

הַגָּדָה שֶׁל פֶּסַח

The Passover Haggadah

With English Translation

Published by

JBI International

110 East 30th Street

New York, NY 10016

212-889-2525 800-433-1531

www.jbilibrary.org

Made possible by the generous support of

The S & R Kleiman Family

תשע"ז – 5777

**JBI: Established in 1931 as
The Jewish Braille Institute of America**

בְּרִיקַת חֶמֶץ

On the night preceding Pesah, before searching for hametz:

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

Following the search, we declare:

כָּל חֶמֶץ רָא וַחֲמִיעָה דָּאֲכָא בְּרִשּׁוֹתַי דִּלָּא חֲמִתָּהּ וְדִלָּא
בְּעֶרְתָּהּ וְדִלָּא יִדְעָנָא לֵיהּ לְבָטֵל וְלֹהוּי הַפֶּקֶר כְּעַפְרָא דְאַרְעָא.

בְּעוֹר חֶמֶץ

After burning the hametz on the morning of Erev Pesah:

כָּל חֶמֶץ רָא וַחֲמִיעָה דָּאֲכָא בְּרִשּׁוֹתַי דְּחִזְתָּהּ וְדִלָּא חֲזִיתָהּ,
דְּחֲמִתָּהּ וְדִלָּא חֲמִתָּהּ, דְּבְעֶרְתָּהּ וְדִלָּא בְּעֶרְתָּהּ, לְבָטֵל וְלֹהוּי
הַפֶּקֶר כְּעַפְרָא 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.

בְּהֲדִין עֲרוּבָא יְהֵא שָׂרָא לָנָא לְאַפּוּי וּלְבִשּׁוּלִי וּלְאַטְמוּנִי
וּלְאַדְלוּקִי שָׂרְגָא וּלְתַקְנָא וּלְמַעַבְד כָּל צְרִכְנָא, מִיּוֹמָא טָבָא
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.

הַדְּלָקַת נֵרוֹת יוֹם טוֹב

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

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

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ
וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

בִּרְכַּת הַבָּנִים

(Recited only on the Sabbath)

For sons:

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וּכְמִנָּשָׁה.

For daughters:

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה, רַבֵּקָה, רָחֵל וְלֵאָה.

Ending for both:

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ.
יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ.
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וְיֵשֶׁם לְךָ שָׁלוֹם.

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 הַמִּצּוֹת סִימָנִים לְכַהֵן, לְלוֹי, וּלְיִשְׂרָאֵל.
2. הַזְרוּעַ מְזִכִּיר אֶת קֶרְבֵּן פֶּסַח.
3. הַבִּיצָה מְזִכִּיר אֶת קֶרְבֵּן הַחֵג.
4. הַמָּרוֹר מְזִכִּיר אֶת הַצֶּעַר בְּמִצְרַיִם.
5. הַחֲרֹסֶת מְזִכִּירָה אֶת הַחוּמָּר לְלִבָּנִים.
6. הַכֶּרֶפֶס בְּמִי מֶלַח מְזִכִּיר אֶת הַדְּמָעוֹת שֶׁל אֲבוֹתֵינוּ בְּעִבְרוֹת.

*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

- קֹדֶשׁ – אוֹמְרִים קֹדֶשׁ
 וְרַחֵץ – רוֹחֲצִים אֶת הַיָּדִים וְלֹא אוֹמְרִים בְּרָכָה
 כֶּרֶפֶס – אוֹכְלִים כֶּרֶפֶס (יֶרֶק) בְּמִי מֶלַח
 יַחֵץ – מִשְׁבִּירִים אֶת הַמִּצָּה הָאֲמֻצָּעִית, וּמְסַתִּירִים חֲצִי לֶאֱפִיקוֹמֶן
 מַגִּיד – מְסַפְּרִים אֶת הַהִגָּדָה
 רַחֲצָה – רוֹחֲצִים אֶת הַיָּדִים וְאוֹמְרִים בְּרָכָה
 מוֹצֵיא-מִצָּה – מְבָרְכִים הַמוֹצֵיא וְעַל אֲכִילַת מִצָּה וְאוֹכְלִים
 מָרוֹר – אוֹכְלִים מָרוֹר בְּחֲרוּסָת
 כּוֹרֵךְ – אוֹכְלִים מָרוֹר בֵּין הַמִּצּוֹת
 שְׁלֵחַן עוֹרֵךְ – סְעוּדַת הַחֵג
 צָפוֹן – אוֹכְלִים אֶת הָאֱפִיקוֹמֶן
 בִּירֵךְ – בְּרַכַּת הַמְּזוֹן
 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 הַשְּׁשִׁי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל
 אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם
 הַשְּׁבִיעִי, מְכָל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים
 אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שָׁבֹת
 מְכָל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת.

On weeknights, begin here:

סִבְרִי מָרְנָן וּרְבָנָן וּרְבוֹתֵי:
 בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:
 בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
 מְכָל-עָם, וְרוֹמַמָּנוּ מְכָל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וַתִּתֵּן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שִׁבְתוֹת לְמִנוּחָה
 ו)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם
 (הַשָּׁבֹת הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה. זִמְן חֲרוּתָנוּ,
 (בְּאַהֲבָה), מִקָּרָא קִדְּשׁ, זִכָּר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ
 בְּחִרָת וְאוֹתָנוּ קִדְּשָׁתָּ מְכָל-הָעַמִּים. (וְשָׁבֹת) וּמוֹעֲדֵי
 קִדְּשָׁךְ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ:
 בָּרוּךְ אַתָּה יְהוָה, מִקָּדֵשׁ (הַשָּׁבֹת ו)יִשְׂרָאֵל וְהַזִּמְנִים:

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, הַמְבָדִיל בֵּין קֹדֶשׁ
לְחֵל בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת
יוֹם טוֹב הַבְּדִלָּתָהּ. וְאֵת-יוֹם הַשְּׁבִיעִי מְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה
קֹדֶשֶׁת. הַבְּדִלָּתָהּ וְקֹדֶשֶׁת אֵת-עַמּוֹד יִשְׂרָאֵל בְּקֹדֶשֶׁתָּךְ.
בָּרוּךְ אַתָּה יְהוָה, הַמְבָדִיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

On the first night of Passover, add:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

וְרַחֵם

WASHING THE HANDS

כֶּרֶפֶס

EATING THE GREENS DIPPED IN SALT WATER

Blessing to recite over the greens:

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

יַחַץ

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

מגיד

RECITING THE HAGGADAH

The leader raises the matzot and says:

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל
דְּכָפִין יִיתִי וַיְכּוּל, כָּל דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשְׁתָּא הֲבָא, לְשָׁנָה
הֲבָאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עֲבָדִי, לְשָׁנָה הֲבָאָה בְּנֵי
חוּרִין:

Pour the second cup of wine.

The youngest present asks the Four Questions:

מָה נִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת?
שְׁבֹכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה. הַלֵּילָה הַזֶּה כָּלוּ מָצָה:
שְׁבֹכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלֵּילָה הַזֶּה מָרוֹר:
שְׁבֹכָל הַלֵּילוֹת אֵין אָנוּ מִטְבִּילִין אֲפִילוּ פֶּעַם אַחַת. הַלֵּילָה הַזֶּה
שְׁתֵּי פְעָמִים:
שְׁבֹכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה
כָּלָנוּ מְסֻבִּין:

The following reply is recited:

עֲבָדִים הָייְנוּ לְפָרַעַה בְּמִצְרַיִם. וַיּוֹצִיאָנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם,
בְּיַד חֲזָקָה וּבְזֹרֹעַ נְטוּיָה, וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מְשַׁעֲבָדִים
הָייְנוּ לְפָרַעַה בְּמִצְרַיִם. וְאֲפִילוּ כָּלָנוּ חֲכָמִים, כָּלָנוּ גְבוּנִים,
כָּלָנוּ זְקֵנִים, כָּלָנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מַצּוּה עָלֵינוּ לְסַפֵּר
בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה
מְשַׁבַּח:

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 יְהוֹשֻעַ, וְרַבִּי אֶלְעָזָר
בֶּן־עֲזַרְיָה, וְרַבִּי עֲקִיבָא, וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין
בְּבִנְי־בֶרֶק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל־אוֹתוֹ
הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ,
הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שָׁל שַׁחֲרִית:

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הֲרִי אֲנִי כָּבֵן שִׁבְעִים שָׁנָה,
וְלֹא זָכִיתִי, שֶׁתֹּאמַר יִצִּיאַת מִצְרַיִם בַּלַּיְלוֹת. עַד שֶׁדָּרְשָׁה
בֶּן זֹמָא. שֶׁנֶּאֱמַר: לְמַעַן תִּזְכֹּר, אֶת יוֹם יֵצִאתְךָ מֵאֶרֶץ
מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיָּמִים. כָּל יְמֵי חַיֶּיךָ
הַלַּיְלוֹת. וַחֲכָמִים אוֹמְרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כָּל יְמֵי
חַיֶּיךָ לְהָבִיא לִימּוֹת הַמָּשִׁיחַ:

בָּרוּךְ הַמָּקוֹם. בָּרוּךְ הוּא. בָּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל. בָּרוּךְ הוּא.

