

# OR HAMIDBAR HAGGADAH 5780

ב

## סימני סדר פסח

### כּוֹצֵיאַ מִצְהָ

למין ד'ת' ח'ב'ר'ט'ש'י' א'ו'ל'י'ח' ל'ג'  
 א'ו'ל'י'ח' נ'י'ט' פ'ר' ג'ע'ט' \* ח'ו'ל'  
 א'י'ט' מ'י'ן ט'ט'יק פ'ון ל'וי' ז'א'ק'  
 ח'ז'כ'י'ל'ת' א'ו'ל'ה' ח'ו'ל' ע'ט' :

### מ'ר'ו'ר

מ'י'ן ח'ר'ו'ס'ת' ל'א'מ'י'ד' ט'ו'ק' \*  
 מ'י'ט'ל'כ'י'ן ו'י'ק' ח'ו'י' ג'מ'ק'ל' ;  
 א'י'כ'ו'ג'י'ל' ד'י' ל'ה' ל'ע'ו'ג'ס' א'י'כ'ל'  
 א'י'ג'מ'ג'ו'י' א'י' ד'ר'ק' ע'ל ח'פ'ל' מ'ו'ר' ;

### כ'ו'ד'ך

נ'ע'ס' מ'י'ן ט'ט'יק פ'ון ד'י' ד'ר'י'ט'י'  
 א'ו'ל'ה' \* ח'ו'ל' ע'ט' א'י'ט' ב'י'ט'ר'  
 ק'ר'ו'י'ט' א'ז'ל' ב'י'ט'ט'ו' ח'ו'ל'ו' ;  
 ג'ו'ו'ה' ד'י' ש'ד'ט' א'י' ד'י' ל'ה' ח'ל'ה'  
 א'י' א'י'כ'ו'ג'י'ר'ס' א'י'כ'ל' ח'ו'ס'ת' א'י'  
 ד'ר'ק' ו'כ'ר' ל'ח'ק'ק' ;

### ש'ל'ח'ן ע'ר'ו'ך

ד'י'כ'ט' ח'ו'ן ד'ר'י'ן ט'י'ט' ח'ו'ל' ע'ט'  
 א'י'ט' ע'ר'י'ן \* ו'ו'ע'ר'ט'ר' ד'ר'י'ט' \*  
 פ'י'ל' נ'ו'ט'ט' ב'ט'ע'ר'י'ן ;  
 א'ו'ר'י'ג'ל'ח'ן ל'ה' מ'ש'ה' ;

### צ'פ'ו'ך

ל'א'ך' ד'ו' ד'ו'ל' ח'ו'ס'ט' ג'י'ג'ע'ט'י'ן  
 ו'ו'ט'ר' א'ז'ר'י'ן ע'ט' מ'י'ן ט'ט'יק'  
 ל'ח'ו'ן ד'ע'ן ח'פ'יק'ו'ן ד'ע'ר' ד'ח'  
 ח'י'ז' פ'ר' ב'ו'ר'ג'י'ן ;  
 א'י' ק'ו'ש'ו'ל'ן ק'ו'ר'ה' א'ו'ט' ק'ו'ל'ט'א'  
 ל'ו'ס'ה' ח'י'י'ג'ו'ס'ה' ;

### ב'ר'ך

ל'ו'ט' ד'ו'ל' ח'ו'ס'ט' ג'י'ג'ע'ט'י'ן  
 ח'ו'ל'ט'ט'ו' כ'ע'ט'י'ן \* א'ו'ט'ט'ו' כ'ע'ט'י'ן  
 א'י'ט' ו'ו'ש'ו'ן ;  
 ד'ר'ק' כ'ו'כ'ת' ס'ט'ו'ק' ;

### ב'ר'צ'ו'ה

ל'ו'ט' י'י'ל'ו' ד'י' ד'ג'ו'ה' פ'ל'ו'ע'ט'י'ן \*  
 ב'ו'כ'ו'ת' ז'ה' ו'ו'ג'ר'ט' ח'ו'ט' ג'ו'ט'  
 א'ו'ט'י'ח' ו'ע'ג'ר'י'ן ;  
 ש'ק'י' ל'כ'נ'י' ח'י' ל'ח'ו'ך ;

### ק'ד'ש'

פ'ר' מ'ו'י' ו'ז'כ'י'ן \* א'ו'ט' ח'ו'י'  
 ק'ד'ו'ט' ו'ז'כ'י'ן ;  
 ד'ר'ק' ק'ד'ו'ט'

### ו'ר'ח'ן

נ'י'ט' ל' פ'ר' ג'ע'ט'י'ן ד'י' ד'ע'ג'ר'  
 ל'ט' ו'ו'ע'ט'י'ן ;  
 ל'א'כ'ו'ר'ה' ל'א'ס' ח'ו'ס'ט' ח'ו'י' ח'ו' ד'ר'ק'  
 כ'ו'ר'ה' ;

### כ'ר'פ'ס'

ל'י'ש'ך' ל'י'ן ע'ט'ק' ט'ו'ק' \* א'י'ט'  
 ל'א'מ'י'ד' מ'י'ן ו'י'ק' ח'ו'י' ג'מ'ק'ל' \*  
 ח'ו'י'ט'ט'ו' ו'ו'ח'ן ט'ו'ן ד'ר'י'ן ג'ט'ו'ה' \*  
 א'ז'י'ך' ב'ו'ר'ח' פ'ר'י' ח'ר'ו'ה' ;  
 ג'ו'ו'ה' ד'י' ל'ה' א'י'ט'ו' א'י'כ'ו'ג'י'ר'ס'  
 א'י'כ'ל' ו'י'ג'מ'ג'ו'י' ד'י' ד'ר'ק' כ'ו'כ'ת' פ'ר'  
 ח'ו'ס'ת' ;

