

STEPHEN WISE FREE SYNAGOGUE  
PRESENTS

THE PASSOVER HAGGADAH

## The Seder

Kadesh — The Blessing of Kiddush	1
The First Cup	1
Urchatz — Washing Hands	2
Karpas — Green Vegetables	2
Yachatz — Dividing the Matzah	3
Magid — Telling the Story	3
The Four Questions	4
The Exodus Story	4
The Four Children	5
V'hi She-amdah	6
The Ten Plagues	6
Dayeinu	8
Obligations of the Holiday	8
Excerpts from Hallel	11
The Second Cup	12
Rachtzah — Washing Hands	13
Motzi Matzah — Blessing the Matzah	14
Maror — Eating Bitter Herbs	14
Korech — The Bitter Sandwich	15
Shulchan Orech — The Festive Meal	15
Tzafun — The Afikoman	15
Barech — Blessing after the Meal	15
The Third Cup	19
Elijah's Cup and Miriam's Cup	19
Hallel — Psalms of Praise	20
The Fourth Cup	23
Nirtzah — Concluding the Seder	24
 Songs	 25

## Kadesh — The Blessing of Kiddush

### The First Cup

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ, מִקְרָא קֹדֶשׁ, זִכָּר לִיְצִיאַת מִצְרַיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים, וּמוֹעֲדֵי קִדְּשְׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחְלָתָנוּ. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמָנִים.

*Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar banu mikol am, v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav vatiten-lanu Adonai Eloheinu b'ahavah mo-adim l'simchah, chagim uzmanim l'sason, et yom chag hamatzot hazeh, z'man cheiruteinu, mikra kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. umo-adei kodshecha b'simchah uvsason hinchaltanu. Baruch atah Adonai, m'kadeish Yisrael v'hazmanim.*

Praised are you, Adonai, our God, sovereign of the universe, who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly festivals for joy, and special times for celebration, this Passover, this this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with festive revelations of Your holiness, happiness and joy You have granted us joyfully the holidays. Praised are you, Adonai, who sanctifies Israel and the festivals.

*Drink the first cup while reclining to the left.*

*On the first night only recite:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

*Baruch atah Adonai Eloheinu melech ha-olam, she-hecheyanu v'kiymanu v'higi-anu lazman hazeh.*

Praised are you, Adonai, our God, sovereign of the universe, who has given us life, sustained us, and brought us to this moment.

## Urchatz — Washing Hands

*We wash our hands without saying a blessing.*

As we do so, we think of the many times we have washed — and continue to wash — our hands during this time of coronavirus. We open our hearts to gratitude for access to clean water and supplies of soap. Washing our hands in Judaism is at once a practical and sacred act. This action keeps our bodies healthy while at the same time, symbolically purifies us for ritual acts that have spiritual uplift.

## Karpas — Green Vegetables

*We take a green vegetable like parsley and dip it into salt-water, and recite the following blessing before eating.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

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

Blessed are You, Adonai, our God, sovereign of the universe, who creates the fruit of the earth.

## Yachatz — Dividing the Matzah

*Stack three matzot and cover them (as we do with challah on Shabbat). Take the middle matzah and break it into two pieces. Take the larger half and set it aside for after the meal to serve as the Afikoman. The Afikoman should be hidden at some point so that by the end of the meal, children or those who are young at heart will search for it. Whoever finds it traditionally bargains to give it back for a prize so that the rest of the Seder can continue.*

*The second, smaller, piece of the broken matzah is put back between the other two matzot and will be used during the service when it is time for Motzi Matzah and Korech — later sections of the Seder.*

## Magid — Telling the Story

*Raise the tray with the matzot and say:*

הָא לַחֲמָא עֲנִיא דִּי אָכְלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יְיִתִּי וְיִיכֹל, כָּל דְּצָרִיךְ יְיִתִּי וְיִפְסֹח. הַשְׁתָּא הָכָא, לִשְׁנָה  
הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדֵּי, לִשְׁנָה הַבָּאָה בְּנֵי חוֹרִין.

*Ha lachma anya di achalu avhatana b'ara d'Mitzrayim. Kol dichfin yeitei v'yeichul, kol ditzrich yeitei v'yifsach. Hashata hacha, lashanah haba-ah b'ar-a d'Yisrael. Hashata avdei, lashanah haba-ah b'nei chorin.*

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

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

## The Four Questions

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?  
שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹכְלִין חֻמֵץ וּמָצָה. הַלַּיְלָה הַזֶּה כֹּל מָצָה.  
שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מָרֹר.  
שֶׁבְּכָל הַלַּיְלוֹת אֵין אֲנִי מְטְבִילִין אֶפִּילוֹ פֶּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.  
שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין, הַלַּיְלָה הַזֶּה כָּלֵנוּ מְסֻבִּין.

