Stephen Wise Free Synagogue
Presents

The Passover Haggadah
The Seder

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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.

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’am cheiruteinu, mikra kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta v’otanu kidashta mikol ha’amim. umo-adei kodeshecha 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:

בָּרוּךְ אַתָּה יְהֹוָה مֶלֶךְ הָעָלָמֶּם שֶׁחָיָּ֣נָּנוּ וַּקִּיּ֔וָּנוּ וְהִגִּ֛י-אֵ֝נִּיֽוּ לָצְמֵֽא הָזֶה.

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.

בָּרוּךְ אַתָּה יְהֹוָה מֶלֶךְ הָעָלָמֶּם בָּרֵא פּוֹרִי הָאָדָםָה.

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:

הַּאֲלַחְמָא עָנְיָא דִּי אֲכָלָא אֲבּהַטְנֶא בּאַרְאֵא דְּמַצְרֵי. קְלָ דִּכְפוּנָא יִיָּיִל, קְלָ דִּכְרִיָּא יִיָּיִל בֵּי פָּסָח. נְשָׂמאַ הַכָּא, נָשָׂא הַבּּזֶּה בּאַרְאֵא דְּיִשְּרָאֵל. נְשָׂמאַ עְבֵרָא, נָשָׂא הַבּּזֶּה בֵּי חוֹרִין.


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 Exodus Story

"Avadim hayinu... We were slaves to Pharaoh in Egypt – now we are free."

We were slaves to Pharaoh in Egypt – now we are free.
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.

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**

*Dam va-eish v’tim’rot ashan — דם ואֵשׁ וְתִימְרֹת אָשָׁן*

“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)*

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.*

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:

<table>
<thead>
<tr>
<th>Plague</th>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blood</td>
<td>Dam</td>
<td>מדם</td>
</tr>
<tr>
<td>Frogs</td>
<td>Tzfardei-ah</td>
<td>אפרדים</td>
</tr>
<tr>
<td>Lice</td>
<td>Kinim</td>
<td>כינים</td>
</tr>
<tr>
<td>Beasts</td>
<td>Arov</td>
<td>ערוב</td>
</tr>
<tr>
<td>Cattle Plague</td>
<td>Dever</td>
<td>דבר</td>
</tr>
<tr>
<td>Boils</td>
<td>Sh’chin</td>
<td>שיחין</td>
</tr>
<tr>
<td>Hail</td>
<td>Barad</td>
<td>ברד</td>
</tr>
<tr>
<td>Locusts</td>
<td>Arbeh</td>
<td>ארבה</td>
</tr>
<tr>
<td>Darkness</td>
<td>Choshech</td>
<td>חושך</td>
</tr>
<tr>
<td>Slaying of the Firstborn</td>
<td>Makat B’chorot</td>
<td>מות בכורות</td>
</tr>
</tbody>
</table>
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_

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

_Dayeinu_

_יֵּנוּדּ, יִם רְצִמִמּי אוֹנוּ הָוּלִי באָי_!
_יֵּנוּדּ, תֵּבּ שֵּּהָתְּלָה שָלְפֻא הָאָט הָאָט_!
_יֵּנוּדּ, הָתְּוּר הָתְּאָנוּ לַן_!

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_

_רוֹרָוּמְהַצָּמָסְפּ:_
_ןֵהֲלוֹדֵי יְדָיָא יָצָא לִחָסְפּ בֵּל לִשּׁ לִשָּכִא מַל_:

Rabban Gamli-eil 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.


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.

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.

Maror zeh she-anu och’lim al shum mah? Al shum shemeir’ru hamitzrim et chayei 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.”

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, I’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.”
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


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

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

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.

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:*

בָּרוּךְ אֶתָּנוּ אַלֹהֵינוּ מֶלֶךְ הָעָלָם, אֵשֶּר קִדְשֵׁנוּ בְּמִצְצָוָּנוּ, מַלְוַת יָדִים עָלָּנוּ.

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:

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.

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:

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:

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


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.

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:

חביבים וחברות, בנין
Chaveirim v’chaveirot, n’vareich.
Friends, let us say grace.

Participants:

יהי שם יבכר מ주세요 עד עולם
Y’hi sheim Adonai m’vorach mei-atah v’ad olam.
Praised be Adonai’s name now and forever.

Leader:

ברשות חביבים וחברות, בניין (אלויה) ישכלנוفعل
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:**

בָּרuch (אֱלֹהִינו) שֶׁאַכְלוּנִי מְשַלָּהּ וַעֲטוּחָהּ חַיָּינוּ.

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

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

**Leader:**

בָּרuch (אֱלֹהִינו) שֶׁאַכְלוּנִי מְשַלָּהּ וַעֲטוּחָהּ חַיָּינוּ.

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

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

**All together:**

בָּרuch הִו u-וָרְךָ שְׁמָוֶה.

*Baruch hu u-varuch sh’mo.*

Blessed be God and blessed be God’s name.

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.


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.


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

Harachaman hu yimloch aleinu l’olam va-ed.
Harachaman hu yitbarach bashamayim uva-aretz.
Harachaman hu yishlach lanu b’rchah 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.

הָרַחָמָן הָוֹז יִנְהִילוּ יוֹם טָהוֹת סוֹף.

Harachaman hu yanchileinu yom shekulo tov.

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

נֻשָּׁה שָלֹם בְּהֵרָמָו הוּא נַעֲשֶׂה שָלֹם עַל הַעַל כָּל יִשְׂרָאֵל יִשְׂרָאֵל אָמְרָה אָםְרָה יְהוָה וּלְעָשֶׂה יִשְׂרָאֵל בָּאָם בָּאָם שָלֹם.

Oseih shalom bimromav, hu ya-aseh shalom aleinu v’al kol Yisrael v’im’ru amein. 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 אַדְוָנָי אֶローンִינוּ מֶלְךָ הַוָָלֶם בְּרוּךְ פִּי הָגַּפֶּן

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.*
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

Psalm 115

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

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.

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.

Ozi v’zimrat Yah; vay’hi li lishuah.
Adonai is my strength and song; God has become my salvation.


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’eineinu.
Zeh hayom asah Adonai, nagilah v’nism’chah vo.

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!

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

Baruch haba b’sheim Adonai, beirachnu-chem mibeit Adonai.
Blessed be the one who comes in the name of Adonai; we bless you from the House of Adonai.

**The Fourth Cup**

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.


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 beneficient 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 conclude the Seder, reciting together:

חֶסֶל סֶדֶר פָּסָחַתָו, כֵּכָל מְשַׁפֶּטָו וּוַעֲקָבָו. פָּשַׁר יְבִין לְפַסְרָו אָוָה. אוֹתָו לְפַסְרָו אָוָה. נַעֲשֶׂה מַעֲשֶׂה, שֵׂם שֵׂמוֹ

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.

לְשֵׁנה הָבָא בִּיִּרְשָׁלַיִם, לְשֵׁנה הָבָא בִּיִּרְשָׁלַיִם הַבָּנוּיָה!

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.

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!**

0 listen, 0 listen, 0 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.