

חינוך יהודי למשפחה:  
הגדה של פסחל

HINUKH YEHUDI LAMISHPAHAH :  
HAGGADAH SHEL PESAH

***JEWISH FAMILY EDUCATION  
PASSOVER HAGGADAH***

A Basic Haggadah

Allowing For The Most Popular Portions of The Seder

Check with your Rabbi To Determine What Additional Portions Are Needed

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## Table of Contents

Introduction		page 4
Dedication		page 6
Preparing For Passover		page 7
Searching/Removing for <u>H</u> ametz	בְּדִיקוֹת חָמֵץ	page 8
Lighting Candles	לְהַדְלִיק נֵר	page 9
Blessing Children	בְּרַכַּת הַבָּנִים	page 10
Mnemonic	קֹדֶשׁ וְרַחֵץ	page 11
KADDESH - Kiddush	קֹדֶשׁ	page 12
UR <u>H</u> ATZ - Washing	וְרַחֵץ	page 15
KARPAS - Greens	כַּרְפָּס	page 15
YA <u>H</u> ATZ - Breaking	יִחַץ	page 16
MAGID - Ha La <u>h</u> ma Anya	הָא לַחֲמַא עֵינָא	page 17
Mah Nishtana	מַה נִּשְׁתַּנָּה	page 18
Avadim Hayeenu	עֲבָדִים הָיִינוּ	page 20
The Four Children	אַרְבַּעַת בָּנִים	page 21
V'hee SheAmdah	וְהִיא שֶׁעַמְדָּה	page 23
He sought to destroy	אַרְמֵי אֲבֹד אָבוֹ	page 23
Eser Makot- Ten Plagues	עֶשֶׂר מַכּוֹת	page 24

Dayenu	דַּיְנוּ	page 25
Rabban Gamliel	רַבָּן גַּמְלִיאֵל	page 28
In every generation	בְּכָל-דּוֹר וָדוֹר	page 31
Psalms	הַלֵּל	page 32
KOS SHEINEE - 2nd Cup	כּוֹס שֵׁנִי	page 33
RAHATZAH - washing	רַחֲצָה	page 34
MOTZEE - MATZAH	מִנְצִיא מַצָּה	page 34
MAROR	מָרוֹר	page 35
KOREKH	כוֹרֵךְ	page 36
SHULHAN OREKH	שֻׁלְחַן עוֹרֵךְ	page 36
TZAFUN	צַפּוֹן	page 37
BAREKH, Short Grace		page 38
KOS SH'LISHEE - 3rd Cup	כּוֹס שְׁלִישִׁי	page 41
KOS ELIYAHU - Elijah's Cup	כּוֹס לְאֵלִיהוּ הַנְּבִיא	page 42
HALLEL	הַלֵּל	page 42
KOS REVEE'IT -4th Cup	כּוֹס רְבִיעִי	page 43
NIRTZAH	נִרְצָה	page 44

## חינוך יהודי משפחתי: הגדה של פסח

HINUKH YEHUDI MISHPAHTI : HAGGADAH SHEL PESAH

תשס"ו / 5767 / 2007

*version 5767.0 (updated 03-15-07)*

**The Festival of Passover** (Hebrew – “Pesah” or “Pesach”) has a unique place in the Jewish home because of the Seder, the many changes that take place and the special atmosphere in the home during the Passover week. This Passover home atmosphere is something created by the family. One makes "Pesach" at home by the enthusiastic, cheerful observance of the traditional rules and regulations especially pertaining to foods, unique family and ethnic food customs, their preparation and serving.

This is a BASIC or “Brief” Haggadah, among others listed in this same website. Download a copy and print as many copies as you need. The “Brief” version which is considerably abbreviated is based upon “The Family Participation Haggadah: A DIFFERENT NIGHT” by Noam Zion and David Dishon, with their permission. We follow their “Bare Bones Seder” and suggest that items 1-17 occur before the meal; and all in all, you should have a one hour Seder plus the meal. **Zion and Dishon have written and published a magnificent Family Haggadah and also have written a Leader’s Guide that is also enthusiastically commended to you if only as a supplement to the one leading your Seder.**

**YOU are encouraged to use this Haggadah in a way that makes sense for you, your family and guests.** For myself, I prefer to use a 3-ring notebook to “bind” the pages, or at least to bind r my Leader’s Guide. It encourages me to edit, to add and subtract every year what does or does not make for a meaningful Seder experience. It certainly enables you to add drawings of the children, articles of current events, commentaries from other sites on the Internet. You can print copies of the songs from the 80 Songs in English including Parodies, also new for 5767/2007, on my website, and place them in your notebook where you wish to sing them.