כִּנְגֵּד אַרְבַּעַת בָּנִים דְּבִרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע,
וְאֶחָד תָּם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לִשְׁאוֹל:

חָכָם מָה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֲקִים וְהַמְשַׁפְּטִים,
אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם? וְאֵף אֵתָּה אָמַרְלוֹ
כִּהְלָכוֹת הַפֶּסַח: אֵין מִפְּטִירִין אַחֵר הַפֶּסַח אֲפִיקוֹמָן:

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."

רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֶבְדָּה הַזֹּאת לָכֶם? לָכֶם
וְלֹא לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת-עַצְמוֹ מִן הַכָּלָל, כָּפַר
בְּעֶקְרָהּ. וְאַף אֶתְּהָ הִקְהֶה אֶת-שְׁנָיו, וְאָמַר-לוֹ: בְּעֶבֶר
זֶה, עָשָׂה יְהוָה לִי, בְּצֵאתִי מִמִּצְרַיִם, לִי וְלֹא-לוֹ. אֱלֹהֵי
הָיָה שָׁם, לֹא הָיָה נִגָּאֵל:

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

וְשִׂאִינוּ יוֹדֵעַ לִשְׂאוֹל, אֵת פֶּתַח לוֹ. שֶׁנֶּאֱמַר: וְהִגַּדְתָּ
לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעֶבֶר זֶה עָשָׂה יְהוָה לִי,
בְּצֵאתִי מִמִּצְרַיִם:

יָכוֹל מֵרֹאשׁ חֹדֶשׁ, תִּלְמֹד לֹמֵר בַּיּוֹם הַהוּא. אִי בַּיּוֹם
הַהוּא. יָכוֹל מִבְּעוֹד יוֹם. תִּלְמֹד לֹמֵר. בְּעֶבֶר זֶה.
בְּעֶבֶר זֶה לֹא אָמַרְתִּי, אֲלֵא בַשָּׁעָה שִׁישׁ מִצָּה וּמְרוֹר
מִנְּחִים 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.

מִתְחַלֶּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעָכָשׁ קָרְבָנוּ הַמָּקוֹם
 לְעֲבוֹדָתוֹ. שְׁנֵאֲמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם. כֹּה אָמַר יְהוָה
 אֱלֹהֵי יִשְׂרָאֵל, בְּעֶבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תִּרְחַ אֲבִי
 אֲבִרְהָם וְאֲבִי נָחוֹר. וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים: וְאָקַח אֶת-אֲבִיכֶם
 אֶת-אֲבִרְהָם מֵעֶבֶר הַנָּהָר, וְאוֹלָךְ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן.
 וְאַרְבֶּה אֶת-זֶרְעוֹ, וְאֶתָּן לוֹ אֶת-יִצְחָק: וְאֶתָּן לְיִצְחָק אֶת-יַעֲקֹב
 וְאֶת-עֵשָׂו. וְאֶתָּן לְעֵשָׂו אֶת-הָר שֵׁעִיר, לְרֶשֶׁת אוֹתוֹ. וַיַּעֲקֹב
 וּבָנָיו יָרְדוּ מִצְרָיִם:

בָּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בָּרוּךְ הוּא. שֶׁהַקָּדוֹשׁ
 בָּרוּךְ הוּא חָשַׁב אֶת-הַקֵּץ, לַעֲשׂוֹת כְּמָה שְׁאֲמַר
 לְאֲבִרְהָם אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שְׁנֵאֲמַר: וַיֹּאמֶר
 לְאֲבִרְהָם יָדַע תֵּדַע, כִּי-גֵר יִהְיֶה זֶרְעֲךָ, בְּאֶרֶץ לֹא לָהֶם,
 וְעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-הַגּוֹי
 אֲשֶׁר יַעֲבֹדוּ דָן אֲנֹכִי. וְאַחֲרֵי כֵן יֵצְאוּ, בְּרֶכֶשׁ גָּדוֹל:

Raise the cup of wine.

וְהִיא שְׁעִמָּדָה לְאֲבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד, עָמַד
 עָלֵינוּ לְכַלּוֹתָנוּ. אֲלֹא שְׁבָכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ
 לְכַלּוֹתָנוּ. וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִצִּילָנוּ 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

צא ולמד, מה בקש לבן הארמי לעשות ליעקב אבינו.
שפרעה לא גזר אלא על הזכרים, ולבן בקש לעקר
את-הכל, שנאמר: ארמי אבד אבי, ויֵרַד מִצְרִימָה,
ויָגֵר שָׁם בְּמִתִּי מֵעַט. ויהי שם לגוי גדול, עצום ורב:

ויֵרַד מִצְרִימָה, אָנוּס עַל פִּי הַדְּבֹר. ויָגֵר שָׁם. מִלֵּמד
שֶׁלֹא יֵרַד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם, אֲלֵא לְגֹר
שָׁם, שֶׁנֶּאֱמַר: וַיֹּאמְרוּ אֶל־פַּרְעֹה, לָגֹר בְּאֶרֶץ כְּנָעַן, כִּי
אֵין מְרֻעָה לַצֹּאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי כָבֵד הָרָעַב בְּאֶרֶץ
כְּנָעַן. וְעַתָּה, יִשְׁבֹּר־נָא עֲבָדֶיךָ בְּאֶרֶץ גִּשְׁן:

בְּמִתִּי מֵעַט. כָּמָה שֶׁנֶּאֱמַר: בְּשִׁבְעִים נֶפֶשׁ, יָרְדוּ
אֲבֹתֶיךָ מִצְרִימָה. וְעַתָּה, שִׁמְךָ יְהוָה אֱלֹהֶיךָ, כְּכֹכְבֵי
הַשָּׁמַיִם לָרֹב.

וְיִהְיֶה שָׁם לְגוֹי. מִלֵּמד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם:
גָּדוֹל עָצוּם, כָּמָה שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׁרְצוּ,
וַיִּרְבוּ וַיַּעֲצֻמוּ, בְּמָאד מְאֹד, וַתִּמְלֵא הָאֶרֶץ אֹתָם:

וְרֹב. כָּמָה שֶׁנֶּאֱמַר: רַבָּה כְּצֶמַח הַשָּׁדָה נְתַתִּיךָ,
וַתִּרְבִּי, וַתִּגְדְּלִי, וַתִּבְאִי בַעֲדֵי עַד־יָיִם: שָׁדִים נִכְנָו,
וַשְׁעָרֶךָ צִמָּח, וְאֵת עֶרְם 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 המִּצְרִים וַיַּעֲנוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה:

וַיִּרְעוּ אֶת־נֹו המִּצְרִים. כָּמָה שֶׁנֶּאֱמַר: הָבָה נִתְחַכְמָה לוֹ.

פֶּן־יִרְבֶּה, וְהָיָה כִּי־תִקְרָאנָה מִלְחָמָה, וְנוֹסַף גַּם הוּא

עַל־שְׂנְאֵינוּ, וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ:

וַיַּעֲנוּנוּ. כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁימוּ עָלָיו שְׂרֵי מִסִּים, לְמַעַן

עֲנֹתוֹ בְּסִבְלָתָם: וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפָרְעָה, אֶת־פֶּתֶם

וְאֶת־רַעְמִסִּם: וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה. כָּמָה שֶׁנֶּאֱמַר:

וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפֶרֶךְ:

וְנִצָּעַק אֶל־יְהוָה אֱלֹהֵי אֲבֹתֵינוּ, וַיִּשְׁמַע יְהוָה אֶת־קִלְנוֹ,

וַיֵּרָא אֶת־עֲנֵינוּ, וְאֶת־עַמְלָנוּ, וְאֶת לַחֲצֵנוּ:

וְנִצָּעַק אֶל־יְהוָה אֱלֹהֵי אֲבֹתֵינוּ, כָּמָה שֶׁנֶּאֱמַר: וַיְהִי

בַּיָּמִים הָרַבִּים הֵהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָחֲזוּ

בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבָדָה וַיִּזְעֲקוּ. וַתַּעַל שׁוֹעֲתָם

אֶל־הָאֱלֹהִים מִן־הָעֲבָדָה:

וַיִּשְׁמַע יְהוָה אֶת־קִלְנוֹ. כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים

אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ, אֶת־אֲבֹרָהֶם,

אֶת־יִצְחָק, וְאֶת יַעֲקֹב:

וַיֵּרָא אֶת־עֲנֵינוּ: זֶה פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ. כָּמָה שֶׁנֶּאֱמַר:

וַיֵּרָא 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־עַמִּלָּנוּ. אֱלֹהֵי הַבָּנִים. כָּמָה שֶׁנֶּאֱמַר: כָּל־הַבֵּן הַיְלֹוד
הִיאֲרָה תִשְׁלִיכֶהוּ, וְכָל־הַבֵּת תִּחְיוּן:

וְאֶת לַחֲצֵנוּ. זֶה הַדָּחֵק. כָּמָה שֶׁנֶּאֱמַר: וְגַם־רָאִיתִי
אֶת־הַלֶּחֶץ, אֲשֶׁר מִצָּרִים לַחֲצִים אֹתָם:

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֹרַע נְטוּיָה, וּבְמָרָא
גָּדוֹל וּבִאֲתוֹת וּבְמוֹפְתִים:

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם. לֹא עַל־יְדֵי מִלְּאָךְ, וְלֹא עַל־יְדֵי
שָׂרָף. וְלֹא עַל־יְדֵי שְׁלִיחַ. אֲלֹא הַקָּדוֹשׁ בְּרוּךְ הוּא
בְּכַבּוֹדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמַר: וְעַבְרָתִי בָאָרֶץ מִצְרַיִם בְּלִילָה
הַזֹּה, וְהַכִּיתִי כָל־בְּכוֹר בָּאָרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה,
וּבְכָל־אֱלֹהֵי מִצְרַיִם אֲעֹשֶׂה שְׁפָטִים אֲנִי יְהוָה:

וְעַבְרָתִי בָאָרֶץ מִצְרַיִם בְּלִילָה הַזֹּה, אֲנִי וְלֹא מִלְּאָךְ.
וְהַכִּיתִי כָל בְּכוֹר בָּאָרֶץ מִצְרַיִם. אֲנִי וְלֹא שָׂרָף.
וּבְכָל־אֱלֹהֵי מִצְרַיִם אֲעֹשֶׂה שְׁפָטִים, אֲנִי וְלֹא הַשְּׁלִיחַ.
אֲנִי יְהוָה. אֲנִי הוּא וְלֹא אֲחֵר:

בְּיַד חֲזָקָה. זֶה הַדָּבָר. כָּמָה שֶׁנֶּאֱמַר: הִנֵּה יַד־יְהוָה הוֹיָה,
בְּמִקְנֶה אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים בַּחֲמֹרִים בַּגְּמִלִּים, בַּבָּקָר
וּבַצֹּאן, דָּבָר כָּבֵד מְאֹד:

וּבְזֹרַע נְטוּיָה. זֶה הַחֶרֶב. כָּמָה שֶׁנֶּאֱמַר: וַחֲרָבוֹ שְׁלוּפָה
בְּיָדוֹ, נְטוּיָה עַל־יְרוּשָׁלָּיִם:

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."

וּבְמִזְבֵּחַ גָּדוֹל, זֶה גִּלּוֹי שְׂכִינָה. כָּמָה שֶׁנֶּאֱמַר: אוֹ הִנֵּסָה
 אֱלֹהִים, לָבוֹא לְקַחַת לוֹ גּוֹי מִקֶּרֶב גּוֹי, בְּמִסַּת בְּאֶתֶת
 וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבִיד חֲזָקָה וּבְזֶרַע נְטוּיָה,
 וּבְמִזְבְּחֵי גְדֻלִּים. כָּכָל אֲשֶׁר-עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם
 בְּמִצְרַיִם, לְעֵינֶיךָ:

וּבְאֵתוֹת. זֶה הַמִּטָּה, כָּמָה שֶׁנֶּאֱמַר: וְאֵת הַמִּטָּה הַזֶּה
 תִּקַּח בְּיָדְךָ. אֲשֶׁר תַּעֲשֶׂה-בּוֹ אֶת-הָאֵתוֹת:

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

(Spill three drops of wine)

דָּם. וְאֵשׁ. וְתִמְרוֹת עֶשְׂשֵׁן:

דָּבָר אַחֵר. בִּיד חֲזָקָה שְׂתִים. וּבְזֶרַע נְטוּיָה שְׁתִים.
 וּבְמִזְבֵּחַ גָּדוֹל שְׂתִים. וּבְאֵתוֹת שְׂתִים. וּבְמוֹפְתִים
 שְׂתִים: אֵלּוּ עֶשְׂרֵי מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא
 עַל-הַמִּצְוִיִּם בְּמִצְרַיִם, וְאֵלּוּ 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. כִּנִּים.
4. עָרוֹב.
5. דָּבָר.
6. שְׁחִין.
7. בָּרָד.
8. אֲרָבָה.
9. חֲשָׁד.
10. מַכַּת בְּכוֹרוֹת:

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סַמָּיִם:

Spill three drops of wine when saying:

דִּצְ"ךְ עַד"ש בְּאֵח"ב:

רַבִּי יוֹסִי הִגְלִילִי אוֹמֵר: מִנִּין אֶתָּה אוֹמֵר, שְׁלֹקוּ הַמַּצֵּרִים
בְּמַצָּרִים עֲשֹׂר מַכּוֹת, וְעַל הַיָּם, לָקוּ חֲמִשִּׁים מַכּוֹת?
בְּמַצָּרִים מָה הוּא אוֹמֵר: וַיֹּאמְרוּ הַחֲרָטָמִם אֶל-פַּרְעֹה,
אֲצַבֵּעַ אֱלֹהִים הוּא. וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל
אֶת-הַיָּד הַגְּדֹלָה, אֲשֶׁר עָשָׂה יְהוָה בְּמַצָּרִים, וַיֵּרָאוּ הָעָם
אֶת-יְהוָה. וַיֹּאמְרוּ בִּיהוָה, וּבַמֶּשֶׁה עֲבָדוֹ. כִּמָּה לָקוּ
בְּאֲצַבַּע, עֲשֹׂר מַכּוֹת: אָמור מַעֲתָה, בְּמַצָּרִים לָקוּ עֲשֹׂר
מַכּוֹת, וְעַל-הַיָּם, לָקוּ חֲמִשִּׁים 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: מניין 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
שתים. וצרה שלש. משלחת מלאכי רעים ארבע:
אמור מעתה, במצרים לקו ארבעים מכות, ועל הים
לקו מאתיים מכות:

רבי עקיבא אומר: מניין שכל-מכה ומכה, שהביא
הקדוש ברוך הוא על המצרים במצרים, היתה של
חמש מכות? שנאמר: ישלח בם חרון אפו, עברה
וזעם וצרה. משלחת מלאכי רעים. חרון אפו אחת.
עברה שתים. 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־מִמוֹנָם, וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דִּינוּ:
 אלו קָרַע לָנוּ אֶת־הַיָּם, וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה דִּינוּ:
 אלו הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ,
 דִּינוּ:

אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ, וְלֹא סָפַק צָרֵכֵנוּ בַּמִּדְבָּר
 אַרְבָּעִים שָׁנָה, דִּינוּ:

אלו סָפַק צָרֵכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְלֹא הָאֵכִילָנוּ
 אֶת־הַמֶּן, דִּינוּ:

אלו הָאֵכִילָנוּ אֶת־הַמֶּן, וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּינוּ:
 אלו נָתַן לָנוּ אֶת־הַשַּׁבָּת, וְלֹא קָרַבְנוּ לְפָנֵי הָרַם סִינִי, דִּינוּ:
 אלו קָרַבְנוּ לְפָנֵי הָרַם סִינִי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דִּינוּ:
 אלו נָתַן לָנוּ אֶת־הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
 דִּינוּ:

אלו הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ אֶת־בֵּית
 הַבְּחִירָה, דִּינוּ:

עַל אַחַת בָּמָה וּבָמָה טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לְמָקוֹם עָלֵינוּ:

וַעֲשֵׂה בָהֶם שְׁפָטִים, וְהִצִּיאָנוּ מִמִּצְרַיִם,

וַעֲשֵׂה בָאֱלֹהֵיהֶם, וְהִרְגֵּם אֶת־בְּכוֹרֵיהֶם,

וְנָתַן לָנוּ אֶת־מִמוֹנָם, וְקָרַע לָנוּ אֶת־הַיָּם,

וְהֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ,

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 in it;

וּסְפַק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְהֵאָכִילָנוּ אֶת-הַמָּן,
 וְנָתַן לָנוּ אֶת-הַשַּׁבָּת, וְקִרְבָּנוּ לִפְנֵי הָרַם סִינִי,
 וְנָתַן לָנוּ אֶת-הַתּוֹרָה, וְהַכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
 וּבָנָה לָנוּ אֶת-בֵּית הַבְּחִירָה, לְכַפֵּר עַל כָּל עֲוֹנוֹנוּ.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שְׁלֹא אָמַר שְׁלֹשָׁה דְּבָרִים
 אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן:

פֶּסַח מַצָּה וּמָרוֹר:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנָן שְׁבִית הַמִּקְדָּשׁ הָיָה
 קָיָם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא,
 עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זִכָּה
 פֶּסַח הוּא לַיהוָה, אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל
 בְּמִצְרַיִם, בְּנִגְפוֹ אֶת-מִצְרַיִם וְאֶת-בְּתֵינוּ הִצִּיל
 עַל-כָּל-עֲוֹנוֹתֵינוּ. וַיִּקְדַּח הָעָם וַיִּשְׁתַּחֲווּ.

The leader of the seder shows the matzah.