*Mah nishtanah halailah hazeh mikol haleilot?*

*She-b'chol haleilot anu och'lin chameitz umatzah. Halailah hazeh kulo matzah.*

*She-b'chol haleilot anu och'lin sh'ar y'rakot. Halailah hazeh maror.*

*She-b'chol haleilot ein anu matbilin afilu pa-am echat. Halailah hazeh sh'tei p'ameem.*

*She-b'chol haleilot anu och'lin bein yoshvin uvein m'subin, halailah hazeh kulanu m'subin.*

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

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

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

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

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

## The Exodus Story

**“Avadim hayinu... We were slaves to Pharaoh in Egypt – now we are free.”**

עֲבָדִים הָייְנוּ לַפְרָעָה בְּמִצְרַיִם וַיֹּצִיאֵנוּ " אֱלֹהֵינוּ מִשֶּׁם בְּיַד חֲזָקָה וּבְזִרְוֹעַ נְטוּיָה. וְאֵלֹנוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת  
אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אֲנִי וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הָייְנוּ לַפְרָעָה בְּמִצְרַיִם. וְאֶפֶלֹ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ גְבוּרִים, כָּלֵנוּ  
זְקֵנִים, כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְוָה עָלֵינוּ לִסְפֹּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמִּרְבֵּה לִסְפֹּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח.

*Avadim hayinu l'far-oh b'Mitzrayim vayotzi-einu Adonai Eloheinu misham b'yad chazakah uvizro-a n'tuyah. V'ilu lo hotzi HaKadosh Baruch Hu et avoteinu miMitzrayim, harei anu uvaneinu uv'nei vaneinu m'shubadim hayinu l'far-oh b'Mitzrayim. Va-afilu kulanu chachamim, kulanu n'vonim, kulanu z'keim, kulanu yod'im et hatorah, mitzvah aleinu l'sapeir bitzi-at Mitzrayim. V'chol hamarbeh l'sapeir bitzi-at Mitzrayim, harei zeh m'shubach!*

We were slaves in Egypt and Adonai freed us from Egypt with a mighty hand. Had not the Holy One liberated our people from Egypt, then we, our children and our children's children would still be enslaved. Therefore, even if all of us were wise, all discerning, all of us scholars, sages, learned in Torah, we would still be commanded to tell the story of the Exodus. Praised is the one who lingers over the telling!

## **The Four Children**

**Contributed by Jeremy Kenner**

*Traditionally, The Four Sons (or Children) include a wise son, a wicked (or rebellious) son, a simple son and one who does not even know enough to ask. Each of the first three ask questions about the Seder, essentially "Explain all this to me - what are my responsibilities?" "What has all this nonsense you are babbling about got to do with me?" and "What IS all this anyway?" while the fourth is silent - requiring the adults to be proactive in providing an explanation of the Seder proceedings.*

*Some say that The Four Children is a metaphor for four different attitudes toward tradition, toward belonging and toward being active or passive in the face of injustice. Some say it is about stages of life, from childhood, through adolescence and into adulthood (and, potentially, back again toward old age).*

*In the spirit of telling the story of Exodus and different attitudes that one might take to one's communal and global responsibilities, think about your relationship to your tradition, the people from whom or the place from which you come and the events taking place there.*

- Do you understand what is going on?*
- Do you feel any obligation to do anything about it?*
- What would you do if you could?*
- What should you tell your children about it?*

## V'hi She-amdah

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

וְהִיא שֶׁעֲמָדָה לְאַבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקָּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מֵיָדָם.

*V'hi she-am'dah la-avoteinu v'lanu. Shelo echad bilvad amad aleinu l'chaloteinu ela sheb'chol dor vador om'dim aleinu l'chaloteinu. V'HaKadosh Baruch Hu matzileinu mi-yadam.*

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

*We lower the wine cup and continue. At this point in the Seder, it is tradition to turn to the Sages' discussion of the Exodus story. This is also a good time to retell the story and think about how it relates to modern times. Resources for this can be found at the end of this document.*

## The Ten Plagues

**דָּם וָאֵשׁ וְתִמְרוֹת עָשָׁן — Dam va-eish v'tim'rot ashan**

"Blood and fire and pillars of smoke..."

***"Before the great and terrible day of Adonai comes, I will set wonders in the sky and on the earth: blood and fire and pillars of smoke. The sun shall turn to darkness and the moon into blood." (Joel 3:3-4)***

דָּבָר אַחֵר: בִּיד חֲזָקָה שְׂתִימ. וּבִזְרֹעַ נְטוּיָה שְׂתִימ. וּבִמְרָא גָדֹל שְׂתִימ. וּבַמִּפְתִּיחַ שְׂתִימ.

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



Another interpretation of Deuteronomy 26:8: “strong hand” indicates two plagues; “outstretched arm” indicates two more; “great awe” indicates two; “signs” indicates two because it is plural; and “wonders” two more because it is in the plural. This, then, is a total of ten plagues.

*A drop of wine is removed from the cup as each plague is named.*

**אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים , ואלו הן:**

*Eilu eser makot sheheivi HaKadosh Baruch Hu al hamitzrim b'Mitzrayim, v'eilu hein:*

These are the Plagues that the Holy One, blessed be God, brought upon Egypt:

<b>Blood</b>	<b><i>Dam</i></b>	<b>דָּם</b>
<b>Frogs</b>	<b><i>Tzfardei-ah</i></b>	<b>צַפְרָדֵי</b>
<b>Lice</b>	<b><i>Kinim</i></b>	<b>כִּנִּים</b>
<b>Beasts</b>	<b><i>Arov</i></b>	<b>עֲרוֹב</b>
<b>Cattle Plague</b>	<b><i>Dever</i></b>	<b>דָּבָר</b>
<b>Boils</b>	<b><i>Sh'chin</i></b>	<b>שִׁחִין</b>
<b>Hail</b>	<b><i>Barad</i></b>	<b>בָּרָד</b>
<b>Locusts</b>	<b><i>Arbeh</i></b>	<b>אַרְבֶּה</b>
<b>Darkness</b>	<b><i>Choshech</i></b>	<b>חֹשֶׁךְ</b>
<b>Slaying of the Firstborn</b>	<b><i>Makat B'chorot</i></b>	<b>מַכַּת בְּכוֹרוֹת</b>

Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Yehudah instituted these three phrases or acronyms to confirm the version in Exodus:

**D'TZ"KH ADa"SH B'ACH"V – דְּצִ"ךְ עַד"שׁ בְּאַח"ב**

Accordingly we now remove another three drops of wine from our cup of joy.