While “Seder” means “the Order of the rituals,” it does not mean to create an “**either / or**” **choice. Better to do it your way than not at all.** If Hebrew, even in transliteration, is beyond you - use the English. If you need to abbreviate a section because of the age of the children, do what must be done. If some of the older children are learning Hebrew, encourage them to prepare - but without pressure - to lead a section with which they will feel comfortable.

We want you to have a fulfilling Seder experience - that will insure that you return to it Second Night and Next Year and for years to come, for you, your family and your friends. Next year or in a couple of years you may want to venture into a more complicated, longer and engaging Seder - and God willing - we will have a copy for you free on this same web-site.

The following pages have been collected, edited, written and re-written numerous times, and they have been shared in congregational bulletins, faxes and now over the Internet. Wherever possible I have tried to give proper attribution. I hope that as we learn who has written which of these pieces we can give credit properly in the years to come.

This Haggadah is a work still in progress. There are a number of revisions and additions this year that I have not indicated differently because it would have been a “messy” text. I would hope that if you would like to make a contribution of materials - readings, new rituals, songs, etc. - that can be used, I would be grateful to incorporate it into this supplement and of course give you credit. Please note that spellings and transliteration will vary and indeed some readings will certainly provoke discussion, both agreement and disagreement which is the intention of the Passover Seder.

Many thanks to colleagues, and friends over the years. Especially, I want to thank Jonathan Magen and Reuven Lerner-Friedman for their computer know-how and helpfulness in bringing all of these materials to you..

Note: I call this “FREEWARE.” Feel “free” to copy, share, or in any other fashion allow others to use this resource - no quantity limit. Last year there were tens of thousands of hits at our website early on, and that is the only goal of “Jewish FreeWare: to distribute a useful free product for non-commercial use.

Above all: This edition would not have been possible without the permission of Davka software and the use of Davkawriter 6. Platinum and their Davka Haggadah, Siddurim and TaNaKH software. This year’s editions of the Haggadot are using the newly develop Davka transliteration of the Haggadah and we thank them for this privilege. We thank the Rosenbaum family and the Davka Software Company and our long personal association with them.

Preparing this Passover Seder Guide and Supplement in various formats - mimeograph, xerox, and now the for our family and our congregations has been a labor of love since 1970. I hope that all of it or parts of it will be helpful to you and your family as well as friends for a sweeter and more meaningful Seder and Pesach Festival. With best wishes from our home to yours for a “zissen Pesach”

*Rabbi Barry Dov Lerner*

## In Gratitude

### **To Barbara Mollin Lerner, Wife and Partner**

Who has made our life together precious beyond words,  
and has made Pesah and our Sedarim every year  
new and truly special experiences for our Family and Friends

To our grandchildren who will celebrate Pesah with us this year: May  
they celebrate Pesah for many years to come in a world at peace

**Atara Margalit**  
**Shikma Bruria**  
**Amotz David**  
**Moshe Samuel**

## PREPARING FOR PASSOVER

1. You will find information at my website [www.jewishfreeware.org](http://www.jewishfreeware.org) and many other websites. Check for the “**How’s and Why’s of Passover Preparation and Symbols**,” “**Passover Guide Preparation**,” and “**Seder Supplement**” (always being upgraded) for convenient and helpful downloads.

Speak with your Rabbi and rely upon the publication of guidelines from your congregation or denomination regarding preparation - perhaps on-line. There are a variety of phone and email services on which you can rely at this time of year for information and you are encouraged to do so. The preparation for Passover ought to be part of the joy, the *simcha shel mitzvah* that you impart to all your family, especially your children.

2. I personally advise in my materials a traditional approach of removing all hametz of food, drink and ingredients from your habitation possession. Not only do we set these materials aside in sealed containers and cabinets, but we also “sell” all our hametz, generally relying upon the Rabbi of our synagogue in order that we don’t possess it in any way possible.

3. Traditionally, on the morning of the 14th of Nisan, there is a special service for the First-Born concluded with a study session known as a *Siyyum* to obviate the need to fast. Obviously, not only are boys and girls welcomed with their parents, but younger children should be invited to attend to become familiar with the service and to prepare them for when they will attend the Service of the First-Born with their own children. Your Rabbi and tradition will determine if the *Siyyum* fast only applies to the first-born male or the first-born female as well and for younger children.