### י'ח'ן

ד'י'ח' א'י'ט'ט'ט'י' א'ו'ל'ה' ח'ו'ן  
 ח'ג'ו'ר' ט'פ'ו'ט' ד'י' ד'ע'ל'ע'ט' ל'ג'  
 ח'פ'יק'ו'ן ח'ו'כ'ט'ר' ד'י'ח' ל'ח'ן  
 כ'י'ד'ו'ט' ;  
 פ'ל'ו'ה' ל'ה' ח'ל'ה' ש'ו'ר'ה' ד'י'  
 א'י'כ'ו'ג'י'ר'ס' ח'י' ח'ש'י'ר'ס' ל'ה' מ'ד'ר'ק'  
 ח'ו'ן ל'ט' ח'ט'ל'י'ס' ;

### כ'ו'ג'ו'ד'

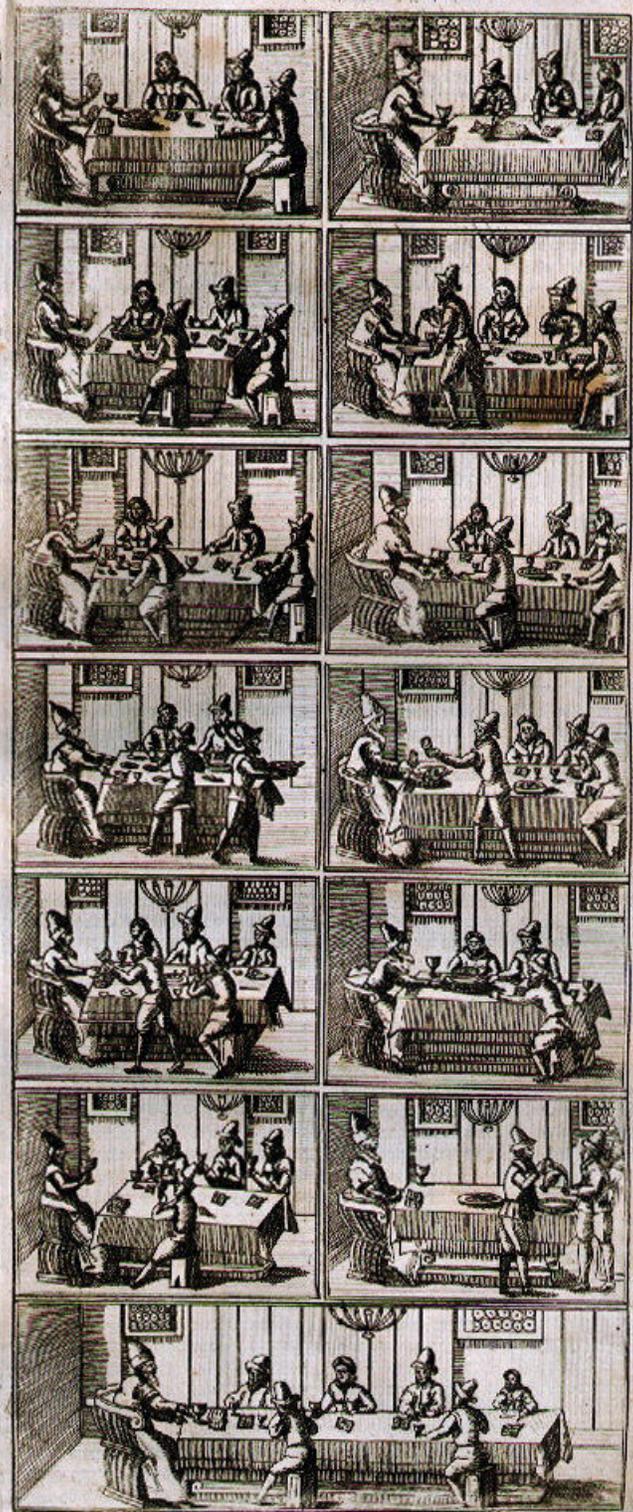
ד'י'ט' ח'י' ח'ו'ל' א'ר'ו'ע' פ'ון כ'ע'ק'י'ן  
 נ'ע'ס' \* ח'ו'ל' א'ז'ק' כ'ד'ח' א'י'ט'  
 ח'ו'כ'ר' ט'ט'יק' ;  
 ד'ר'ק' ל'ה' ה'ג'ד'ה' ;

### ד'ר'ח'ו'ה'

פ'ון ו'ו'ל'ט' ד'י' ד'ע'ג'ר' \* ח'ו'ל' א'ז'י'ך'  
 ט'ט'ו'ל'ת' י'ד'יק' כ'ד'ע'ג'ר' ;  
 פ'ון ל'א'כ'ו'ר'ה' ל'א'ס' ח'ו'ס'ט' ח'ו'י' ד'ר'ק'  
 ע'ל ח'פ'י'ל'ת' י'ד'ו'ט' ;

### ח'ל'ל'

ד'י' ט'י'ר' ח'ו'ט'ט'ו' ח'ו'י'ל' ו'ז'כ'י'ן \*  
 ח'ו'ל' ו'ז'כ'י'ן ט'פ'ק' פ'י'כ'ר' ח'ו'י'  
 ח'ז'כ'י'ן ;  
 ד'ר'ק' ח'ל'ל' ;



Artist: Abraham bar Ya'akov, Haggadah, Amsterdam, 1712, Gross Family Collection

## Hadlakat Haner – Lighting the Candles הדלקת הנר

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של יום טוב.

*Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-sher kid-sha-nu be-mitz-vo-tav ve-tzi-va-nu le-had-lik neir shel yom tov.*

Praised are You, Eternal One, Source of Creation, who makes us sacred through mitzvot and has given us the mitzvah of lighting the festival lights.

## Kadesh - Sanctify קדש

We pour the first cup. The matzot are covered

ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

*Baruch atah Adonai, Eloheinu Melech Ha'olam, borei p'ri hagafen.*

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

ברוך אתה ה', אלהינו מלך העולם אשר בחר ורוממנו וקדשנו במצותיו. ותתן לנו ה' אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון, את יום חג המצות הזה זמן חרותנו, מקרא קדש זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת ומועדי קדשך בשמחה ובששון הנחלתנו. ברוך אתה ה', מקדש ישראל והזמנים.