מַצָּה זֹאת שֶׁאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁלֹא
 הִסְפִּיק בְּצֻקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ, עַד שֶׁנִּגְלָה
 עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא,
 וְנֶאֱמַר: שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת-הַבֶּצֶק, אֲשֶׁר הוּצִיאוּ
 מִמִּצְרַיִם, עֲגַת מִצּוֹת, כִּי לֹא חָמֵץ: כִּי גֵרְשׁוֹ מִמִּצְרַיִם,
 וְלֹא יָכְלוּ לְהַתְמַהֵמָה, וְגַם יָצָה לֹא עָשׂוּ לָהֶם.

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.

מָרֹר זֶה שְׁאָנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שְׁמָרוּ
הַמַּצִּיּוֹת אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמַצִּיּוֹת, שְׁנֹאֲמַר: וַיִּמָּרוּ
אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בְּחֶמֶר וּבְלִבָּנִים,
וּבְכָל־עֲבֹדָה בַּשָּׂדֶה: אֵת כָּל־עֲבֹדָתָם, אֲשֶׁר עָבְדוּ
בָהֶם בְּפָרֶךְ.

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ הוּא
יֵצֵא מִמַּצִּיּוֹת, שְׁנֹאֲמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא
לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי, בְּצֵאתִי מִמִּצְרָיִם. לֹא
אֶת־אֲבוֹתֵינוּ בְּלִבָּר, גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אֶף
אוֹתָנוּ גָּאֵל עַמָּהֶם, שְׁנֹאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן
הָבִיא אֹתָנוּ, לָתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לְאֲבוֹתֵינוּ.

Raise the cup of wine.

לְפִיכָךְ אֲנַחֲנוּ חַיֵּבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר,
לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעִלָּה וּלְקַלָּם, לְמִי שֶׁעָשָׂה
לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ
מֵעֲבֹדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב,
וּמֵאִפְלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמַר לְפָנָיו
שִׁירָה תְּדַשָּׁה. הִלְלוּיָהּ:

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

הַלְלוּ־יָהּ. הַלְלוּ עַבְדֵי יְהוָה. הַלְלוּ אֶת־שֵׁם יְהוָה. יְהִי שֵׁם
 יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם: מִמִּזְרַח שֶׁשֶׁשׁ עַד
 מִבּוֹאֵי מֶהָלָל שֵׁם יְהוָה. רָם עַל־כָּל־גּוֹיִם יְהוָה. עַל
 הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִיהוָה אֱלֹהֵינוּ. הַמִּגְבִּיהִי לַשָּׁבֶת:
 הַמְשַׁפִּילִי לָרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי מַעְפָּר דָּל.
 מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים. עִם נְדִיבֵי
 עַמּוֹ: מוֹשִׁיבֵי עֶקֶרֶת הַבַּיִת אִם הַבָּנִים שְׂמִיחָה. הַלְלוּ־יָהּ:

תְּהִלִּים קיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעִז: הִזִּיתָה
 יְהוּדָה לְקָדְשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו: הָיִם רָאָה וַיָּנֶם,
 הִירִדֵן יִסֹּב לְאַחֹר: הֶהָרִים רָקְדוּ כְּאֵילִים. גְּבָעוֹת
 כְּבָנִי־צֶאֱן: מֵה־לֶּךְ הָיִם כִּי תָנוּס. הִירִדֵן תִּסֹּב לְאַחֹר:
 הֶהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבָנִי־צֶאֱן: מִלִּפְנֵי אֲדוֹן
 חוֹלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֹפְכִי הַצּוֹר אֲגָם־מַיִם.
 חֲלָמִישׁ לְמַעֲיָנו־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.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאָלָנוּ
וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ לַלֵּילָה הַזֶּה,
לֶאֱכֹל־בּו מִצָּה וּמָרוֹר. כֵּן, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים, הַבָּאִים
לְקִרְאָתָנוּ לְשָׁלוֹם. שְׂמֵחִים בְּבִנְיַן עִירָךְ, וְשָׂשִׁים
בַּעֲבוּדָתְךָ, וְנֹאכֵל שָׂם מִן הַזִּבְחִים וּמִן הַפְּסָחִים
(בְּמוֹצָאֵי שַׁבַּת אוֹמְרִים מִן הַפְּסָחִים וּמִן הַזִּבְחִים),
אֲשֶׁר יַגִּיעַ דָּמָם, עַל קִיר מִזְבִּיחֲךָ לְרִצּוֹן, וְנוֹדֶה לָּךְ שִׁיר
חֲדָשׁ עַל גְּאֻלָּתָנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ: בָּרוּךְ אַתָּה יְהוָה,
גָּאֵל יִשְׂרָאֵל:

Make the blessing over the second cup of wine.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:
רַחֲמָה

WASHING THE HANDS FOR THE MEAL

To be recited after the hands are washed:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל גְּטִילַת 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

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצּוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

מרור

THE BITTER HERBS ARE DIPPED IN HAROSET

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצּוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר:

THE MAROR AND MATZAH SANDWICH כּוּרֵךְ

זָכֹר לְמִקְדָּשׁ כְּהִלָּל: בֵּן עֲשָׂה הִלָּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ
הָיָה קָיָם. הָיָה כּוּרֵךְ פֶּסַח מַצָּה וּמָרֹר וְאוֹכֵל בְּיָחַד.
לְקַיֵּם מָה שֶׁנֶּאֱמַר: עַל־מִצּוֹת וּמָרֹרִים יֹאכְלֵהוּ:

THE PESAH MEAL

שְׁלַחַן עוֹרֵךְ

צִפּוּן

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.

בִּרְךְ

תְּהִלִּים קְבוֹ

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלָּמִים:
אִזּוּ יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אִזּוּ יֹאמְרוּ בְּגוֹיִם הַגְדִּיל
יְהוָה לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ
שְׂמֵחִים: שׁוּבָה יְהוָה אֶת שְׁבִיתֵנוּ כְּאַפִּיקִים בְּנֶגֶב:
הִזְרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּךְ יֵלֶךְ וּבָכָה נִשָּׂא מִשָּׁךְ
הִזְרַע בָּא יָבֹא בְּרִנָּה נִשָּׂא אֶלְמָתִיו:

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:

רְבוּתִי נְבִרְךְ!

Company, then leader:

יְהִי שֵׁם יְהוָה מְבִרְךְ מַעֲתָה וְעַד עוֹלָם.

Leader:

יְהִי שֵׁם יְהוָה מְבִרְךְ מַעֲתָה וְעַד עוֹלָם. בְּרָשׁוֹת מְרִנָּן
וְרִבְּנָן וְרְבוּתִי, נְבִרְךְ (אֱלֹהֵינוּ) שְׂאֲכָלָנוּ מִשְּׁלוֹ.

Company, then leader:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלָנוּ מִשְּׁלוֹ וּבִטְּבוֹ חַיֵּינוּ.

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.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֲזֵן אֶת הָעוֹלָם
 כָּלוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל
 בָּשָׂר כִּי לְעוֹלָם חֲסָדוֹ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר
 לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ
 הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִינִם לְכָל וּמַטִּיב לְכָל, וּמַכִּין
 מִזֶּזֶן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְהוָה, הֲזֵן
 אֶת הַכֹּל:

נוֹדָה לָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ, אֶרֶץ
 חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ
 מֵאֶרֶץ מִצְרַיִם, וּפָדִיתָנוּ, מִבֵּית עַבָדִים, וְעַל בְּרִיתְךָ
 שֶׁחֲתַמְתָּ בְּבָשָׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ
 שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת
 מִזֶּזֶן שֶׁאַתָּה זֶן וּמַפְרִינִם אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל
 עֵת וּבְכָל שָׁעָה:

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנִיחָנוּ מוֹדִים לָךְ, וּמְבָרְכִים
 אוֹתְךָ, יִתְבָּרֶךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
 בְּכַתוּב, וְאָכַלְתָּ וְשִׂבַּעְתָּ, וּבִרְכַּת אֶת יְהוָה אֱלֹהֶיךָ עַל
 הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְהוָה, עַל
 הָאֶרֶץ וְעַל הַמִּזֶּזֶן:

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 עַמְּךָ, וְעַל יְרוּשָׁלַיִם
 עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד
 מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו.
 אֱלֹהֵינוּ, אֲבִינוּ, רַעֲנוּ, זִוְגְנוּ, פָּרְנִסְנוּ, וְכִלְכְּלְנוּ,
 וְהַרְוִיחֵנוּ, וְהַרְוַח לָנוּ יְהוָה אֱלֹהֵינוּ מִהֶרָה מְכֹל
 צָרוֹתֵינוּ, וְנָא, אֵל תַּעֲרִיכֵנוּ יְהוָה אֱלֹהֵינוּ, לֹא לִידֵי
 מַתָּנַת בָּשָׂר וָדָם, וְלֹא לִידֵי הַלֹּאֲתָם. כִּי אִם לִידֵיךָ
 הַמְּלָאָה, הַפְּתוּחָה, הַקָּדוּשָׁה וְהַרְחֲבָה, שְׁלֹא נִבּוֹשׁ וְלֹא
 נִכָּלֵם לְעוֹלָם וָעֶד:

(לְשַׁבָּת:

On Sabbath add:

רִצָּה וְהִחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם
 הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל
 וְקָדוֹשׁ הוּא לְפָנֶיךָ, לְשַׁבָּת בּוֹ וּלְנוּחַ בּוֹ בְּאַהֲבָה
 כְּמִצְוֹת רְצוֹנָךָ וּבְרְצוֹנָךְ הָנִיתָ לָנוּ יְהוָה אֱלֹהֵינוּ, שְׁלֹא
 תִּהְיֶה צָרָה וִיגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ יְהוָה
 אֱלֹהֵינוּ בְּנִחָמַת צִיּוֹן עִירְךָ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר
 קֹדֶשְׁךָ, כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל הַנִּחָמוֹת:

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 וַיָּבֹא וַיְגִיעַ, וַיֵּרָא, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זְכוּרֵינוּ וּפְקֻדֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדָךְ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדֵנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבֵּר יְשׁוּעָה וּרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֲנִינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וּבִנְה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְהוָה, בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ, מַלְכֵנוּ, אֲדִירֵנוּ בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יּוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב, וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יִיטִיב לָנוּ. הוּא גּוֹמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ הַצֶּלֶה וְהַצִּלָּה בְּרַכָּה וַיְשׁוּעָה, נַחֲמָה, פִּרְנָסָה וְכִלְכָּלָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל טוֹב, וּמְכָל טוֹב לְעוֹלָם אֵל יְחַסְּרֵנוּ:

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.

הַרְחֵמֵן, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 הַרְחֵמֵן, הוּא יְתַבְרֹךְ בְּשָׁמַיִם וּבָאָרֶץ.
 הַרְחֵמֵן, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בָּנוּ לְעַד
 וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.
 הַרְחֵמֵן, הוּא יַפְרִיֵּסנוּ בְּכָבוֹד.
 הַרְחֵמֵן, הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צָוָארֵנוּ וְהוּא יוֹלִיכֵנוּ
 קוֹמָמִיּוֹת לְאַרְצֵנוּ.
 הַרְחֵמֵן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל
 שְׁלַחַן זֶה שְׂאֵבֵלָנוּ עָלָיו.
 הַרְחֵמֵן, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנָּבִיא זְכוֹר לְטוֹב,
 וַיִּבְשָׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

Variations suitable to different occasions:

הַרְחֵמֵן, הוּא יְבָרֵךְ אוֹתִי (וְאָבִי וְאִמִּי וְאִשְׁתִּי וְזֵרְעִי וְאֶת
 כָּל אֲשֶׁר לִי)

הַרְחֵמֵן, הוּא יְבָרֵךְ אֶת (אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה,
 וְאֶת (אִמִּי מוֹרֵתִי) בְּעֵלַת 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 שְׁנֵת בָּרְכוּ אֲבוֹתֵינוּ,
אֲבָרְהָם יִצְחָק וְיַעֲקֹב: בְּכֹל, מְכֹל, כָּל. כֵּן יְבָרֶךְ אוֹתָנוּ
בְּלָנוּ יַחַד. בְּבָרְכָה שְׁלֵמָה, וְנֹאמַר אָמֵן:

בְּמָרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוֹת, שֶׁתִּהְיֶה לְמִשְׁמֶרֶת
שָׁלוֹם, וְנִשָּׂא בְּרָכָה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי יִשְׁרָאֵל,
וְנִמְצָא חֵן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

(לשבת: הַרְחֵמֶן, הוּא יְנַחֵלֵנוּ יוֹם שְׂכָלוֹ שַׁבָּת וּמְנוּחָה
לְחַיֵּי הָעוֹלָמִים.)

הַרְחֵמֶן, הוּא יְנַחֵלֵנוּ יוֹם שְׂכָלוֹ טוֹב.

הַרְחֵמֶן, הוּא יִזְכֵּנוּ לִימֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.

מְגִדוֹל יִשׁוּעוֹת מְלָכוֹ, וְעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ לְדוֹד
וּלְזֶרְעוֹ עַד עוֹלָם:

עֲשֵׂה שָׁלוֹם בְּמָרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, 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 קְדָשָׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים
 רָשׁוּ וְרָעִיבוּ, וְדוֹרְשֵׁי יְהוָה לֹא יַחְסְרוּ כָּל טוֹב: הוֹדוּ
 לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד: פֹּתַח אֶת יְדֶךָ,
 וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן: בָּרוּךְ הַגִּבֹּר אֲשֶׁר יְבַטֵּחַ בַּיהוָה,
 וְהָיָה יְהוָה מְבֻטָּח: נָעַר הָיִיתִי גַם זָקְנָתִי וְלֹא רָאִיתִי
 צָדִיק נִפְעָז, וְזָרְעוֹ מִבִּקְשׁ לֶחֶם: יְהוָה עֲזָר לְעַמּוֹ יִתֵּן,
 יְהוָה יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Recite the following over the third cup of wine:

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

Open the door and recite:

שֹׁפֵךְ חַמַּתְךָ אֶל-הַגּוֹיִם, אֲשֶׁר לֹא יָדְעוּךָ וְעַל-מַמְלָכוֹת
 אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אָכַל אֶת-יַעֲקֹב. וְאֶת-נִוְהוּ
 הַשָּׁמוֹ: שֹׁפֵךְ-עֲלֵיהֶם זַעַמְךָ, וַחֲרוֹן אַפֶּךָ יִשְׁיגֵם: תִּרְדֹּף
 בְּאַף וּתְשַׁמֵּידֵם, 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

תְּהִלִּים קטו, א-יא

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֶסֶדְךָ עַל
 אֱמֶתְךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיךְ נָא אֱלֹהֵיהֶם. וְאֵלֵינוּ
 בְּשָׁמַיִם כָּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִבִּיהֶם כֶּסֶף וְזָהָב,
 מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא
 יֵרְאוּ. אֲזִנִּים לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יֵרִיחוּן.
 יְדֵיהֶם וְלֹא יִמְיִשוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ
 בְּגִרוֹנִם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בָּטַח בָּהֶם:
 יִשְׂרָאֵל בָּטַח בַּיהוָה, עֲזָרָם וּמִגְנָם הוּא. בֵּית אֶהְרֹן
 בָּטְחוּ בַיהוָה, עֲזָרָם וּמִגְנָם הוּא. יֵרְאִי יְהוָה בָּטְחוּ
 בַּיהוָה, עֲזָרָם וּמִגְנָם הוּא:

תְּהִלִּים קטו, יב-יח

יְהוָה זִכְרָנוּ יְבָרֶךְ, יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת
 בֵּית אֶהְרֹן. יְבָרֶךְ יֵרְאִי יְהוָה, הַקְטָנִים עִם הַגְּדֹלִים. יִסַּף
 יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיהוָה,
 עֹשֶׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן
 לְבְנֵי אָדָם. לֹא הִמָּתִים יִהְלְלוּ יָהּ, וְלֹא כָּל יֵרֵדֵי דוּמָה.
 וְאִנְחָנוּ נְבָרֶךְ יָהּ, מִעַתָּה 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 תַחֲנוּנִי. כִּי הִטָּה אָזְנוֹ
 לִי וּבִימִי אֶקְרָא: אֶפְפוּנִי חֶבְלֵי מוֹת, וּמִצָּרֵי שְׁאוֹל
 מִצָּאוּנִי צָרָה וַיִּגּוֹן אֶמְצָא. וּבִשְׁם יְהוָה אֶקְרָא, אָנָּה
 יְהוָה מִלְּטָה נַפְשִׁי. חֲנוּן יְהוָה וְצַדִּיק, וְאֱלֹהֵינוּ מֵרַחֵם.
 שֹׁמֵר פֶּתָאִים יְהוָה דַּלּוֹתַי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי
 לְמִנוּחַיִכִּי, כִּי יְהוָה גָּמַל עָלַיִכִּי. כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת
 אֶת עֵינֵי מִן דִּמְעָה, אֶת רַגְלִי מִדָּחִי. אֶת־הַלֵּךְ לִפְנֵי
 יְהוָה, בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי
 מְאֹד. אֲנִי אֶמְרָתִי בַחֲפָזִי כָּל הָאָדָם כֹּזֵב.