SEARCH FOR HAMETZ - בְּרִיקַת חֲמֵץ

*[Sunday evening, 13 Nisan, each family - adults and children of all ages - searches for all hametz. Recite the following berachah before the search; use a feather to sweep up the hametz into a paper bag and search by light of a candle or flashlight. Put out a known number of pieces of bread, each on a napkin, one piece in every room.]*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חֲמֵץ.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al bi-ur chameitz.

Praised are You, Adonai, Lord of the Universe, who has made us a sacred People with his commandments and commanded us to remove all hametz.

*[After the search, recite the following formula which annuls all hametz crumbs not found and save the bag for burning the morning of April 5, 2007 no later than 10:00 AM or by the time your Rabbi advises.]*

כָּל חַמִּירָא וְחַמִּיעָה דְאִפָּא בְּרִשְׁתֵּי דְלָא חֲמַתְתָּהּ וְדְלָא בַעֲרַתְתָּהּ וְדְלָא יִדְעָנָא לֵיהּ לְבִטּוּל וְלֵהוּי הֶפְקֵר בְּעַפְרָא דְאַרְעָא.

Kol chamira vachami-ah d'ika virshuti d'la chamiteih ud'la vi-arteih ud'la y'dana leih libateil v'lehevei hefkeir k'afra d'ara.

All the sourdough and hametz in my possession that I have not seen and not eradicated is hereby nullified and made like the dust of the earth.

ERADICATING THE HAMETZ - בְּעוֹר חֲמֵץ

*[After finding and placing the hametz in the paper bag, it is to be burned before 10:00 AM on the morning of the First Seder, including the feather (or lulav) and wooden spoon. Burning it in an empty garbage can is safe and one should not use any kind of accelerant, e.g. gasoline.]*

כָּל חֶמֶץ לְבִירָא וְחַמִּיעָה דְאִפָּא בְּדַחַמַתְתָּהּ וְדְלָא חֲמַתְתָּהּ, דְּבַעֲרַתְתָּהּ וְדְלָא בַעֲרַתְתָּהּ, טוּל וְלֵהוּי הֶפְקֵר בְּעַפְרָא דְאַרְעָא רִשְׁתֵּי דְחֻזְתָּהּ וְדְלָא חֻזְתָּהּ.

Kol chamira vachami-ah d'ika virshuti dachaziteih ud'la chaziteih, dachamiteih ud'la chamiteih, d'vi-arteih ud'la vi-arteih, libateil v'lehevei hefkeir k'afra d'ara.

\*All the sourdough and hametz in my possession whether I have seen it or I have not seen it, whether I have eradicated it or I have not eradicated it, is hereby nullified and made like the dust of the earth.

## LIGHT YOM TOV CANDLES - לְהַדְלִיק נֵר -

*[Before sunset, generally by adults, with perhaps the children participating, usher in the festival by lighting the candles. Invite visitors and guests to join (which means that extra candles and candle-sticks are provided). Consult your Haggadah for the correct appropriate blessings for Yom Tov and/or Shabbat and then Shehechyanu.]*

\*בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וּשְׁל] יוֹם טוֹב.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu  
b'mitzvotav v'tzivanu l'hadlik ner shel [ Shabbat v'shel] yom tov.

\*Praised are You, Lord, our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to kindle the lights [ for Shabbat ] and of the Passover festival.

*Conclude with Shehechyanu.*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu  
v'higi-anu laz'man hazeh.

\*Praised are You Adonai our God King of the Universe who has sustained us, maintained us and enabled us to reach this moment in life.

## Blessing the Children - ברכת הבנים

*On the Eve of Sabbath and of Holy days it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to place a hand on the head of each child and pronounce the following Benediction :*

For Sons say:

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה.

Yesimcha elohim k'efraim v'chimenashe.

May God make you as Ephraim and Manasseh.

For Daughters say:

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה, רִבְקָה, רָחֵל וְלֵאָה.

Yesimeich elohim k'sara, rivka, rachel v'leah.

May God make you as Sarah, Rebekah, Rachel and Leah.

For Both Sons and Daughters:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.  
 יֵאָר יי פָּנָיו אֵלֶיךָ וְיַחַנֶּנֶךָ.  
 יֵשָׂא יי פָּנָיו אֵלֶיךָ, וְיִשֶּׂם לְךָ שְׁלוֹם.