*Baruch atah Adonai, Eloheinu Melech Ha'olam, asher bahar banu v'romemanu v'kid'shanu b'mitzvotav. Vatiten lanu Adonai Eloheinu b'ahava mo'adim l'simha, hagim uz'manim l'sason, et yom hag hamtzot hazeh z'man herutainu, mikra kodesh zecher l'yitzi'at mitzrayim. Ki vanu vaharta v'otanu kidashta u'mo'adei kodshecha b'simha u'v'sason hinhaltanu, baruch atah Adonai, Mekadeish Yisra'el v'hazmanim.*

Praised are You, Lord our God, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments. And You have given us, Lord our God, [Sabbaths for rest], appointed times for happiness, holidays and special times for joy, [this Sabbath day, and] this Festival of Matzot, our season of freedom [in love] a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your [holy Sabbath, and] special times for happiness and joy. Praised are You, O Lord, who sanctifies [the Sabbath,] Israel, and the appointed times.

ברוך אתה ה', אלהינו מלך העולם, ששהיננו וקיימנו והגיענו לזמן הזה.

*Baruch atah Adonai, Eloheinu Melech Ha'olam, shehianu v'kiyimnu v'higianu laz'man hazeh.*

Praised are You, Lord our God, King of the universe, who has granted us life and sustenance and permitted us to reach this season.

## Urchatz-Wash ורחץ

Wash your hands but do not say the blessing "on the washing of the hands."

## Karpas-Greens כרפס

Take from the greens; dip it into the salt water; say the blessing "who creates the fruit of the earth;" and have in mind that this blessing will also be for the bitter herbs. Eat without reclining.

ברוך אתה ה', אלהינו מלך העולם, בורא פרי האדמה.

*Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam bo-rei p'ri ha-a-da-mah. Praised are you, Lord our God, King of the universe, who creates the fruit of the earth.*

## Yachatz - Break יַחַץ

Split the middle matzah in two, and conceal the larger piece to use it for the *afikoman*.

## Magid – Recitation מַגִּיד

Uncover the matzot, raise the Seder plate, and say out loud:

הָא לַחֲמַא עֲנִיא דִּי אָכְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יֵיתִי וְיֵיכֵל, כָּל דְּצָרִיךְ יֵיתִי וְיִפְסֹח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבְּאָה  
בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדִּי, לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין.

*Ha lach-mah an-yah di a-cha-lu av-ha-ta-nah be-ar-ah de'mitz-ra-yim. Kol dich-fin yei-tei ve-yei-chol, kol ditz-  
rich yei-tei ve-yif-sach. Ha-sha-tah ha-chah, le-sha-nah ha-ba-ah be-ar-ah de-Yis-ra-eil. Ha-sha-tah av-dei, le-  
sha-nah ha-ba-ah b'nei ho-rin.*

This is the bread of destitution that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

We pour a second cup of wine and we ask each other:

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?  
שֶׁבְכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה, הַלַּיְלָה הַזֶּה – כָּלוּ מִצָּה.  
שֶׁבְכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת – הַלַּיְלָה הַזֶּה מָרוֹר.  
שֶׁבְכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְיֵלוּ פֶּעַם אַחַת – הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.  
שֶׁבְכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין – הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין.

*Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lei-lot?*

*She-b'chol ha-lei-lot a-nu och-lin cha-metz u'ma-tzah, ha-lai-lah ha-zeh kul-o ma-tzah.*

*She-b'chol ha-lei-lot a-nu och-lim she-ar yi-ra-kot, ha-lai-lah ha-zeh ma-ror.*

*She-b'chol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am e-chat, ha-lai-lah ha-zeh she-tei fe-a-mim.*

*She-b'chol ha-lei-lot a-nu och-lin bein yosh-vin u-vein me-su-bin, ha-lai-lah ha-zeh ku-la-nu me-su-bin.*

What differentiates this night from all other nights?

On all other nights we eat hamets and matza; this night, only matza?

On all other nights we eat other vegetables; tonight marror.

On all other nights, we don't dip our food, even one time; tonight we dip it twice.

On all other nights, we eat either sitting or reclining; tonight we all recline.

The matzot should be uncovered during the saying of the Haggadah.

עַבְדִּים הֵיִינוּ לְפָרְעָה בְּמִצְרַיִם, וְיֹצֵיאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֶרַע נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת  
אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעַבְדִּים הֵיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאֶפְיֵלוּ כָּלְנוּ חֲכָמִים כָּלְנוּ נְבוֹנִים כָּלְנוּ זָקְנִים  
כָּלְנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצָּוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח.

*Avadim hayinu, hayinu*

*Atah b'nai horin, b'nai horin*

*Avadim ha-ayinu, atah, atah, b'nai horin*

*Avadim ha-ayinu, atah, atah, b'nai horin, b'nai horin*

*Atah, atah, b'nai horin, b'nai horin*

We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Praised Holy One, had not taken our ancestors from Egypt, behold, we and our children and our children's children would still be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds and spends extra time in telling the story of the exodus from Egypt, behold, he is praiseworthy.

### **Magid, The Four Children ...**

The Torah speaks of four children: a wise one, a wicked one, a simple one, and who is not able to ask a question.

What does the wise child ask? "What is the meaning of the decrees, laws, and rules that the Eternal One our God has commanded us?" (Deuteronomy 6:20). You should tell this child all the laws of Pesach down to the last detail, saying that nothing should be eaten after the afikoman.

What does it mean to be a wise child? It means to be fully engaged in the community, to know the limits of your understanding, to be able to search for the answers to that which you do not know. At different points in our lives, we have been this child—inquisitive, caring, eager to learn and to understand, willing to ask for information we do not have, hopeful that an answer can be found.

What does the wicked child ask? "What does this ritual mean to you?" (Exodus 12:26). To you and not to this child. Since this child withdraws from the community and denies God's role in the Exodus, challenge the child by replying, "This is done because of what the Eternal One did for me when I went out of Egypt." (Exodus 13:8). For me and not for you. Had you been there you would not have been redeemed.