## **Dayeinu**

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְנוּ!  
אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיְנוּ!  
אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיְנוּ!

*Ilu Ilu hotzianu, hotzianu mi-Mitzrayim hotzianu mi-Mitzrayim, dayeinu!*

*Ilu natan, natan lanu, natan lanu et ha-Shabbat, natan lanu et ha-Shabbat, dayeinu!*

*Ilu natan, natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah, dayeinu!*

If God had only taken us out of Egypt, that would have been enough!

If God had only given us Shabbat, that would have been enough.

If God had only given us the Torah, that would have been enough.

## **Obligations of the Holiday**

**רַבֵּן גַּמְלִיֵּאל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה דְּבָרִים אֵילּוּ בַּפֶּסַח לֹא יֵצֵא יְדֵי חוֹבָתוֹ וְאֵילּוּ הֵן: פֶּסַח מַצָּה וּמָרֹר.**

*Rabban Gamli-eil hayah omeir: Kol shelo amar sh'loshah d'varim eilu bapesach lo yatza y'dei chovato v'eilu hein: pesach, matzah, umaror.*

Rabban Gamliel would say: All those who did not speak of three things on Passover did not fulfill their obligation to tell the story, and these three things are: the Pesach offering, matzah, and maror.

### Hold up the shank bone.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמַּן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם. עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאַמְרַתֶּם זִבְח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פֶּסַח עַל־בְּתֵי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם וְאֶת־בְּתֵינוּ הֲצִיל. וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

*Pesach shehayu avoteinu och'lim, bizman shebeit hamikdash hayah kayam. Al shum mah? Al shum she-pasach HaKadosh Baruch Hu al batei avoteinu b'Mitzrayim, shene-emar: Va'amartem zevach pesach hu l'Adonai asher pasach al batei v'nei Yisrael b'Mitzrayim b'nogpo et Mitzrayim, v'et bateinu hitzil. Vayikod ha'am vayishtachavu.*

The Pesach which our ancestors ate when the Second Temple stood: What is the reason for it? They ate the Pesach because the Holy Blessed One “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for Adonai, who passed over the houses of the Israelites when the houses of the Egyptians were stricken; but God saved our houses.’ And the people then bowed low in homage.”

### Hold up the matzah.

מָצָה זוֹ שֶׁאֲנוּ אוֹכְלִים עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בָּרוּךְ הוּא וּגְאֻלָּם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי־גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמֶה וְגַם־צִדָּה לֹא־עָשׂוּ לָהֶם.

*Matzah zeh sheanu och'lim, al shum mah? Al shum shelo hispik b'tzeikam shel avoteinu l'hachamitz ad sheniglah aleihem melech malchei ham'lachim, HaKadosh Baruch Hu, ug'alam, shene'emar: vayofu et habatzeik asher hotziu miMitzrayim ugot matzot, ki lo chameitz, ki gor'shu miMitzrayim v'lo yachlu l'hitmahmeiha, v'gam tzeidah lo asu lahem.*

Matzah: What does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the Holy Blessed One was revealed to us and redeemed us, as it is written in the Torah: “And they baked the dough which they brought forth out of Egypt into matzah – cakes of unleavened bread – which had not risen; for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves.”

### Hold up the maror.

מָרוֹר זֶה שָׁאֲנוּ אוֹכְלִים עַל שׁוּם מָה? עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בַּמִּצְרִים, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בַּחֲמֹר וּבִלְבָּנִים וּבְכָל־עֲבָדָה בַּשָּׂדֶה אֶת כָּל עֲבָדָתָם אֲשֶׁר־עָבְדוּ בָּהֶם בַּפֶּרֶךְ.

*Maror zeh she-anu och'lim al shum mah? Al shum shemeir'ru hamitzrim et chaye avoteinu b'Mitzrayim, she-ne-emar: Vay'mararu et chayeihem ba-avodah kashah, b'chomer uvilveinim uv'chol avodah basadeh et kol avodatam asher avdu vahem b'farech.*

Why do we eat maror? For the reason that the Egyptians embittered the lives of our ancestors in Mitzrayim, as the Torah states: "And they embittered their lives with hard labor, with mortar and bricks without straw, with every form of slavery in the field and with great torment."

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בְּלָבָד גָּאֵל הִקְדוֹשׁ בְּרוּךְ הוּא, אֲלֹא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֹתָנוּ לְתֶת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

*B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatza miMitzrayim, she-ne-emar: V'higadta l'vincha bayom hahu leimor, ba'avur zeh asah Adonai li b'tzeiti miMitzrayim. Lo et avoteinu bilvad ga-al HaKadosh Baruch Hu, ela af otanu ga-al imahem, she-ne-emar: V'otanu hotzi misham, l'ma-an havi otanu latet lanu et ha-aretz asher nishba la-avoteinu.*

In every generation we are obligated to see ourselves as if we have left Egypt, as it is said: "You shall tell your child on that day, saying 'It is because of what Adonai did for me when I went free from Egypt.' Not for our ancestors alone did the Holy Blessed One redeem us, but for *our* sake, as it is said: "God freed us from there in order to bring us into and give us the land promised to our ancestors."