Yevarech'cha Adonai v'yishm'recha.

Yaeir Adonai panecha eilecha vichunecha.

Yisa Adonai panav eilecha v'yasem lecha shalom.

May God bless you and guard you.

May God turn his face to you and be gracious to you.

May God watch over you and grant you and your children and your childrens' children peace and blessing, for us and all humanity, for all time.

## MNEMONIC KADDESH-URHATZ - קַדֵּשׁ וּרְחֵץ

*[A mnemonic, a memory aid, provides for remembering complicated liturgical structures when books were not easily available. Most Haggadot had fifteen words printed at the beginning of the Seder service that rhyme in the Hebrew and outline the Seder sequence. According to tradition, our mnemonic is credited to Rabbi Shlomo Yitzhaki, RaSH"l, a 12 century French commentator.*

*It has various melodies and you can chant in once - or more times - depending upon those who are present and have favorite melodies from Religious or Day School and from memories of Sedarim past.]*

KADESH URHATZ	קַדֵּשׁ. וּרְחֵץ.
KARPAS YAHATZ	כַּרְפָּס. יַחֵץ.
MAGID RAHTZA	מַגִּיד. רְחֵצָה.
MOTZEE MATZAH	מוֹצֵיא מַצָּה.
MAROR KOREKH	מָרֹר. כּוֹרֵךְ.
SHULHAN OREKH	שׁוּלְחַן עוֹרֵךְ.
TZAFUN BAREKH	צָפוֹן. בְּרֵךְ.
HALLEL NIRTZAH	הַלֵּל. נִרְצָה.

## I. KADDESH / Kiddush קִדּוּשׁ

*On a normal Seder, weekday evening we recite those portions marked with an asterisk (\*) - Hebrew or English. On Friday evening we add portions marked in brackets [ ].*

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: [

[ Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'chol-tzva-am. Vay'chal Elohim bayom hashvi-i, m'lachto asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi-i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot. ]

[ “And there was evening and there was morning, the sixth day. And, when the heavens and all their host were completed, when God completed on the seventh day all the work which God had made, God then imbued the seventh day with holiness because He ceased from all the divine creation which He had done.” ]

**\*בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:**

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

\*Praised are You, Adonai, Lord of the Universe, who has created the fruit of the vine.

**\*בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [ שְׁבֹתוֹת לְמִנוּחָהּ וְ] מוֹעֲדִים לְשִׂמְחָהּ, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם [ הַשְּׁבֹת הַזֶּה וְאֶת-יוֹם ] חַג הַמִּצְוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ, [ בְּאַהֲבָה, ] מִקָּרָא**

**קִדְּשׁ, וְזָכַר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל**

–הַעַמִּים. [ וְשַׁבַּת ] וּמוֹעֲדֵי קִדְשׁךָ [ בְּאַהֲבָה וּבְרָצוֹן ] בְּשִׂמְחָה  
 וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ, מִקִּדְשׁ [ הַשַּׁבָּת וְ ] יִשְׂרָאֵל וְהַזְּמַנִּים:

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 [ shabatot limnuchah u ] moadim l'simchah, chagim uz'manim l'sason et-yom [ hashabat hazeh v'et-yom ] chag hamatzot hazeh. Z'man cheiruteinu, [ b'ahavah, ] mikra kodesh, zeicher litzi-at mitzrayim. Ki vanu vacharta v'otanu kidashta mikol-ha-amim. [ v'shabat ] umo'adei kod'shecha [ b'ahavah uv'ratzon ] b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish [ hashabat v' ] yisra-eil v'hazmanim.

Praised are You, Adonai our God, King of the universe, Who chose us for a unique relationship, lifting us who know the language of creation above those who speak an ordinary language, enabling us to encounter holiness through Your mitzvot, giving us lovingly [ Shabbat for rest ] holidays for joy, festivals and special times for celebration, particularly this [ Shabbat and this ] Passover, this time of freedom [given in love] this sacred gathering, this re-enactment of our going out from Mitzrayim. It is You who has chosen us, You who have shared Your holiness with us in a manner different than with other peoples. For with [ Shabbat and ] festive revelations of Your holiness, happiness and joy You have granted us [ lovingly and willingly ]. Praised are You, Adonai, Who imbues with holiness [ Shabbat ], Israel and the sacred moments of the year.

