Hadlakat Haner – Lighting the Candles

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

We pour the first cup. The matzot are covered.

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.

Baruch atah Adonai, Eloheinu Melech Ha’olam, asher ba-har ba-nu v’romemunu v’kid’shanu b’mitzvotav.

Vatiten lanu Adonai Eloheinu b’ahava mo’adim l’simha, hagim uz’manim l’sason, et yom hahtzot hazeh z’man herutainu, mikra kodesh zecher l’yitzi’at mizrayim. Ki vanu vaharta v’otanu kidahtu 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, 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.

Baruch atah Adonai, Eloheinu Melech Ha’olam, shehiyanu 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

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

Karpas-Greens

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.

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**

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

**Magid – Recitation**

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


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:

מהEqualityComparer aמך כל הילולת?  
שקבל הילולת את כלך תמצה, הילולת הזה – כלך מצה.  
שקבל הילולת את כלך ישאר יภาษีקוט – הילולת הזה מותר.  
שקבל הילולת את כלך יאנו מתכליים אפיון פסט אוכלים – הילולת הזה שיטפועמים.  
שקבל הילולת את כלך ויושבי מבנים – הילולת הזה כלך مضבים.

**Mah nish-ta-nah ha-la-i-lah ha-zeh mi-kol ha-lei-lot?**  
**She-b’chol ha-lei-lot a-nu och-lin cha-metz u’ma-tzah, ha-la-i-lah ha-zeh kul-o ma-tzah.**  
**She-b’chol ha-lei-lot a-nu och-lim she-ar yi-ra-kot, ha-la-i-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-la-i-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-la-i-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.

**עבדו בני לפורת במתירם, וייצאנו. ראהו בני ממושב במקדש ובדלת. לא בא הוראה שהזיו ברק זה את**  
**אבותינו מתים, או א ולכן בנים יכולים משמיעים חיות לפורת במתירם. איפאלו כל חלום כלן בונים כלן זיונים**  
**כללו ידיעת את התורה מזוהה עלינו לספר בעייתי מצרים. כל המברק לספר ביציאת מצרים, וה די משבח.**

**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 Egypt in 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 ...

"מתקהלה עבדי, שבוכדו ויהי אבותינו, ובעשו קרבנו חمشارת. שקאמר: 'יאמר יהוה אל-כלהゆמה, על אמיה ה'. זה מה ש'ישראל: בני מנא ישוב אבותיכם משלאתר, והוך אביכם妇女 נא, וישב אהליך אהוב.(Building a tabernacle is a mitzvah, and the mitzvah of doing so is to remember our ancestors and to remember our father, who, 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."

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."

"בגיה שמר הבקעה ל'ישראל, זכר חואר. שחקדוש בורח והיה חשיב אטרוסק, לעשון כמי שאמיר לאברכים שביני הברכים. שקאמר: 'יאמר יהוה אל-ברכים, ידע תדע נָבָר ח' ויהי ברך בראות לא להט, עבדת אתים ואותו ברך אתה. אברך אברך' (18:14), "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 till will I judge, and afterwards they will go out with much property."

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

ויהי שםדוד ויהי שםדוד, ל'вшейוינל ו'ילן (2x)
Sh'lo ehad bi'vad 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.
"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."

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

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<td>Blood</td>
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**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 ...**

כמה מעלות נגבתי קמח עליון

How many degrees of good God bestowed upon us!

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

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

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

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

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

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.

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

If God had had us stand on dry land and not had us stand under the yoke of Pharaoh, it would have been enough for us.

If God had had us stand under the yoke of Pharaoh and not had us have any oppressor but our own, it would have been enough for us.

If God had had us have any oppressor but our own and not had us be free, it would have been enough for us.

If God had had us be free and not had us proclaim the source of our freedom and not had us proclaim the name of God, it would have been enough for us.

If God had had us proclaim the name of God and not had us bestow upon us the name of God, it would have been enough for us.

If God had had us bestow upon us the name of God and not had us proclaim the holy one, it would have been enough for us.
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.

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.

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.

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

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

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

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

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 Egyptians, 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.
And so, in practice...