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לַהֲלֵל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעֲלֶה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת, מִיָּגוֹן לְשִׁמְחָה, מֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעָבֹד לְגִאֲלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה, הַלְלִיָּהּ.

*L'fichach anachnu chayavim l'hodot l'haleil l'shabei-ach l'fa-eir l'romeim l'hadeir l'vareich l'aleih ulkaleis l'mi she-asah la-avoteinu v'lanu et kol hanisim ha-eileh: hotzi-anu mei-avdut l'cheirut' miyagon l'simchah, mei-eivel l'yom tov, umei-afeilah l'or gadol, umishi'bud lig-ulah. V'nomar l'fanav shirah chadasha, halleluyah.*

Therefore we are obligated to thank, praise, laud, glorify, exalt, acclaim, bless, elevate, and honor the Holy Blessed One, who made all these miracles for our ancestors and for us. You brought us from servitude to freedom, from sorrow to joy, from a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption. In Your presence let us sing a new song, Halleluyah!

*Cover the matzah and raise your cup until it is drunk at the end of Maggid.*

## **Excerpts from Hallel**

*Psalm 113*

הַלְלוּ יְהוָה: הַלְלוּ עַבְדֵי יְהוָה, הַלְלוּ אֶת שֵׁם יְהוָה מִבֶּרֶךְ מִעַתָּה וְעַד-עוֹלָם. מִמִּזְרַח-שֶׁמֶשׁ עַד-מְבֹאוֹ מְהֻלָּל שֵׁם יְהוָה. רָם עַל-כָּל-גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִי אֱלֹהֵינוּ הַמַּגְבִּיחַ לַשָּׁבֶת. הַמְשַׁפִּיל לְרֹאשׁוֹ בַּשָּׁמַיִם וּבָאָרֶץ. מְקִימֵי מַעַרְךָ דָּל, מַאֲשֵׁפֵת יָרִים אֲבִיוֹן. לְהוֹשִׁיבֵי עַם-נְדִיבִים, עַם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אֶם-הַבְּנִים שְׂמִיחָה. הַלְלוּ יְהוָה.

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

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

### Psalm 114

בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעַז הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשָׁלוֹתָיו. הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יָסֹב לְאַחֹר. הַהָרִים רָקְדּוּ כְּאִילִים, גְּבַעוֹת כְּבִנֵּי־צֶאֱנָן. מִה־לֶּךָ הַיָּם פִּי תָנוּס, הַיַּרְדֵּן תִּסָּב לְאַחֹר. הַהָרִים תִּרְקְדּוּ כְּאִילִים, גְּבַעוֹת כְּבִנֵּי־צֶאֱנָן. מִלִּפְנֵי אֲדֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהֶפְכִי הַצּוּר אֲגַם־מַיִם, חֲלַמִּישׁ לִמְעִינֹ־מַיִם.

*B'tzeit Yisrael miMitzrayim, beit Ya'akov mei'am lo'eiz. Haytah Y'hudah l'kodsho, Yisrael mamsh'lotav. Hayam ra-ah vayanos, hayardein yisov l'achor. Heharim rak'du ch'eilim, g'va-ot kivnei tzon. Mah l'cha hayam ki tanus, hayardein tisov l'achor. Heharim tirk'du ch'eilim, g'va-ot kivnei tzon. Milifnei adon chuli aretz, milifnei Eloah Ya-akov. Hahofchi hatzur agam mayim, chalamish lemayno mayim.*

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

### The Second Cup

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ הַלִּילָה הַזֶּה לֶאֱכֹל בּוֹ מִצָּה וּמָרוֹר. כֵּן יי אֱלֹהֵינוּ יְאֵלֵהֵי אֲבוֹתֵינוּ יִגִּיעָנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים הַבָּאִים לְקִרְאָתָנוּ לְשִׁלוֹם, שְׂמִיחִים בְּבִגְדֵי עֵרֶךְ וְשִׂשְׁיִים בַּעֲבוּדָתְךָ. וְנֹאכֵל שֶׁם מִן הַזִּבְחִים וּמִן הַפִּסְחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחְךָ לְרִצּוֹן, וְנוֹדָה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלָּתָנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בְּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

*Baruch atah Adonai, Eloheinu Melech ha-olam, asher g'alanu v'ga-al et avoteinu miMitzrayim, v'higianu halailah hazeh le'echol bo matzah umaror. Kein Adonai Eloheinu v'Eilohei avoteinu yagi'einu l'mo'adim v'lirgalim acheirim haba'im likrateinu l'shalom, s'meichim b'vinyan irecha v'sasim ba-avodatecha. V'nochal sham min hazvachim umin hapsachim asher yagia damam al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu v'al p'dut nafsheinu. Baruch atah Adonai, ga-al Yisrael.*

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

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

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

*Drink while leaning to the left.*

## Rachtzah — Washing Hands

*We wash our hands while reciting the blessing:*

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

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

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

## Motzi Matzah — Blessing the Matzah

*Take the three matzot — the broken between the two whole ones – in your hand and recite the following blessing:*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

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

Praised are you, Adonai, our God, sovereign of the universe, who provides sustenance from the earth.

*Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

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

Praised are you, Adonai, Our God, sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

*Traditionally, we break the top and middle matzot into pieces and distribute them to everyone at the table and eat while reclining to the left. Today we take the extra precaution of taking our own matzah to break and eat.*

## Maror — Eating Bitter Herbs

*We take the maror, dip it into the Charoset and recite the following blessing before eating it:*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרֹר.

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

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



## Korech — The Bitter Sandwich

*We eat a sandwich of bitter herbs and matzah and say:*

זָכֹר לְמִקְדָּשׁ כְּהִלֵּיל. כֵּן עָשָׂה הַלֵּיל בְּזִמְנֵן שְׁבֵית הַמִּקְדָּשׁ הָיָה קַיָּם: הָיָה כּוֹרֵךְ פֶּסַח מִצָּה וּמָרֹר וְאוֹכֵל בִּיחָד לְקַיָּם מָה שֶׁנֶּאֱמַר: עַל־מִצּוֹת וּמָרֹרִים יֹאכְלֶהוּ.

*Zeicher l'mikdash k'Hileil. Kein asah Hileil bizman shebeit hamikdash hayah kayam: Hayah koreich pesach matzah umaror v'ocheil b'yachad l'kayaim mah shene-emar: "Al matzot um'rorim yochluhu."*

Eating matzah, maror and haroset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Paschal lamb, matzah and maror, in order to observe the law: "You shall eat it (the Pesach sacrifice) on matzah and maror."

## Shulchan Orech — The Festive Meal

*Enjoy the festival meal!*

## Tzafun — The Afikoman

*After the meal is finished, take the Afikoman and divide it among those present at the Seder table. Traditionally, this is the last food eaten for the night.*

## Barech — Blessing after the Meal

*Pour the third cup of wine.*

שִׁיר הַמַּעֲלוֹת: בְּשׁוּב יְהוָה אֶת־שִׁיבֹת צִיּוֹן הָיִינוּ כְּחֻלְמִים. אָז יִמְלֹא שְׁחוֹק פִּינוּ וְלִשְׁוֹנֵנוּ רֶנָּה אֲזַי אֶמְרוּ בְּגוֹיִם, הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי. הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוּבָה יְהוָה אֶת שְׁבִיתֵנוּ, כְּאֶפִיקִים בִּנְנָב. הַזִּרְעִים בְּדִמְעָה בְּרֶנָּה יִקְצְרוּ. הַלּוֹךְ יֵלֶךְ וְכֹלֵה נִשְׂא מִשְׁךְ־הַזֶּרַע, בֹּא־יְבֹא בְרֶנָּה, נִשְׂא אֶלְמֹתָיו.

*Shir hama-alot: b'shuv Adonai et shivat Tzion, hayinu k'cholmim. Az y'malei s'chok pinu ulshoneinu rinah. Az yom'ru vagoyim, higdil Adonai la-asot im eileh. Higdil Adonai la-asot imanu, hayinu s'meichim. Shuvah Adonai et sh'viteinu, ka-afikim ba-negev. Hazor-im b'dim-ah b'rinah yiktzoru. Haloch yeilech uvacho nosei meshech hazara, bo yavo v'rinah, nosei alumotav.*

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

*Leader:*

חֲבֵרִים וְחֵבְרוֹת, בְּבָרַךְ

*Chaveirim v'chaveirot, n'vareich.*

Friends, let us say grace.

*Participants:*

יְהִי שֵׁם יי מְבָרַךְ מְעַתָּה וְעַד עוֹלָם

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

Praised be Adonai's name now and forever.

*Leader:*

יְהִי שֵׁם יי מְבָרַךְ מְעַתָּה וְעַד עוֹלָם.  
בְּרִשּׁוֹת חֲבֵרִים וְחֵבְרוֹת, בְּבָרַךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלֹ

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

*Birshut chaveirim v'chaveirot, n'vareich (Eloheinu) she-achalnu mishelo.*

Praised be Adonai's name now and forever.  
With your permission, let us now bless (our God) whose food we have eaten.

**Participants:**

**בְּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשְׁלוֹ וּבָטַוּבוֹ חַיֵּינוּ.**

*Baruch (Eloheinu) she-achalnu mishelo uv-tuvo chayinu.*

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

**Leader:**

**בְּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשְׁלוֹ וּבָטַוּבוֹ חַיֵּינוּ.**

*Baruch (Eloheinu) she-achalnu mishelo uv-tuvo chayinu.*

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

**All together:**

**בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.**

*Baruch hu u-varuch sh'mo.*

Blessed be God and blessed be God's name.

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בִּחְן בְּחָסֵד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם לְכָל בֶּשָׂר כִּי לְעוֹלָם  
חֲסִידוֹ. וּבְטוֹבוֹ הַגָּדוֹל, תַּמִּיד לֹא חָסַר לָנוּ וְאֵל יְחָסֵר לָנוּ מִזֶּן לְעוֹלָם וְעַד בְּעֶבֶר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זָן וּמַפְרִיֵּס לְכָל  
וּמַטִּיב לְכָל וּמַכִּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי, הֵזֵן אֶת הַכֹּל**

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

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

**כְּתוּב: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ. בָּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל הַמָּזוֹן.**

*Kakativ: v'achalta v'savata uveirachta et Adonai Elohecha al ha-aretz hatovah asher natan lach. Baruch atah Adonai, al ha-aretz v'al hamazon.*

As it is written: "After you have eaten and are satisfied, you shall bless Adonai, our God for the good land he has given you." Praised are you, Adonai, for the land and the food.

**וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יי, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם, אָמֵן.**

*Uv'nei Y'rushalayim ir hakodesh bimheirah v'yameinu. Baruch atah Adonai, boneih v'rachamav Y'rushalayim, Amein.*

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

**הֲרַחֲמֵן הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.**

**הֲרַחֲמֵן הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.**

**הֲרַחֲמֵן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו.**

*Harachaman hu yimloch aleinu l'olam va-ed.*

*Harachaman hu yitbarach bashamayim uva-aretz.*

*Harachaman hu yishlach lanu b'rachah m'rubah babayit hazeh v'al shulchan zeh she-achalnu alav.*

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One send ample blessing into this house and upon this table at which we have eaten.

הַרְחָמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

*Harachaman hu yanchileinu yom shekulo tov.*

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

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן. יְהוָה עִזְ לַעֲמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

*Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol Yisrael v'im'ru amen. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.*

May the One who creates peace in the heavenly heights grant peace for us, all Israel, and all humanity, and let us say, amen. Adonai will give strength to our people; Adonai will bless our people with peace.

*The Blessing after the Meal concludes by drinking the Third Cup of wine, while reclining to the left.*

### **The Third Cup**

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

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

Praised are you, Adonai, Sovereign of the universe, who has created the fruit of the vine.

### **Elijah's Cup and Miriam's Cup**

*We fill Elijah's Cup with wine or grape juice and Miriam's cup with water. We open a door for Elijah and join in singing "Eliyahu HaNavi," then close the door.*

*Eliyahu HaNavi, Eliyahu HaTishbi  
Eliyahu, Eliyahu, Eliyahu HaGil-adi.*

*Bimheirah v'yameinu yavo eileinu ,  
Im mashiach ben David, im mashiach ben David.*

*Miriam haN'vi-ah oz v'zimrah b'yadah  
Miriam tirkod itanu l'hagdil zimrat olam  
Miriam tirkod itanu l'taken et ha-olam*

*Bimheirah v'yameinu hi t'vi-einu  
El mei ha-y'shuah, el mei ha-y'shuah*

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתִּשְׁבִּי,  
אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּלְעָדִי.

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ,  
עִם מָשִׁיחַ בֶּן־דָּוִד, עִם מָשִׁיחַ בֶּן־דָּוִד.

מִרְיָם הַנְּבִיאָה, עַז וְזִמְרָה בְּיָדָהּ  
מִרְיָם, תִּרְקֹד אִתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם  
מִרְיָם, תִּרְקֹד אִתָּנוּ לְתַקֵּן אֶת הָעוֹלָם.

בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ  
אֶל מֵי הַיְּשׁוּעָה, אֶל מֵי הַיְּשׁוּעָה.

Elijah the prophet, Elijah of Tishbi, Elijah of Gilead. Quickly in our day come to us, heralding redemption. Miriam the prophet, strength and song in her hand. Miriam, dance with us to increase the song of the world; Miriam, dance with us to repair the world. Soon may she lead us to the waters of redemption.

## Hallel — Psalms of Praise

### *Psalms 115*

" זָכְרֵנוּ יְבָרֵךְ: יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יִרְאִי ", הַקְטָנִים עִם הַגְּדֹלִים. יִסֹּף " עָלֵיכֶם, עָלֵיכֶם וְעַל־בְּנֵיכֶם. בָּרוּכִים אַתֶּם לִי, עֲשֵׂה שְׁמַיִם וְאָרֶץ. הַשְׁמַיִם שְׁמַיִם לִי וְהָאָרֶץ נָתַן לְבָנֵי־אָדָם. לֹא הַמֵּיתִים הִלְלוּ יְהוָה, וְלֹא כָל־יִרְדֵּי דוּמָה. וְאֲנַחְנוּ נְבָרֵךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם, הִלְלוּ יְהוָה.

*Adonai z'charanu y'vareich: Y'vareich et beit Yisra-eil, y'vareich et beit Aharon. Y'vareich yir-ei Adonai, haktanim im hagdolim. Yoseif Adonai aleichem, aleichem v'al b'neichem. B'ruchim atem l'Adonai, oseih shamayim va-aretz. Hashamayim shamayim l'Adonai, v'ha-aretz natan livnei adam. Lo hameitim y'hal'lu Yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich Yah, mei-atah v'ad olam, hal'lu Yah.*

Adonai is mindful of us and will bless us: God will bless the house of Israel; God will bless the house of Aaron; God will bless those who fear Adonai, small and great alike. May Adonai increase you, yours and your children's. May you be blessed by Adonai, Maker of heaven and earth. The heavens belong to Adonai, but the earth was given to humankind. The dead cannot praise Yah, nor those who go down into silence. We will bless God now and forever. Halleluyah.

*Psalm 116:8–19*

כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת־עֵינִי מִן־דִּמְעָה, אֶת־רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יי בְּאַרְצוֹת הַחַיִּים. הָאֱמֻנָתִי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מֵאֵד. אֲנִי אֲמַרְתִּי בְּחַפְזִי כָּל הָאָדָם כֹּזֵב.