*[On Saturday evening, add the Havdalah section into the Kiddush to separate the sanctity of Sabbath from the Sanctity of the Festival of Pesah. At some Sedarim the leader will use the light in an electric fixture/bulb, or perhaps even the Yom Tov candles if nearby while others will deliberately light a Havdalah candle from an existing light - and then recite the following berakha:]*

[בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:]

[Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.]

[Praised are You Adonai our God Lord of the Universe who created the lights of fire.]

[ברוך אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחול בין אור לחושך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת. ואת-יום השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את-עמך ישראל בקדשתך. ברוך אתה יי, המבדיל בין קדש לקדש:]

[ Baruch atah Adonai, Eloheinu melech ha-olam, hamavdil bein kodesh l'chol bein or l'choshech, bein yisra-eil la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh. ]

[ Praised are You, Adonai, our God, King of the Universe, who distinguishes between the holy and profane, light and darkness, Israel and the people, Shabbat and the six weekdays, the holiness of Shabbat and the holiness of a Festival. You have imbued the Shabbat with greater holiness than the six weekdays and You have granted of Your holiness into Your people Israel. Praised are You, Adonai, who distinguishes between degrees of sanctity. ]

*Conclude Kiddush with Shehechyanu.*

\*ברוך אתה יי, אלהינו מלך העולם, ששהחיינו וקימנו והגיענו לזמן הזה:

Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.

\*Praised are You Adonai our God King of the Universe who has sustained us, maintained us and enabled us to reach this moment in life.

## II. URHATZ / Lave - וְרַחֵץ

*Washing preparation for eating vegetable entree (Karpas). Since the need for such washing was questioned after the Rabbinic period and fell ultimately into disuse except for the Seder, no blessing is required. For some Seder celebrations, only the Leader has his/her hands washed - without a blessing, and in other customs we go around to each of the participants, pouring water over the hands from a pitcher into a bowl.*

*This is a wonderful opportunity for some of the children to take the bowl around with towels to wash the hands of the leader or all of the participants. [In our home we purchased an antique bowl and a modern cup that. In time together they will both become family heirlooms and both will be antiques in time – and memory. BDL]*

## III. KARPAS / Karpas - כַּרְפָּס.

*[Any vegetable that is not bitter may be eaten. Some traditional authorities insist upon parsley as the most authentic, but other vegetables used are celery, parsley, onion and potato as they also are the “fruit of the earth” and also remind us of the Spring season’s greens.*

*For those who are looking for a more substantive Karpas, consider the following: This year we will be using blanched asparagus, displayed tips outward in a circle, with a mayonnaise dip in the middle. Not only is asparagus a green vegetable, this dish is taken from a recent publication, “In Memory’s Kitchen: A Legacy From the Women of Terezin.” In this fashion we combine both the memory of the oppressed of Egypt and the oppressed of the Holocaust. In the past, we have also used artichokes for which there are many kosher for Passover recipes, if only blanched in water with lemons and then served with a dip.*

*Dipped in salt water for purification and/or seasoning these vegetables remind us of the baby boys cast in the Nile and the tears shed by the slaves. The blessing said is the usual benediction of thanks before eating any vegetable.]*

**\*בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:**

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

\*Praised are You, Lord, our God, whose Presence fills the universe, who creates the fruit of the earth.

## IV. YAHATZ / Divide - יָחַץ

*[Divide the middle Matzah into two parts, and there is no berakhah. Take the larger part, wrap it in napkin and save it for the conclusion of the meal as the Afikoman. Try - but don't try too hard - to keep it from being stolen by the children because it must be available for the end of the meal. For the sake of the children – and “a night of watching” – use a special Afikoman cover to identify it throughout the Seder and meal.]*

*The top matzah and a middle smaller portion is to be used later for the “motzee-matzah” blessing recited for bread, and the bottom matzah is for “Korech,” the Hillel sandwich.*

*The Afikoman traditionally was placed or concealed under a pillow near the master of the house (or the one leading the Seder). Another suggestion for its being wrapped separately and removed from the table is to prevent against the possibility of eating the piece designated Afikoman before the proper time.*

*Another current practice in many homes is for the master of the house to rise from the table at some point during the course of the meal and hide the Afikoman somewhere in the home, and that when it is needed, the children are sent to “find” it, the successful one being rewarded with a prize or “redemption-gift.” Whether the master of the house hides the Afikoman or conceals it near him against theft, the additional purpose is clear today: to keep the attention of children in the Seder as long as possible, especially during late hours when normally they would have been asleep.*