What does it mean to be a wicked child? It means to stand apart from the community, to feel alienated and alone, depending only on yourself, to have little trust in the people in around you to help you or answer your questions. At different points in our lives, we have been this child—detached, suspicious, challenging.

What does the simple child ask? "What is this?" You shall say to that child, "It was with a mighty hand that the Eternal One brought us out of Egyptian bondage." (Exodus 13:14)

What does it mean to be a simple child? It means to see only one layer of meaning, to ask the most basic of questions, to be too innocent or impatient to grasp complicated questions. At different points in our lives, we have all been this child – simply curious and innocently unaware of the complexities around us.

To the child who does not know enough to ask, you should begin as it is written, "You shall explain to your child on that day, 'It is because of what the Eternal One did for me when I went free from Egypt.'"

What does it mean to be a silent child? This can be the child two generations removed from the Jewish community and no longer even able to criticize, only able to stand mute. It can be the passive child, who just shows up. Or it can be the child whose spiritual life is based on faith, not rational argument, the child who hears something deeper than words, who knows how to be silent and to listen to the surrounding silence.

**The Wise One:** I want to know where this matzah, this brisket, this chocolate cake came from? Is the food at this feast truly sanctified? Has the meat that is giving me pleasure been processed by someone who is too young to be working? By someone who is paid the wages of a slave? With what research tools and by what methods may I identify food which is in every way kosher?

**The Wicked One:** How is it my problem if the animal whose flesh I enjoy tonight suffered as it lived and died? Why should I be concerned if the person hired to serve and clean up our large gathering cannot go home until after the buses have stopped running?

From A Night of Questions, Reconstructionist Press

**The Simple One:** Who harvested all the produce at our Seder table and how are their lives blessed or plagued? What dishes can we make from fruits and vegetables grown near our home or frozen in season and stored for tonight? What is a carbon footprint?

**The One Who Does Not Know How to Ask A Question:** I just want to celebrate this happy holiday and not disturb myself with large issues I cannot possibly understand or problems that are too vast to be solved.

Merle Feld

### And the answer is ...

מִתְחִלָּה עֹבְדֵי עֲבוֹדַת זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קָרְבָנוּ הַמְקוֹם לְעִבְדוֹתָיו, שְׁנֹאֲמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם, כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל: בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אָבִי אַבְרָהָם וְאָבִי נַחֹר, וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים. וְאִקַּח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלָהָ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן, וְאַרְבֶּה אֶת־זַרְעוֹ וְאֶתֵּן לוֹ אֶת־יִצְחָק, וְאֶתֵּן לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו. וְאֶתֵּן לְעֵשָׂו אֶת־הָרֶשֶׁת אֶתוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם.

From the beginning, our ancestors were idol worshipers. And we were brought close to the proper form of worship, as it is stated (Joshua 24:2-4), "Joshua said to the whole people, so said the Lord, God of Israel, 'Over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other gods. And I took your father, Abraham, from over the river and I made him walk in all the land of Canaan and I increased his seed and I gave Isaac to Sarah and him. And I gave Jacob and Esau to Rebecca and Isaac, and I gave Mount Seir to Esau, to inherit it; and Jacob and his house went down to Egypt.'"

בָּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בָּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא חָשַׁב אֶת־הַקֶּץ, לַעֲשׂוֹת כְּמוֹ שְׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שְׁנֹאֲמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע יָדַע כִּי־גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם, וְעִבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרָיִכֶן יֵצְאוּ בְּרַכְשׁ גָּדוֹל.

Praised be the One who keeps the promise to Israel, since the Praised Holy One calculated the end of the exile, to do as was said to Avram, our father, in the Covenant between the Pieces, as it is stated (Genesis 15:13-14), "And God said to Avram, 'you should surely know that your seed will be a stranger in a land that is not theirs, and they will enslave them and afflict them four hundred years. And also that nation for which they shall toil will I judge, and afterwards they will go out with much property.'"

We cover the matza and lift up our cups and say:

וְהִיא שְׁעֵמֶדָה לְאַבּוֹתֵינוּ וְלָנוּ. שְׁלֵא אַחַד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שְׁבָכָל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

*V'hi sh'amdah, v'hi sh'amdah, l'avoteinu v'lanu (2x)*

*Sh'lo ehad bilvad amad aleinu l'chaloteinu (2x)*

*Eleh sh'bechol dor va'dor omdim aleinu l'chaloteinu (2x)*

*V'hakadosh baruch hu matzileinu m'yadam (2x)*

And it is this that has stood for our ancestors and for us since it is not just one person or nation stood up to destroy us, but rather in each generation they stand against us to destroy us, but the Praised Holy One rescues us from their hand.

ויוצאנו ה' ממצרים. לא על-ידי מלאך, ולא על-ידי שרף, ולא על-ידי שליח, אלא הקדוש ברוך הוא בכבודו ובעצמו. שְׁנֵאמֶר: וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה, וְהִכִּיתִי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי ה'.

"And the Lord took us out of Egypt" - not through an angel and not through a seraph and not through a messenger, but directly by the Praised Holy One, the Lord's self, as it is stated (Exodus 12:12); "And I will pass through the Land of Egypt on that night and I will smite every firstborn in the Land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgments, I am the Lord."

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

These are the ten plagues that the Praised Holy One brought on the Egyptians in Egypt:

דָּבָר Pestilence	עָרֹב Mixed Wild Animals	כְּנִים Lice	צְפַרְדֵּי Frogs	דָּם Blood
מַכַּת בְּכוֹרוֹת Slaying of Firstborn	חֹשֶׁךְ Darkness	אֲרָבָה Locusts	בָּרָד Hail	נִשְׁחִין Boils

**And today...**

Each drop of wine we pour is hope and prayer that people will cast out the plagues that threaten everyone everywhere they are found, beginning in our own hearts:

- The making of war,
- the teaching of hate and violence,
- defoliation of the earth,
- perversion of justice and of government,
- fomenting of vice and crime,
- neglect of human needs,
- oppression of nations and peoples,
- corruption of culture,
- subjugation of science, learning, and human discourse, the erosion of freedoms.