*Ki chilatzta nafshi mimavet, et eini min dim-ah, et ragli midechi. Et-haleich lifnei Adonai, b'artzot hachayim. He-emanti ki adabeir, ani aniti m'od. Ani amartee v'chofzi, kol ha-adam kozeiv.*

You delivered me from death, my eyes from tears and my feet from stumbling. I shall walk before Adonai in the lands of the living. I trust in Adonai and have faith even when I speak out, "All men are false."

*Psalm 118*

*Hodu l'Adonai ki tov, ki l'olam chasdo.  
Yomar na yisra-eil, ki l'olam chasdo.  
Yomru na veit aharon, ki l'olam chasdo.  
Yomru na yirei Adonai, ki l'olam chasdo.*

הוֹדוּ לַיי כִּי־טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.  
יֹאמְרוּ־נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.  
יֹאמְרוּ־נָא בֵּית־אֶהֱרֹן, כִּי לְעוֹלָם חַסְדּוֹ.  
יֹאמְרוּ־נָא יִרְאֵי יי, כִּי לְעוֹלָם חַסְדּוֹ.

Give thanks to Adonai, for God is good; God's kindness endures forever. Let Israel declare, God's kindness endures forever. Let the house of Aaron declare God's kindness endures forever. Let those who fear God say, God's kindness endures forever.

עֲזִי וְזִמְרַת יְהוָה לִישׁוּעָה.

*Ozi v'zimrat Yah; vay'hi li lishuah.*

Adonai is my strength and song; God has become my salvation.

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק, אֲבֹאֲבָם, אוֹדֶה יְהוָה. זֶה־הַשַּׁעַר לִי, צְדִיקִים יָבֹאוּ בוֹ.

*Pitchu li sha-arei tzedek, avo vam odeh Yah. Zeh hash-a-ar l'Adonai, tzadikim yavo-u vo.*

Open the gates of righteousness, that I may enter and praise God. This is the gateway to Adonai, the righteous shall enter through it.

**Recite each line twice:**

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

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

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

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

אוֹדֶךָ כִּי עָנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה.  
אֲבָן מְאֻסָּה הַבֹּנִים, הָיְתָה לְרֹאשׁ פִּנָּה.  
מֵאֵת יְיָ הָיְתָה זֹאת, הִיא נִפְלְאת בְּעֵינֵינוּ.  
זֶה־הַיּוֹם עָשָׂה יְיָ נִגִּילָה וְנִשְׁמְחָה בוֹ.

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

*Ana Adonai, hoshi-ah na!*

*Ana Adonai, hoshi-ah na!*

*Ana Adonai, hatzlichah na!*

*Ana Adonai, hatzlichah na!*

אָנָּה יְיָ, הוֹשִׁיעָה נָּא!  
אָנָּה יְיָ, הוֹשִׁיעָה נָּא!  
אָנָּה יְיָ, הַצְלִיחָה נָּא!  
אָנָּה יְיָ, הַצְלִיחָה נָּא!

O Adonai, deliver us! O Adonai, let us prosper!

*Baruch haba b'sheim Adonai, beirachnu-chem mibeit Adonai .*

*Baruch haba b'sheim Adonai, beirachnu-chem mibeit Adonai .*

בָּרוּךְ הֵבָא בְּשֵׁם יְיָ, בִּרְכֻנוֹכֶם מִבֵּית יְיָ.  
בָּרוּךְ הֵבָא בְּשֵׁם יְיָ, בִּרְכֻנוֹכֶם מִבֵּית יְיָ.



Blessed be the one who comes in the name of Adonai; we bless you from the House of Adonai.

## The Fourth Cup

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

*Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri hagafen.*

Praised are you, Adonai, Sovereign of the universe, who has created the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן, וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֹבָה שְׂרָצִית וְהִנְחָלָתָ לְאַבֹּתֵינוּ לֶאֱכֹל מִפְּרֵיהָ וּלְשַׁבֵּעַ מִטּוֹבָהּ. רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל מִזְבִּיחְךָ וְעַל הֵיכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחֵנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרֵיהָ וְנִשְׁבַּע מִטּוֹבָהּ, וְנִבְרַכְךָ עָלֶיהָ בְּקִדְשָׁהּ וּבִטְהָרָהּ וְשִׁמְחָנוּ בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה, כִּי אַתָּה יי טוֹב וְיִמְטִיב לְכָל, וְנוֹדֶה לָךְ עַל הָאֶרֶץ וְעַל פְּרֵי הַגָּפֶן. בְּרוּךְ אַתָּה יי עַל הָאֶרֶץ וְעַל פְּרֵי הַגָּפֶן.