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 maror.

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.

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

This maror 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, in all manner of service in the field; in all their service, wherein they made them serve with rigor."

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.
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!

Halleluyah! Praise, servants of God, who minister in Him, a happy mother of children. Halleluyah! (Psalms 113)

Be-tzeit Yis-ra-eil mi-mitz-ra-yim, beit Ya-a-kov mei-am lo-eiz.
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"

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 maror; 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

ברוך אתה ה', אלוהינו מלך העולם בורא פיך עגון.
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 - רחצה

We wash the hands and make the blessing.

ברוך אתה ה', אלוהינו מלך העולם, אשר קדשה במצוותינו ארצנו על נעלות ידים.
Baruch atah Adonai, Eloheinu Melech Ha’olam, a-sher kid-sha-nu be-mitz-votav 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 - מוציא מצה

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 matzah" 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.

ברוך אתה ה', אלוהינו מלך העולם חומץ מחומץ ללחם מקרא.
Baruch atah Adonai, Eloheinu Melech Ha’olam, ha-motsi le-chem min ha-a-retz.
Praised are You, Lord our God, King of the Universe, who brings forth bread from the ground.

ברוך אתה ה', אלוהינו מלך העולם, אשר קדשה במצוותינו העולם על כלילת מצה.
Baruch atah Adonai, Eloheinu Melech Ha’olam, a-sher kid-sha-nu be-mitz-votav 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 matzah.

Marror – Bitter Herbs - ממרור

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

ברוך אתה ה', אלוהינו מלך העולם, אשר קדשה במצוותינו העולם על כלילת ממרור.
Baruch atah Adonai, Eloheinu Melech Ha’olam, a-sher kid-sha-nu be-mitz-votav 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.
Koreh – Wrap

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:

זכר לムוקש כהלי.coln שעה היה חומ שיביא המגדש קוה קים:  
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! - צוון

Tzafun – The Hidden Matzah - זָפָן

Barech – Grace After the Meal - בָּרֶךְ

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

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 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)

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.

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.

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

בורח אַתָּה, אַלְהֵינוּ מַלֶּךָ לְעַלְוָלָם בֹּ֛רָא פֶּרֶה מֶגֶֽפֶּה.

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 - הַלָּל

We pour the fourth cup

הַלָּל אַתָּה, כָּל גוֹזֵם, שְׁבַחוֹתֵךְ כָּל הַאַמָּוִים. כִּי בֶּרֶךְ עִלְיוֹן חַדָּד, יָמֵם הָלָּלָּה. הַלָּלָּה.

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

הָוָּדָד לֵא, כִּי טָבְכֶּנָּה לְעֹלָם חֲטָדָה, יָמֵךְ וּשְׂרָאֵל כִּי לְעֹלָם חֲטָדָה. יָמֵךְ וּשְׂרָאֵל כִּי לְעֹלָם חֲטָדָה. יָמֵךְ וּשְׂרָאֵל כִּי לְעֹלָם חֲטָדָה.

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)

תְּרוּמְתָּה קָרָא תָּא, אִנֵּה בְּמַרְבָּחֵךְ זוֹ.

Min hameitzr karati yah, aneni bamerhav yah.
From the strait I have called, Lord; the Lord answered me from the wide space, the Lord.

אֶֽאֶֽרָה הָֽוָּדָד בֶּאֱכוֹךָ ה, הוֹשֵׁשֵׁנָה בֶאֱכוֹךָ ה, הוֹשֵׁשֵׁנָה בֶאֱכוֹךָ ה, הָֽאַלֶֽיַחְוָה אֶֽבֶּרָה.

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)
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)

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.

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

בָּרוּךְ אָמֵנָהּ, אַלְהֵינוּ מֶלֶךְ עָשָׂלָם בָּאָרָם פֶּרֶךְ. 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

מעל פסחנו את כל התורה, כל שתוספת וחקית. משה זכינו ל där את כל תכשיטי בושם הביאה.
We have completed the Seder of Pesach according to its laws and customs. May we do so next year as well!

לשנה הבאה יברושלם.