Rabbi Jonathan Rubenstein and Linda Motzkin

**And therefore ...**

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ

How many degrees of good God bestowed upon us!

אלו הוציאנו ממצרים ולא עשה בהם שפטים, דינו.

If God had taken us out of Egypt and not made judgments on them, it would have been enough for us.

אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו.

If God had made judgments on them and not on their gods, it would have been enough for us.

אלו עשה באלהיהם, ולא הרג את-בכוריהם, דינו.

If God had made judgments on their gods and had not killed their firstborn, it would have been enough for us.

אלו הרג את-בכוריהם ולא נתן לנו את-ממונם, דינו.

If God had killed their firstborn and had not given us their money, it would have been enough for us.

אלו נתן לנו את-ממונם ולא קרע לנו את-הים, דינו.

If God had given us their money and had not split the Sea for us, it would have been enough for us.

אלו קרע לנו את-הים ולא העבירנו בתוכו בחרבה, דינו.

If God had split the Sea for us and had not taken us through it on dry land, it would have been enough for us.

אלו העבירנו בתוכו בחרבה ולא שקע צרנו בתוכו דינו.

If God had taken us through it on dry land and had not pushed down our enemies in the Sea, it would have been enough for us.

אלו שִׁקַּע צָרְכֵנוּ בְּתוֹכוֹ וְלֹא סִפֵּק צָרְכֵנוּ בְּמִדְבַר אַרְבָּעִים שָׁנָה דַּיָּנוּ.

If God had pushed down our enemies in the Sea and had not supplied our needs in the wilderness for forty years, it would have been enough for us.

אלו סִפֵּק צָרְכֵנוּ בְּמִדְבַר אַרְבָּעִים שָׁנָה וְלֹא הֶאֱכִילֵנוּ אֶת־הַמָּן דַּיָּנוּ.

If God had supplied our needs in the wilderness for forty years and had not fed us the manna, it would have been enough for us.

אלו הֶאֱכִילֵנוּ אֶת־הַמָּן וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיָּנוּ.

If God had fed us the manna and had not given us the Shabbat, it would have been enough for us.

אלו נָתַן לָנוּ אֶת־הַשַּׁבָּת, וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינִי, דַּיָּנוּ.

If God had given us the Shabbat and had not brought us close to Mount Sinai, it would have been enough for us.

אלו קָרְבָנוּ לְפָנֵי הַר סִינִי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה. דַּיָּנוּ.

If God had brought us close to Mount Sinai and had not given us the Torah, it would have been enough for us.

אלו נָתַן לָנוּ אֶת־הַתּוֹרָה וְלֹא הִכְנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיָּנוּ.

If God had given us the Torah and had not brought us into the land of Israel, it would have been enough for us.

אלו הִכְנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָּנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה דַּיָּנוּ.

If God had brought us into the land of Israel and had not built us the Temple, it would have been enough for us.

עַל אַחַת, כַּמָּה וְכַמָּה, טוֹבָה כְּפוּלָה וּמְכַפְּלַת לְמִקּוֹם עֲלֵינוּ: שְׁהוּצִיאֵנוּ מִמִּצְרַיִם, וְעָשָׂה בְּהֵם שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהָרַג אֶת־בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת־מִמּוֹנָם, וְקָרַע לָנוּ אֶת־הַיָּם, וְהֶעֱבִירֵנוּ בְּתוֹכוֹ בְּחָרְבָה, וְשִׁקַּע צָרְכֵנוּ בְּתוֹכוֹ, וְסִפֵּק צָרְכֵנוּ בְּמִדְבַר אַרְבָּעִים שָׁנָה, וְהֶאֱכִילֵנוּ אֶת־הַמָּן, וְנָתַן לָנוּ אֶת־הַשַּׁבָּת, וְקָרְבָנוּ לְפָנֵי הַר סִינִי, וְנָתַן לָנוּ אֶת־הַתּוֹרָה, וְהִכְנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָּנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ.

How much more so is the good that is doubled and quadrupled that God bestowed enough upon us; since we were taken out of Egypt, they and their gods were judged, and God killed their firstborn, gave us their money, split the Sea for us, brought us through it on dry land, pushed down our enemies in the Sea, supplied our needs in the wilderness for forty years, fed us the manna, gave us the Shabbat, brought us close to Mount Sinai, gave us the Torah, brought us into the land of Israel and built us the Temple to atone for all of our sins.

### And today ...

Dayenu recalls every step in our path to redemption: departure from Egypt, the splitting of the sea, sustenance in the wilderness, the giving of the Torah and our arrival in the land of Israel. And although we express gratitude for each moment by saying, "It would have been enough," we know that all of these steps were necessary to achieve full freedom. Had the journey ended with the leaving of Egypt, we would not be free people.

As today's freedom-seekers depart their own Egypts, they contend with obstacles as formidable as the raging sea and find the strength to persevere through the challenges that lie ahead.

Just as the Israelites needed support at each step of their journey, so too do those around the world who persist in lifting the shadow of suffering and oppression.

If we hear the cries of the oppressed, but do not come to their aid ...

It will not be enough.

If we witness our brothers and sisters fleeing violence, but fail to offer them refuge ...

It will not be enough.

If our offerings support the needs of today, but ignore the needs of tomorrow ...

It will not be enough.

But if we persevere until stability, peace and justice have been attained ...

Dayenu! Then it will be enough.

American Jewish World Service

## And so, in practice ...

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כֹּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יָדָיו חוּבְתוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמְרוֹר.  
Rabban Gamliel was accustomed to say, Anyone who has not said these three things on Pesach has not fulfilled his obligation, and these are they: the Pesach sacrifice, matza and marror.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזְמַן שְׁבִיַת הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶסַח הַקְּדוּשׁ בְּרוּךְ הוּא עַל בִּתְּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זִבַּח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בִּתְּי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם, וְאֶת־בִּתְּיֵנוּ הִצִּיל וַיִּקְדֵּם הָעַם וַיִּשְׁתַּחֲוּוּ.