תְּהִלִּים קטז, יב-יח

מָה אָשִׁיב לַיהוָה, כָּל תַּגְּמוּלוֹהִי עָלַי. כּוֹס יִשׁוּעוֹת
 אֶשָּׂא, וּבִשְׁם יְהוָה אֶקְרָא. נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה
 נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינֵי יְהוָה הַמּוֹתָה לַחֲסִידָיו. אָנָּה
 יְהוָה כִּי אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ, בֶּן אִמְתְּךָ פִּתְחָתָךְ
 לְמוֹסְרִי. לֵךְ אֲזַבַּח זִבְחַ תוֹדָה וּבִשְׁם יְהוָה אֶקְרָא. נִדְרֵי
 לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. בַּחֲצֵרוֹת בֵּית יְהוָה
 בְּתוֹכְכִי יְרוּשָׁלַיִם 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, שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי גִבֹּר
עָלֵינוּ חֲסִדּוֹ, וְאַמֶּת יְהוָה לְעוֹלָם הִלְלוּיָהּ:

תְּהִלִּים קיח: א-ד

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ:
יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדּוֹ:
יֹאמְרוּ נָא בֵּית אֶהְרֹן, כִּי לְעוֹלָם חֲסִדּוֹ:
יֹאמְרוּ נָא יִרְאֵי יְהוָה, כִּי לְעוֹלָם חֲסִדּוֹ:

תְּהִלִּים קיח:ה-כד

מִן הַמִּצֵּר קָרָאתִי יְהוָה, עֲנֵנִי בַמִּרְחֵב יְהוָה. יְהוָה לִי לֹא
אִירָא, מֶה יַעֲשֶׂה לִּי אָדָם. יְהוָה לִי בְעֲזָרִי, וְאֲנִי אֶרְאֶה
בְּשִׁנְאִי. טוֹב לַחֲסוֹת בַּיהוָה, מִבָּטֹחַ בְּאָדָם. טוֹב
לַחֲסוֹת בַּיהוָה מִבָּטֹחַ בַּנְּדִיבִים. כָּל גּוֹיִם סָבְבוּנִי בְּשֵׁם
יְהוָה כִּי אֲמִילָם. סָבְבוּנִי גַם סָבְבוּנִי בְּשֵׁם יְהוָה כִּי
אֲמִילָם. סָבְבוּנִי כְּדַבְרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְהוָה
כִּי אֲמִילָם. דָּחָה דְחִיתַנִּי לְנֶפֶל, וַיְהוָה עֲזָרָנִי. עָזִי וְזִמְרַת
יְהוָה, וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים,
יִמִּין יְהוָה עֲשֶׂה חֵיל. יִמִּין יְהוָה רֹמְמָה, יִמִּין 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 אֶחָיָה, וְאִסְפָּר מַעֲשֵׂי יְהוָה. יִסֹּר
 יִסְרֹנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פִּתְחוּ לִי שַׁעְרֵי צֶדֶק, אָבֹא
 בָּם אוֹדֶה יְהוָה. זֶה הַשַּׁעַר לַיהוָה, צַדִּיקִים יָבֹאוּ בּוֹ. אוֹדֶךָ
 כִּי עָנִיתָנִי, וַתֵּהִי לִי לִישׁוּעָה. אוֹדֶךָ כִּי עָנִיתָנִי וַתֵּהִי לִי
 לִישׁוּעָה. אָבֵן מִאֲסוֹ הַבּוֹנִים, הִיָּתָה לְרֹאשׁ פִּנָּה. אָבֵן
 מִאֲסוֹ הַבּוֹנִים, הִיָּתָה לְרֹאשׁ פִּנָּה. מֵאֵת יְהוָה הִיָּתָה
 זֹאת, הִיא נִפְלְאֹת בְּעֵינֵינוּ: מֵאֵת יְהוָה הִיָּתָה זֹאת,
 הִיא נִפְלְאֹת בְּעֵינֵינוּ. זֶה הַיּוֹם עָשָׂה יְהוָה, נִגִּילָה
 וְנִשְׁמָחָה בּוֹ. זֶה הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׁמָחָה בּוֹ.

אָנָּה יְהוָה הוֹשִׁיעָה נָּא:

אָנָּה יְהוָה הוֹשִׁיעָה נָּא:

אָנָּה יְהוָה הַצְּלִיחָה נָּא:

אָנָּה יְהוָה הַצְּלִיחָה נָּא:

בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בִּרְכָנוּכֶם מִבֵּית יְהוָה. בָּרוּךְ
 הַבָּא בְּשֵׁם יְהוָה, בִּרְכָנוּכֶם מִבֵּית יְהוָה. אֵל יְהוָה וַיָּאָר
 לָנוּ, אֶסְרוּ חַג בַּעֲבָתִים עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵל יְהוָה
 וַיָּאָר לָנוּ, אֶסְרוּ חַג בַּעֲבָתִים, עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵלֵי
 אֶתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמָמָךְ. אֵלֵי אֶתָּה וְאוֹדֶךָ אֱלֹהֵי
 אֲרוֹמָמָךְ: 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 through 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 מַעֲשֶׂיךָ, וַחֲסִידֶיךָ צַדִּיקִים עוֹשֵׂי
 רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרָנָה יוֹדוּ וַיְבָרְכוּ
 וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת
 שְׁמֶךָ מִלְכֵנוּ תָמִיד. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָא
 לִזְמַר, כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
 בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבָּחוֹת.

תהלים קלו

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ:
 הוֹדוּ לַאֱלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חֲסִדוֹ:
 הוֹדוּ לַאֲדֹנֵי הָאֲדָנִים, כִּי לְעוֹלָם חֲסִדוֹ:
 לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ:
 לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה, כִּי לְעוֹלָם חֲסִדוֹ:
 לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֲסִדוֹ:
 לַעֲשֵׂה אוֹרִים גְּדִלִים, כִּי לְעוֹלָם חֲסִדוֹ:
 אֶת הַשֶּׁמֶשׁ לְמִמְשַׁלַּת בַּיּוֹם, כִּי לְעוֹלָם חֲסִדוֹ:
 אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמִמְשַׁלּוֹת בַּלַּיְלָה, כִּי לְעוֹלָם
 חֲסִדוֹ:
 לְמַכָּה מִצָּרִים בַּבְּכוֹרִיָּהֶם, כִּי לְעוֹלָם חֲסִדוֹ:
 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חֲסִדוֹ:

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;

בִּיד חֲזָקָה וּבְזֹרַע נְטוּיָה, כִּי לְעוֹלָם חֲסָדוֹ:
לְגִזְרֵי יָם סוּף לְגִזְרֵי יָם, כִּי לְעוֹלָם חֲסָדוֹ:
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חֲסָדוֹ:
וְנָעַר פַּרְעֹה וַחֲמִלּוֹ בַּיָּם סוּף, כִּי לְעוֹלָם חֲסָדוֹ:
לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם חֲסָדוֹ:
לְמַכָּה מַלְכִּים גְּדֹלִים, כִּי לְעוֹלָם חֲסָדוֹ:
וַיַּהֲרֹג מַלְכִּים אֲדִירִים, כִּי לְעוֹלָם חֲסָדוֹ:
לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי, כִּי לְעוֹלָם חֲסָדוֹ:
וּלְעוֹג מֶלֶךְ הַבָּשָׁן, כִּי לְעוֹלָם חֲסָדוֹ:
וְנָתַן אֶרֶצָם לְנַחֲלָה, כִּי לְעוֹלָם חֲסָדוֹ:
נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ, כִּי לְעוֹלָם חֲסָדוֹ:
שָׁבַשְׁפָּלָנוּ זָכָר לָנוּ, כִּי לְעוֹלָם חֲסָדוֹ:
וַיַּפְרִקֵנוּ מִצְרֵינוּ, 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.

נְשִׁמָת

נְשִׁמָת כָּל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ. וְרוּחַ כָּל
בָּשָׂר, תְּפָאֵר וּתְרוּמָם זְכָרְךָ מִלְכֵנוּ תָמִיד, מִן הָעוֹלָם
וְעַד הָעוֹלָם אַתָּה אֵל. וּמִבְלָעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִיֵם וּמַרְחֵם, בְּכָל עֵת צָרָה
וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֱלֹה אַתָּה:

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן
כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ
בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְהוָה לֹא יָנוּם וְלֹא יִישָׁן,
הַמַּעֲוִיר יְשָׁנִים וְהַמְקִיץ נִרְדָּמִים, וְהַמְשִׁיחַ אֱלֹמִים,
וְהַמַּתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, לָךְ
לְבָרְךָ אֲנַחְנוּ מוֹדִים.

