, חַד גְּדֵיָא.

Then a slaughterer slew the ox that drank the water that extinguished the fire that burned the stick that beat the dog that bit the cat that ate the kid which father bought for two zuzim. One kid, only one kid.

Then the angel of death slew the slaughterer who slew the ox that drank the water that extinguished the fire that burned the stick that beat the dog that bit the cat that ate the kid which father bought for two zuzim. One kid, only one kid.

Then the Holy One, blessed be He slew the angel of death who slew the slaughterer that slew the ox that drank the water that extinguished the fire that burned the stick that beat the dog that bit the cat that ate the kid which father bought for two zuzim. One kid, only one kid.