The Pesach sacrifice that our ancestors were accustomed to eating when the Temple existed, what was that sacrifice for?

For the sake of commemorating how the Praised Holy One passed over the homes of our ancestors in Egypt, as it is stated (Exodus 12:27), "And you shall say: 'It is the Passover sacrifice to the Lord, for that the Lord passed over the homes of the Children of Israel in Egypt, when the Lord smote the Egyptians, and our homes were saved.' And the people bowed their heads and prayed."

Hold the matza in your hand and show it to everyone at the table.

מַצָּה זוֹ שֶׁאֲנִי אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֻקָם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוּשׁ בְּרוּךְ הוּא, וְגֹאֲלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגוֹת מִצּוֹת, כִּי לֹא חִמְץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

This matza that we are eating, what is it for the sake of?

For the sake of commemorating how our ancestors' dough was not yet able to rise before the Praised Holy One was revealed to them, and redeemed them, as it is stated (Exodus 12:39), "And they baked the dough which they brought out of Egypt into matza cakes, since it did not rise; because they were expelled from Egypt and could not tarry, neither had they made for themselves provisions."

Hold the marror in your hand and show it to the others at the table.

מְרוֹר זֶה שֶׁאֲנִי אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁמְרָרוּ הַמִּצְרַיִם אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעַבְדָּה קָשָׁה, בַּחֹמֶר וּבַלְבָּנִים וּבְכָל־עַבְדָּה בַּשָּׂדֶה אֶת כָּל עַבְדֹתָם אֲשֶׁר עָבְדוּ בָהֶם בַּפֶּרֶךְ.

This marror that we are eating, what is it for the sake of?

For the sake of commemorating that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Exodus 1:14); "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לְרַאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעַבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בַּלְבָּד גֹּאֵל הַקְּדוּשׁ בְּרוּךְ הוּא, אֲלֵא אַף אוֹתָנוּ גֹּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אוֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

In each and every generation, we are obligated to see ourselves as if we left Egypt, as it is stated (Exodus 13:8), "And you shall explain to your child on that day: For the sake of this, did the Lord do this for me in my going out of Egypt." Not only our ancestors did the Praised Holy One redeem, but also us with them as well, as it is stated (Deuteronomy 6:23), "And the Lord took us out from there, in order to bring us in, to give us the land which the Lord swore unto our ancestors."

Hold up the cup in your hand and cover the matzah.

לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרומם, להדר, לברך, לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו: הוציאנו מעבודת לחרות מיגון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו שירה חדשה: הללויה.

*V'nomar lefanav shira hadasha (x4)*  
*Halleluyah (x8)*

Therefore, we are obligated to thank, praise, laud, glorify, exalt, lavish, bless, raise high, and acclaim the One who made all these miracles for our ancestors and for us and brought us out from slavery to freedom, from sorrow to joy, from mourning to celebration of a festival, from darkness to great light, and from servitude to redemption. And let us say a new song before God, Halleluyah!

הללויה הללו עבדי ה', הללו את שם ה'. יהי שם ה' מברך מעתה ועד עולם. ממזרח שמש עד מבואו מהלל שם ה'. רם על כל גוים ה', על השמים כבודו. מי כפי אלהינו המגביהי לשבת, המשפילי לראות בשמים ובארץ? מקימי מעפר דל, מאשפת ירים אביון, להושיבי עם נדיבים, עם נדיבי עמו. מושיבי עקרת הבית, אם הבנים שמחה. הללויה.  
Halleluyah! Praise, servants of the Lord, praise the name of the Lord. May the Name of the Lord be Praised from now and forever. From the rising of the sun in the East to its setting, the name of the Lord is praised. Above all nations is the Lord, the Lord's honor is above the heavens. Who is like the Lord, our God, Who sits on high, Who looks down upon the heavens and the earth? The Lord brings up the poor out of the dirt from the refuse piles, and raises the destitute to seat them with the nobles, with the nobles of their people. The Lord seats a barren woman in a home, a happy mother of children. Halleluyah! (Psalms 113)

בצאת ישראל ממצרים, בית יעקב מעם לעז, היתה יהודה לקדשו, ישראל ממשלותיו. הים ראה וינס, הירדן יסב לאחור. ההרים רקדו כאילים, גבעות כבני צאן. מה לה הים כי תנוס, הירדן – תסב לאחור, ההרים – תרקדו כאילים, גבעות כבני צאן. מלפני אדון חולי ארץ, מלפני אלוה יעקב. ההפכי הצור אגם מים, חלמיש למעיניו מים.

*Be-tzeit Yis-ra-eil mi-mitz-ra-yim, beit Ya-a-kov mei-am lo-eiz.*  
*Hay-tah Ye-hu-dah l'kod-sho, yis-ra-eil mam-she-lo-tav. Ha-yam ra-ah va-ya-nos, ha-yar-dein yi-sov le-ah-chor.*  
*He-ha-rim ra-k'du k'ei-lim, ge-va-ot kiv-nei tzon. Mah le-cha ha-yam ki ta-nus, ha-yar-dein ti-sov le-ah-chor.*  
*He-ha-rim tir-k'du k'ei-lim, g'va-ot kiv-nei tzon. Mi-lif-nei a-don chu-li a-retz, mi-lif-nei E-lo-ha Ya-a-kov. Ha-hof-chi ha-tzur ah-gam ma-yim, cha-la-mish l'mai-no ma-yim.*

In Israel's going out from Egypt, the house of Jacob from a people of foreign speech. Judah became God's holy one, Israel, the Lord's dominion. The Sea saw and fled, the Jordan turned to the rear. The mountains danced like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing, O Jordan that you turn to the rear; O mountains that you dance like rams, O hills like young sheep? From before the Master, tremble O earth, from before the Lord of Jacob. The One who turns the boulder into a pond of water, the flint into a spring of water. (Psalms 114)

We raise the cup until we reach "who redeemed Israel"

ברוך אתה ה' אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו הלילה הזה לאכל בו מצה ומרור. כן ה' אלהינו ואלהי אבותינו יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבנין עירך וששים בעבודתך. ונאכל שם מן הזבחים ומן הפסחים אשר יגיע דמם על קיר מזבחך לרצון, ונודה לה שיר חדש על גאלתנו ועל פדות נפשנו. ברוך אתה ה', גאל ישראל.