*Baruch atah Adonai Eloheinu melech ha-olam, al hagafen v'al p'ri hagafen, al t'nuvat hasadeh v'al eretz chemdah tovah urchavah sheratzita v'hinchalta la-avoteinu le-echol mipriyah v'lisbo-a mituvah. Racheim na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al tzion mishkan k'vodecha v'al mizbachacha v'al heichalecha. Uv'nei Y'rushalayim ir hakodesh bimheirah v'yamenu v'ha-aleinu l'tochah v'samcheinu b'vinyana-h v'nochal mipriyah v'nisba mituva-h univarech'cha aleha bikdushah uv-tohorah v'samcheinu b'yom chag hamatzot hazeh, ki atah Adonai tov u'meitiv lakol, v'nodeh l'cha al ha-aretz v'al p'ri hagefen. Baruch atah Adonai, al ha-aretz v'al p'ri hagefen.*

Praised are You, Adonai, sovereign of the universe, for the vine and the fruit, and for the produce of the field, for the beautiful and spacious land, which You gave to our ancestors as a heritage. Have mercy, Adonai our God, on Israel your people, on Jerusalem Your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and gladden us with its restoration; may we eat Israel's produce and enjoy its goodness; we praise You for Jerusalem's centrality in our lives and grant us happiness on this Festival of Matzot, for You, Adonai are good and beneficent to all, and we thank You for the land and the fruit of the vine. Praised are You, Adonai, for the land and for the fruit of the vine.

*Drink while reclining to the left.*

## Nirtzah — Concluding the Seder

*We rise and and conclude the Seder, reciting together:*

חֲסֵל סִדּוּר פֶּסַח כְּהִלְכָתוֹ, כָּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ. כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמִים קָהֵל  
עֲדֵת מִי מָנָה. קָרֵב נֵהֵל נְטֵעֵי כָנָה, פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

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

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

**לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם, לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה!**

*Lashanah haba-ah biYrushalayim, Lashanah haba-ah biYrushalayim ha-bnuyah!*

Next Year in Jerusalem, next year in Jerusalem rebuilt!

## Songs

### Adir Hu

*Adir hu, adir hu, yivneh veito b'karov.  
Bimheirah, bimheirah, b'yameinu b'karov.  
Eil b'neih, Eil b'neih, b'neih beitcha b'karov.*

אָדיר הוא, אָדיר הוא, יבְנֶה בֵּיתוֹ בְּקָרוֹב.  
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.  
אֵל בְּנֵיה, אֵל בְּנֵיה, בְּנֵיה בֵּיתְךָ בְּקָרוֹב.

God of might, Mighty God, may You build Your House soon. Speedily in our days, soon. God, build Your House soon.

### Go Down, Moses

Go down, Moses,  
Way down in Egypt's land;  
Tell old Pharaoh  
To let My people go!  
No more shall they in bondage toil,  
Let My people go!  
Let them come out with Egypt's spoil,  
Let My people go!  
You need not always weep and mourn,  
Let My people go!  
And wear these slav'ry chains forlorn,  
Let My people go!  
Go down, Moses,  
Way down in Egypt's land;

Tell old Pharaoh  
To let My people go!  
Your foes shall not before you stand,  
Let My people go!  
And you'll possess fair Canaan's land,  
Let My people go!

## *Chad Gadya — One Kid*

*Chad gadya, chad gadya,*  
that father bought for two zuzim  
*Chad gadya, chad gadya.*

Then came the cat that ate the kid  
that father bought for two zuzim  
*Chad gadya, chad gadya.*

Then came the dog that bit the cat  
that ate the kid that father bought for two zuzim  
*Chad gadya, chad gadya.*

Then came the stick and beat the dog  
that bit the cat that ate the kid  
that father bought for two zuzim  
*Chad gadya, chad gadya.*

Then came a fire and burnt the stick  
that beat the dog that bit the cat that ate the kid  
that father bought for two zuzim  
*Chad gadya, chad gadya.*

Then water came and quenched the fire  
that burnt the stick that beat the dog  
that bit the cat that ate the kid  
that father bought for two zuzim  
*Chad gadya, chad gadya.*

Then came an ox that drank the water  
that quenched the fire that burnt the stick

that beat the dog that bit the cat  
that ate the kid that father bought for two zuzim  
*Chad gadya, chad gadya.*

The butcher came and slew the ox  
that drank the water that quenched the fire  
that burnt the stick that beat the dog  
that bit the cat that ate the kid  
that father bought for two zuzim  
*Chad gadya, chad gadya.*

Along came the angel of death  
and slew the butcher who slew the ox  
that drank the water that quenched the fire  
that burnt the stick that beat the dog  
that bit the cat that ate the kid  
that father bought for two zuzim  
*Chad gadya, chad gadya.*

Then came the Holy Blessed One,  
and slew the angel of death  
who slew the butcher who slew the ox  
that drank the water that quenched the fire  
that burnt the stick that beat the dog  
that bit the cat that ate the kid  
that father bought for two zuzim  
*Chad gadya, chad gadya.*

## *Frogs in the Bed*

One morning when Pharaoh awoke in his bed  
There were frogs in his bed and frogs on his head.  
Frogs on his nose and frogs on his toes,  
Frogs here, frogs there,  
Frogs were jumping everywhere.

## *Oh Listen!*

O listen, O listen, O listen, King Pharaoh.  
King Pharaoh, King Pharaoh, please let my people go.  
They work so hard all day, they do not want to stay.  
King Pharaoh, King Pharaoh, what do you say?  
“No! No! No! I will not let them go!”  
“No! No! No! I will not let them go!”

## *The Work Song*

Bang, bang, bang! Hold your hammer low.  
Bang, bang, bang! Give a heavy blow.  
For it's work, work, work! Every day and every night.  
For it's work, work, work! When it's dark and when it's light.

Dig, dig, dig! Get your shovel deep.  
Dig, dig, dig! There's no time for sleep.  
For it's work, work, work! Every day and every night.  
For it's work, work, work! When it's dark and when it's light.