אֱלֹהֵינוּ מְלֵא שִׁירָה בָּכֶם, וְלִשְׁוֹנֵנוּ רִנָּה בְּהִמּוֹן גָּלְיוֹ,
וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמַרְחָבֵי רִקְיעַ, וְעֵינֵינוּ מְאִירוֹת
כְּשֶׁמֶשׁ וּכְיָרֵחַ, וַיְדִינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרָגְלֵינוּ
קָלוֹת כְּאַיִלוֹת, אֵין אֲנַחְנוּ מִסְּפִיקִים, לְהוֹדוֹת לָךְ יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרְךָ אֶת שְׁמֶךָ עַל אַחַת
מֵאֵלֶּף אֵלֶּף אֵלִפִּי אֵלִפִּים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת
שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמַּצָּרִים גָּאֵלְתָּנוּ יְהוָה
אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ, בְּרָעַב זִנְתָּנוּ, וּבְשָׁבַע
כָּלכַּלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ, וּמִדָּבָר 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 awakens 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 דְּלִיתָנוּ: עַד הָהָּ עֲזָרוּנוּ רַחֲמֶיךָ,
 וְלֹא עֲזָבוּנוּ חֶסֶדֶיךָ וְאֵל תַּשְׁשֵׁנוּ יְהוָה אֱלֹהֵינוּ לְנִצָּחַת. עַל
 בֶּן אֲבָרִים שְׁפִלְגַת בָּנוּ, וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַת בְּאֶפֶינוּ,
 וְלָשׁוֹן אֲשֶׁר שִׁמַּת בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
 וַיִּפְאֲרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ
 מִלְּבָנוּ, כִּי כָּל פֶּה לָךְ יוֹדֶה, וְכָל לָשׁוֹן לָךְ תִּשָּׁבַע, וְכָל
 בֶּרֶךְ לָךְ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל
 לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כַּדְּבַר
 שְׁכַתוֹב, כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יְהוָה מִי כָמוֹךָ. מִצִּיל
 עָנִי מִחֶזֶק מִמֶּנּוּ, וְעָנִי וְאֶבְיוֹן מִגְּזֻלוֹ: מִי יִדְמָה לָךְ, וּמִי
 יִשְׁוֶה לָךְ וּמִי יַעֲרֶךְ לָךְ: הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
 עֲלִיּוֹן קִנְיָה שָׁמַיִם וָאָרֶץ: נִהַלְלְךָ וְנִשְׁבַּחְךָ וְנִפְאֲרְךָ
 וְנִבְרַךְ אֶת־שֵׁם קִדְּשֶׁךָ. כְּאֲמֹר, לָדוֹד, בָּרְכִי נַפְשִׁי אֶת
 יְהוָה, וְכָל קֶרֶב־י אֶת שֵׁם קִדְּשׁוֹ:
 הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ. הַגִּבּוֹר לְנִצָּחַת
 וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ. הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא:
 שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכַתוּב, רִנְנוּ צַדִּיקִים
 בַּיהוָה, לִישָׁרִים נְאֻוָּה תִּהְלָה. בְּפִי יִשְׁרִים תִּתְהַלָּל.
 וּבִדְבָרֵי צַדִּיקִים תִּתְבָּרַךְ. וּבְלָשׁוֹן חֲסִידִים תִּתְרוֹמָם.
 וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ:

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.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרָנָה יִתְפָּאֵר
 שְׁמֶךָ מִלְכֵנוּ, בְּכָל דּוֹר וָדוֹר, שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים,
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהַלֵּל
 לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעֲלֹה וּלְקַלֵּם, עַל כָּל
 דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ:
 יִשְׁתַּבַּח שְׁמֶךָ לָעַד מִלְכֵנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
 בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאֵה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָה, הֵלֵל וְזִמְרָה, עֲזָה וּמִמְשָׁלָה, נִצָּח,
 גְּדָלָה וּגְבוּרָה, תְּהִלָּה וְתַפְאֶרֶת, קְדוּשָׁה וּמַלְכוּת. בְּרָכוֹת
 וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל
 בְּתַשְׁבְּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר
 בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חֵי הָעוֹלָמִים.

Over the fourth cup of wine:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

After the fourth cup:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגֶּפֶן וְעַל פְּרֵי
 הַגֶּפֶן. וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה
 וְרַחֲבָה, שְׂרָצִית וְהִנְחָלָתָ לְאֲבוֹתֵינוּ, לֶאֱכֹל מִפְּרִיָּהּ
 וּלְשַׁבּוֹעַ מִטּוֹבָהּ. רַחֵם נָא יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ,
 וְעַל יְרוּשָׁלַיִם עִירָךְ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מִזְבִּיחְךָ
 וְעַל הַיִּכָּלְךָ. 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, וְשִׁמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׂבַּע
 מִטּוֹבָהּ, וְנִבְרַכְךָ עָלֶיהָ בְּקֹדֶשׁ וּבְטָהֳרָה (בשבת: וְרָצָה
 וְהִחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה). וְשִׁמְחָנוּ בְּיוֹם חַג הַמִּצּוֹת
 הַזֶּה. כִּי אַתָּה יְיָ הוֹדֵה טוֹב וּמִטֵּיב לְכָל, וְנוֹדָה לְךָ עַל הָאָרֶץ
 וְעַל פְּרִי הַגָּפֶן. בָּרוּךְ אַתָּה יְיָ הוֹדֵה, עַל הָאָרֶץ וְעַל פְּרִי הַגָּפֶן:

נִרְצָה

חֲסֵל סְדוֹר פָּסַח כְּהִלְכָתוֹ, בְּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר
 זָכִינוּ לְסִידֵר אוֹתוֹ, בֵּן נִזְכָּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה,
 קוֹמָם קָהֵל עֵדֶת מִי מָנָה. בְּקָרוֹב נִהַל נִטְעֵי כִנָּה, פְּדוּיִם
 לְצִיּוֹן בְּרָנָה.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

סְפִירַת הָעוֹמֵר

On the second night of Pesach the following is said:

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקִיָּם מִצּוֹת עֲשֵׂה שֶׁל סְפִירַת הָעוֹמֵר כְּמוֹ
 שִׁכָּתוֹב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם
 הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת
 תִּהְיֶינָה: עַד מַמַּחֲרַת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים
 יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיְי:

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 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.

NEXT YEAR IN JERUSALEM!

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.

אֲזֵרוּב נְסִים הַפְּלֹאת בַּלַּיְלָה, בְּרֹאשׁ אֲשֶׁמוֹרוֹת זֶה הַלַּיְלָה,
גֵּר צֶדֶק נִצָּחַתוֹ כְּנֻחֶלֶק לוֹ לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.
דִּנְתָּ מֶלֶךְ גֵּר בַּחֲלוֹם הַלַּיְלָה, הַפְּחַדְתָּ אֲרָמִי בְּאֶמֶשׁ לַיְלָה,
וַיֵּשֶׁר יִשְׂרָאֵל לְמִלְאָךְ וַיּוֹכֵל לוֹ לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.
זָרַע בְּכוֹרֵי פֶתְרוֹם מַחֲצֶת בַּחֲצֵי הַלַּיְלָה, חֵילָם לֹא מָצְאוּ
בְּקוֹמָם בַּלַּיְלָה, טִיסַת נְגִיד חֲרָשֶׁת סִלִּית בְּכוֹכְבֵי לַיְלָה,
וַיְהִי בַחֲצֵי הַלַּיְלָה.

יַעֲזֵן מַחֲרֵף לְנוֹפֵף אוֹוִי, הוֹבִשֶׁת פְּגָרֵיו בַּלַּיְלָה, כָּרַע בֵּל
וּמִצְבוֹ בְּאִישׁוֹן לַיְלָה, לְאִישׁ חֲמוּדוֹת נִגְלָה רָז חֲזוֹת לַיְלָה,
וַיְהִי בַחֲצֵי הַלַּיְלָה.

מִשְׁתַּכֵּר בְּכָלִי קֹדֶשׁ נִהְרַג בּוֹ בַּלַּיְלָה, נוֹשַׁע מִבוֹר אֲרִיּוֹת
פּוֹתֵר בַּעֲתוֹתֵי לַיְלָה. שִׁנְאָה נָטַר אֲנִגִּי וְכָתַב סְפָרִים לַיְלָה,
וַיְהִי בַחֲצֵי הַלַּיְלָה.

עוֹרֶרֶת נִצָּחֶךְ עָלָיו בְּנֶדֶד שְׁנַת לַיְלָה, פּוֹרָה תִּדְרוּךְ לְשׁוֹמֵר
מֶה מְלִילָה, צָרַח כְּשֹׁמֵר 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 הַפֶּקֶד לְעִירְךָ כָּל הַיּוֹם וְכָל הַלַּיְלָה,
תֹּאִיר כְּאוֹר יוֹם חֲשֶׁכֶת 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 הַפִּלְאָה בַּפֶּסַח, בְּרֹאשׁ כָּל מוֹעֲדוֹת נִשְׁאֵת
פֶּסַח, גָּלִיתָ לְאַזְרָחֵי חַצּוֹת לַיִל פֶּסַח, וַאֲמַרְתֶּם זִבַּח פֶּסַח.
דָּלַתְיוֹ דְּפַקְתָּ כָּחֶם הַיּוֹם בַּפֶּסַח, הִסְעִיר נּוֹצְצִים עָגוֹת מִצּוֹת
בַּפֶּסַח, וְאֵל הַבֶּקָר רָץ זָכָר לְשׁוֹר עֶרְךָ פֶּסַח, וַאֲמַרְתֶּם זִבַּח
פֶּסַח.

זַעֲמוּ סְדוּמִים וְלֹהֲטוּ בְּאֵשׁ בַּפֶּסַח, חֲלִץ לֹט מֵהֶם, וּמִצּוֹת
אָפָה בִקֵּץ פֶּסַח, טֹאטֵאת אֲדָמַת מֶף וְנָף בְּעֶבְרֶךָ בַּפֶּסַח,
וַאֲמַרְתֶּם זִבַּח פֶּסַח.

יְהִי, רֹאשׁ כָּל אוֹן מַחְצֵת בַּלַּיִל שְׁמֹור פֶּסַח, כַּבִּיר, עַל בֶּן בְּכוֹר
פֶּסַח בְּדָם פֶּסַח, לְבַלְתִּי תֵת מִשְׁחִית לָבֹא בַּפֶּתַח בַּפֶּסַח,
וַאֲמַרְתֶּם זִבַּח פֶּסַח.