Praised are You, Lord our God, King of the universe, who redeemed us and redeemed our ancestors from Egypt, and brought us on this night to eat matza and marror; so too, Lord our God, and God of our ancestors, bring us to other appointed times and holidays that will come to greet us in peace, joyful in the building of

Your city and happy in Your worship; that we shall eat there from the offerings and from the Pesach sacrifices, the blood of which shall reach the wall of Your altar for favor, and we shall thank You with a new song upon our redemption and upon the restoration of our souls. Praised are you, Lord, who redeemed Israel.

We say the blessing below and drink the cup while reclining to the left

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruch atah Adonai, Eloheinu Melech Ha'olam, shehiyanu v'kiyimnu v'higianu laz'man hazeh.*

Praised are You, Lord our God, who creates the fruit of the vine.

### **Rachtzah – Washing - רְחִיצָה**

We wash the hands and make the blessing.

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

*Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-sher kid-sha-nu be-mitz-vo-tav ve-tzi-va-nu al ne-ti-lat ya-da-yim.*

Praised are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the washing of the hands.

### **Motzi Matzah – Blessing for Bread and Matzah - מוֹצִיא מַצָּה**

Take out the matza in the order that they were placed, the broken one between the two whole ones; hold the three of them in your hand and bless "ha-motsi" with the intention to take from the top one and "on eating matza" with the intention of eating from the broken one. Afterwards, break off a piece from the top whole one and a second piece from the broken one and dip them into salt and eat both while reclining.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech ha-olam, ha-mo-tzi le-chem min ha-a-retz.*

Praised are You, Lord our God, King of the Universe, who brings forth bread from the ground.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-sher kid-sha-nu be-mitz-vo-tav ve-tzi-va-nu al a-chi-lat ma-tzah.*

Praised are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of matza.

### **Marror – Bitter Herbs - מְרוֹר**

Take a bit of marror, dip into the haroset, and make the blessing and eat without reclining.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מְרוֹר.

*Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-sher kid-sha-nu be-mitz-vo-tav ve-tzi-va-nu al a-chi-lat ma-ror.*

Praised are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of marror.

## Korech – Wrap - כּוֹרֵךְ

Take a piece from the third whole matza with a bit of marror, wrap them together and eat them while reclining and without saying a blessing, and before eating say:

זָכַר לְמִקְדָּשׁ כְּהֵלֵל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵי שְׁבִיטַת הַמִּקְדָּשׁ הַיְהוָה קַיָּים:

*Zecher l'mikdash k'Hillel ...*

In memory of the Temple according to Hillel. This is what Hillel would do when the Temple existed:

He would wrap the matza and marror and eat them together, in order to fulfill what is stated, (Exodus 12:15):

"You should eat it upon matzot and marrorim."

## Shulchan Orech – Time to Eat! - שְׁלֻחַן עוֹרֵךְ

### Tzafun – The Hidden Matzah - צָפוּן

### Barech – Grace After the Meal - בְּרַךְ

We pour the third cup and recite the Grace over the Food

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן הֵייוּ כְּחֹלְמִים. אֲזַי יִמְלֵא שְׂחֹק פִּינוּ וְלִשׁוֹנֵנוּ רִנָּה. אֲזַי יֹאמְרוּ בְּגוֹיִם: הַגְדִּיל ה' לַעֲשׂוֹת עִמָּךְ אֱלֹהִים. הַגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ, הֵייוּ שְׂמֵחִים. שׁוּבָה ה' אֶת שְׁבִיטֵנוּ כְּאִפְיָקִים בְּנֹגֵב. הַזְרַעִים בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּךְ יִלֵּךְ וּבָכָה נִשְׂא מִשָּׁר הַזֶּרַע, בֹּא יְבֹא בְרִנָּה נִשְׂא אֶלְמֵתָיו.

A Song of Ascents: When the Lord will bring back the captivity of Zion, we will be like dreamers. Then our mouth will be full of mirth and our tongue joyful melody; then they will say among the nations, "The Lord has done greatly with these." The Lord has done great things with us; we are happy. Lord, return our captivity like streams in the desert. Those that sow with tears will reap with joyful song. He who surely goes and cries, he carries the measure of seed; he will surely come in joyful song and carry his sheaves. (Psalms 126)

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נֹתֵן לֶחֶם לְכֹל בֶּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תַּמִּיד לֹא חָסַר לָנוּ, וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֵן וּמְפָרֵס לְכֹל וּמְטִיב לְכֹל, וּמְכִין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה ה', הַזֵּן אֶת הַכֹּל.

Praised are You, Lord our God, King of the Universe, who nourishes the entire world in Your goodness, in grace, in kindness and in mercy; You give bread to all flesh since Your kindness is forever. And in Your great goodness, we always have not lacked, and may we not lack nourishment forever and always, because of Your great name. Since You are a Power that feeds and provides for all and does good to all and prepares nourishment for all of Your creatures that You created. Praised are You, Lord, who sustains all.

נוֹדָה לָךְ ה' אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחֹבָה, וְעַל שֶׁהוֹצֵאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלַּמְדַתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֵן וּמְפָרֵס אוֹתָנוּ תַּמִּיד, בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שָׁעָה:

We thank you, Lord our God, for you have given as an inheritance from our ancestors a lovely, good and broad land, and that You took us out, Lord our God, from the land of Egypt and that You redeemed us from a house of slaves, and for Your covenant which You have sealed in our flesh, and for Your Torah that You have taught us, and for Your statutes which You have made known to us, and for life, grace and kindness that You have

granted us and for the eating of nourishment that You feed and provide for us always, on all days, and at all times and in every hour.

ועל הכל ה' אלהינו, אנחנו מודים לך ומברכים אותך, יתברך שמך בפי כל חי תמיד לעולם ועד. ככתוב: ואכלת ושבעת וברכת את ה' אלהיך על הארץ הטובה אשר נתן לך. ברוך אתה ה', על הארץ ועל המזון:

And for everything, Lord our God, we thank You and bless You; may Your name be Praised by the mouth of all life, constantly forever and always, as it is written (Deuteronomy 8:10), "And you shall eat and you shall be satiated and you shall bless the Lord your God for the good land that He has given you." Praised are You, Lord, for the land and for the nourishment.

### Third Cup of Wine

ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

*Ba-ruch A-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.*

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

We drink while reclining

Pour the cup of wine for Eliyahu and a cup of water for Miriam and open the door.

### More Hallel - הלל

We pour the fourth cup

הללו את ה' כל גוים, שבחוהו כל האמים. כי גבר עלינו חסדו, ואמת ה' לעולם. הללויה.

*Ha-le-lu et A-do-nai kol ha-go-yim, sha-b'chu-hu kol ha-u-mim*

*Ki ga-var a-lei-nu chas-do, ve-e-met A-do-nai le-o-lam ha-le-lu-yah.*

Praise the name of the Lord, all nations; extol all you peoples. Since the Lord's kindness has overwhelmed us and the truth of the Lord is forever. Halleluyah!

הודו לה' כי טוב כי לעולם חסדו. יאמר נא ישראל כי לעולם חסדו. יאמרו נא בית אהרן כי לעולם חסדו. יאמרו נא יראי ה' כי לעולם חסדו.

*Ho-du La-do-nai ki-tov, ki-le-o-lam chas-do, Yo-mar nah Yis-ra-eil, ki-le-o-lam chas-do, Yom-ru nah beit A-ha-ron, ki-le-o-lam chas-do, Yom-ru nah yir-ei A-do-nai, ki-le-o-lam chas-do.*

Thank the Lord, since the Lord is good, since the kindness is forever. Let Israel now say, "Thank the Lord, since the Lord is good, since the kindness is forever." Let the House of Aharon now say, "Thank the Lord, since the Lord is good, since the kindness is forever." Let those that fear the Lord now say, "Thank the Lord, since the Lord is good, since the kindness is forever." (Psalms 117-118:4)

מן המצר קראתי יְהוָה, עֲנֵנִי בְמַרְחֵב יְהוָה.

*Min hameitzr karati yah, aneni bamerhav yah.*

From the strait I have called, Lord; the Lord answered me from the wide space, the Lord.

אָנָּה ה', הוֹשִׁיעָה נָּא. אָנָּה ה', הוֹשִׁיעָה נָּא. אָנָּה ה', הוֹשִׁיעָה נָּא.

*Ana Adonai hoshiah nah, ana Adonai hoshiah nah*

*Ana Adonai hoshiah nah, ana Adonai hoshiah nah*

Please, Lord, save us now; please, Lord, give us success now! (Psalms 118:25)

ברוך הבא בשם ה', ברכנוכם מבית ה'. ברוך הבא בשם ה', ברכנוכם מבית ה'. אל ה' ויאר לנו. אסרו חג בעבתיים עד קרנות המזבח. אל ה' ויאר לנו. אסרו חג בעבתיים עד קרנות המזבח. אלי אתה ואודך, אלהי – ארוממך. אלי אתה ואודך, אלהי – ארוממך. הודו ליי כי טוב, כי לעולם חסדו. הודו ליי כי טוב, כי לעולם חסדו.

Praised be the one who comes in the name of the Lord, we have Praised you from the house of the Lord. God is the Lord, and He has illuminated us; tie up the festival offering with ropes until it reaches the corners of the altar. You are my Power and I will Thank You; my God and I will exalt You. Thank the Lord, since the Lord is good, since the Lord's kindness is forever. (Psalms 118:26-29)

הללוך ה' אלהינו כל מעשיך, וחסדיך צדיקים עושי רצונך, וכל עמך בית ישראל ברנה יודו ויברכו, וישבחו ויפארו, וירוממו ויעריצו, ויקדישו וימליכו את שמך, מלכנו. כי לך טוב להודות ולשמך נאה לזמר, כי מעולם ועד עולם אתה אל.

All of your works shall praise You, Lord our God, and your pious ones, the righteous ones who do Your will; and all of Your people, the House of Israel will thank and bless in joyful song, and extol and glorify, and exalt and acclaim, and sanctify and coronate Your name, our King. Since it is good to thank You, and it is pleasant to sing to Your name, since from always and forever You are the Power.

ישתבח שמך לעד מלכנו, האל המלך הגדול והקדוש בשמים ובארץ, כי לך נאה, ה' אלהינו ואלהי אבותינו, שיר ושבחה, הילל וזמרה, עז וממשלה, נצח, גדלה וגבורה, תהלה ותפארת, קדשה ומלכות, ברכות והודאות מעתה ועד עולם. ברוך אתה ה', אל מלך גדול בתשבחות, אל ההודאות, אדון הנפלאות, הבוחר בשירי זמרה, מלך אל חי העולמים.

May Your name be praised forever, our King, the Power, the Great and holy King - in the heavens and in the earth. Since for You it is pleasant - O Lord our God and God of our ancestors - song and lauding, praise and hymn, boldness and dominion, triumph, greatness and strength, psalm and splendor, holiness and kingship, blessings and thanksgivings, from now and forever. Praised are You Lord, Power, King exalted through laudings, Power of thanksgivings, Master of Wonders, who chooses the songs of hymn - King, Power of the life of the worlds.

#### Fourth Cup of Wine

ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

*Ba-ruch A-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.*

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

We drink while reclining to the left

#### Nirtzah – Accepted - נרצה

חסל סדור פסח כהלכתו, ככל משפטו וחקתו. כאשר זכינו לסדר אותו כן נזכה לעשותו בשנה הבאה

We have completed the Seder of Pesach according to its laws and customs. May we do so next year as well!

לשנה הבאה בירושלים.

L'shanah haba'ah b'Yerushalayim

Next year, let us all be in a place as spiritual and beautiful as Jerusalem!