מִסְגֵּרֶת סִגְרָה בְּעֵתוֹתֵי פֶסַח, נִשְׁמְדָה מִדִּין בְּצִלְלֵי שְׁעוֹרֵי
עֹמֶר פֶּסַח, שֶׁרְפוֹ מִשְׁמַנֵּי פֹול וְלוֹד בִּיקָד יְקוֹד פֶּסַח, וַאֲמַרְתֶּם
זִבַּח פֶּסַח.

עוֹד הַיּוֹם בָּנָב לְעֹמֹד, עַד גָּעָה עוֹנֵת פֶּסַח, פֶּסַח יָד כְּתֻבָּה
לְקַעֲקַע צוּל בַּפֶּסַח, צָפָה הַצִּפִּית עֶרוֹךְ הַשְּׁלֶחֶן, בַּפֶּסַח,
וַאֲמַרְתֶּם זִבַּח פֶּסַח.

קָהַל כְּנֶסֶת הַדָּסָה צוֹם לְשֵׁלֶשׁ בַּפֶּסַח, רֹאשׁ מִבֵּית רָשָׁע
מַחְצֵת בְּעֵץ חֲמֻשִּׁים בַּפֶּסַח, שְׁתֵּי אֱלֹהֵי רָגַע, תָּבִיא לְעוֹצִית
בַּפֶּסַח, תָּעוּז יָדְךָ וְתִרּוֹם יְמִינְךָ, כְּלִיל הַתְּקִדָּשׁ 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 יֵאָמֵר.

אֲדִיר בְּמִלּוּכָה, בַּחֹר בְּהִלְכָּה, גְּדוּדָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּלִכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

דָּגוּל בְּמִלּוּכָה, הָדוּר בְּהִלְכָּה, וְתִקְּיוֹ יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּלִכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

זִכְאִי בְּמִלּוּכָה, חָסִין בְּהִלְכָּה, טַפְסָרָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּלִכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

יַחִיד בְּמִלּוּכָה, בְּבִיר בְּהִלְכָּה, לְמוּדָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּלִכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

מוֹשֵׁל בְּמִלּוּכָה, נוֹרָא בְּהִלְכָּה, סְבִיבָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּלִכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

עָנֹו בְּמִלּוּכָה, פּוֹדֶה בְּהִלְכָּה, צַדִּיקָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּלִכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

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 בְּמִלּוּכָה, רַחוּם בְּהִלָּכָה, שְׁנֵאֲנֵינוּ יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אֲפֹ לֵךְ, לֵךְ יְהוּה הַמְּלָכָה.
 בִּי לוֹ נָאָה, בִּי לוֹ יָאָה.

תְּקִיף בְּמִלּוּכָה, תּוֹמֵךְ בְּהִלָּכָה, תְּמִימֵינוּ יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אֲפֹ לֵךְ, לֵךְ יְהוּה הַמְּלָכָה.
 בִּי לוֹ נָאָה, בִּי לוֹ יָאָה.

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, יְבֻנָּה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה,
 בְּיָמֵינוּ בְּקָרוֹב. אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקָרוֹב.
 בַּחֲזוֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יְבֻנָּה בֵּיתוֹ בְּקָרוֹב,
 בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בָּנָה, אֵל בָּנָה,
 בָּנָה בֵּיתָךְ בְּקָרוֹב.

הַדּוֹר הוּא, וְתִיק הוּא, זָכָאִי הוּא, חָסִיד הוּא, יְבֻנָּה
 בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל
 בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקָרוֹב.

טָהוֹר הוּא, יָחִיד הוּא, כַּבִּיר הוּא, לָמוּד הוּא, מְלָךְ
 הוּא, נוֹרָא הוּא, סַגִּיב הוּא, עֶזְרוֹ הוּא, פּוֹדֶה הוּא, צַדִּיק
 הוּא, יְבֻנָּה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ
 בְּקָרוֹב. אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקָרוֹב.

קָדוֹשׁ הוּא, רַחוּם הוּא, שֵׁדִי הוּא, תַּקִּיף הוּא, יְבֻנָּה
 בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל
 בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ 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.

אֶחָד מִי יוֹדֵעַ?

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

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנַיִם לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנַיִם
לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

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

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי
תּוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנַיִם לַחֹת הַבְּרִית, אֶחָד 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.

שְׁבַעַה מִי יוֹדַע? שְׁבַעַה אֲנִי יוֹדַע: שְׁבַעַה יָמֵי שַׁבָּתָא,
 שְׁשָׁה סְדָרֵי מַשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד
 אֱלֹהֵינוּ שְׁבַע שָׁמַיִם וּבְאֶרֶץ.

שְׁמוֹנָה מִי יוֹדַע? שְׁמוֹנָה אֲנִי יוֹדַע: שְׁמוֹנָה יָמֵי מִלָּה,
 שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מַשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
 תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
 הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַע שָׁמַיִם וּבְאֶרֶץ.

תְּשַׁעַה מִי יוֹדַע? תְּשַׁעַה אֲנִי יוֹדַע: תְּשַׁעַה יְרַחֵי לְדָה,
 שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי
 מַשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה
 אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַע שָׁמַיִם
 וּבְאֶרֶץ.

עֶשְׂרָה מִי יוֹדַע? עֶשְׂרָה אֲנִי יוֹדַע: עֶשְׂרָה דְּבָרִיא,
 תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַעַה יָמֵי
 שַׁבָּתָא, שְׁשָׁה סְדָרֵי מַשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,
 אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד
 אֱלֹהֵינוּ שְׁבַע שָׁמַיִם וּבְאֶרֶץ.

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 עֹשֶׁר מִי יוֹדֵעַ? אֶחָד עֹשֶׁר אֲנִי יוֹדֵעַ: אֶחָד עֹשֶׁר
 כּוֹכְבֵּיָא, עֲשָׂרָה דְּבִרְיָא, תְּשַׁעָּה יְרַחֵי לְדָה, שְׁמוֹנָה
 יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מְשָׁנָה,
 חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
 שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם עֹשֶׁר מִי יוֹדֵעַ? שְׁנַיִם עֹשֶׁר אֲנִי יוֹדֵעַ: שְׁנַיִם עֹשֶׁר
 שְׁבַטֵּיָא, אֶחָד עֹשֶׁר כּוֹכְבֵּיָא, עֲשָׂרָה דְּבִרְיָא, תְּשַׁעָּה
 יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,
 שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד
 אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עֹשֶׁר מִי יוֹדֵעַ? שְׁלֹשָׁה עֹשֶׁר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה
 עֹשֶׁר מְדֵיָא, שְׁנַיִם עֹשֶׁר שְׁבַטֵּיָא, אֶחָד עֹשֶׁר כּוֹכְבֵּיָא,
 עֲשָׂרָה דְּבִרְיָא, תְּשַׁעָּה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה,
 שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי
 תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי 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 אָבִא בְּתֵרֵי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוּנְרָא, וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבִא בְּתֵרֵי זִוְיָ,
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא כִּלְבָּא, וְנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין
אָבִא בְּתֵרֵי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה
לְגְדִיָּא, דְּזַבִּין אָבִא בְּתֵרֵי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוֹרָא, וְשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ
לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבִא בְּתֵרֵי זִוְיָ, חַד
גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מִיָּא, וְכָבֵה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה
לְכִלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבִא
בְּתֵרֵי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תוֹרָא, וְשָׂתָא לְמִיָּא, דְּכָבֵה לְנוֹרָא, דְּשִׁרְף
לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה
לְגְדִיָּא, דְּזַבִּין אָבִא בְּתֵרֵי זִוְיָ, 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.

וְאַתָּא הַשּׁוּחֵט, וְשַׁחַט לְתוֹרָא, דְּשַׁתָּא לְמִיָּא, דְּכִבָּה
 לְנוֹרָא, דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשֵּׁךְ
 לְשׁוֹנְרָא, דְּאֹכְלָה לְגִדְיָא, דְּזִבִּין אָבָא בְּתִירֵי זִוְי, חַד
 גִּדְיָא, חַד גִּדְיָא.

וְאַתָּא מְלֵאךְ הַמּוֹת, וְשַׁחַט לְשׁוּחֵט, דְּשַׁחַט לְתוֹרָא,
 דְּשַׁתָּא לְמִיָּא, דְּכִבָּה לְנוֹרָא, דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה
 לְכִלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנְרָא, דְּאֹכְלָה לְגִדְיָא, דְּזִבִּין אָבָא
 בְּתִירֵי זִוְי, חַד גִּדְיָא, חַד גִּדְיָא.

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמְלֵאךְ הַמּוֹת,
 דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּא לְמִיָּא, דְּכִבָּה לְנוֹרָא, דְּשַׁרְף
 לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנְרָא, דְּאֹכְלָה
 לְגִדְיָא, דְּזִבִּין אָבָא בְּתִירֵי זִוְי, חַד גִּדְיָא, חַד גִּדְיָא.

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.