*One of the first references to stealing the matzah comes from the Mishneh Torah of Maimonides, who states: “One should make some change in procedure on this night of the 15<sup>th</sup> of Nisan in order that his sons should notice it and ask ‘How is this night different...’ In what way might the procedure be changed? By distributing parched grain or nuts to the children, by having the table removed before the meal would normally begin, by each trying to snatch away the other’s unleavened bread, and so on.” [Seasons “Leavened and Unleavened Bread”]*

*The best rewards are not money – contrary to many Sedarim. It is just easier to give children money than to spend some time and effort planning on gifts that will bind them to the memories you have shared with them across the generations at the Seder service: (1) books – especially Haggadot that they can pass on to their children in time; (2) their own special Seder silver cup that can even be inscribed; (3) a piece of Jewish software for their computer; (4) or Seder toys that they can save for their children and grandchildren. Creativity and the age and interests of the child are the cornerstones for an appropriate reward.*

## V. MAGID / Narrate - מַגִּיד

### 1. HA LAHMAH ANYAH - הָא לַחֲמַא עֲנִיָּא

*[The traditional invitation for all to join the Seder. Some also open the door at this point in the Seder, similar to when it is opened later in the Seder, as a sign of welcoming guests to the Seder:]*

#### **Emphasizing the Symbols of Passover.**

*Some lift up the plate as if it were going to be removed from the table to keep the attention of the children and then point out the symbols of affliction. Some will uncover the matzot during the recitation of the story of the Exodus. Others hold the matzot over the heads of the Seder participants, just as the Angel of Death passed over the homes of the Israelites on the night of the 10<sup>th</sup> plague.*

\*הָא לַחֲמַא עֲנִיָּא דִּי אַכְלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפֵּין יֵיתִי  
וַיְכוּל, כָּל דְּצָרִיךְ יֵיתִי וַיִּפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא  
דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-eil. Hashata avdei, l'shanah haba-ah b'nei chorin.

This is the bread of affliction, which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are in need, come and celebrate Passover.

Today, we are here. Next year, in the land of Israel.

Today, we are slaves. Next year, we will be free.

## 2. Refill the wine cups

### 3. MAH NISTANAH - מַה נִּשְׁתַּנָּה “Four Questions.”

**The Childrens' Role on the Night of Passover** *Children are assigned a special place of love and honor on Passover eve and that includes asking the “Four Questions.” The youngest child in the participants who is able to recite the Four Questions does so, in order that we might fulfill the Biblical injunction to tell our children about the flight from slavery to freedom redeemed by the hand of God; and, should the child not ask, we are told to give him the questions to ask, in order that we might tell him the answers.*

*The normal pattern of eating and sitting at the table was changed in order to prompt questions from the children, encouraging them to note the difference between the normal and the Passover evening patterns. Such distinctions are noted in the various texts of the Four Questions. When a difference was historically no longer relevant, it was abandoned [e.g. the roasted flesh] and when other practices came into existence, they were added to the Seder liturgy [reclining which was a post-Talmudic custom].*

\*מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtanah ha-laylah hazeh mikol ha-leilot?

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

1 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה:

Sheb'chol ha-leilot anu och'lin chameitz umatzah. Ha-laylah hazeh kulo matzah.

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

2 שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר:

Sheb'chol ha-leilot anu och'lin sh'ar y'rakot. Ha-laylah hazeh maror.

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

3 שֶׁבְּכֹל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפֶילוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:

Sheb'chol ha-leilot ein anu matbilin afilu pa-am echat. Ha-laylah hazeh sh'tei f'amim.

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

4 שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

*Sheb'chol ha-leilot anu okhlim bein yoshvin uvein m'subin, halailah hazeh kuland m'subin.*

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

## 4. AVADEEM HAYINU - עֲבָדִים הָיִינוּ -

### Storytelling: "We were slaves"

*[Read in unison, Hebrew or English, or ask different individuals at the table moving right to left.]*

עֲבָדִים הָיִינוּ לְפָרֶעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה  
וּבְזֵרוּעַ נְטוּיָה, וְאֵלֹנוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ  
מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעָבָדִים הָיִינוּ לְפָרֶעָה  
בְּמִצְרַיִם. וְאִפִּילוּ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֵנִים, כָּלֵנוּ יוֹדְעִים  
אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיעֲצִיאת מִצְרַיִם. וְכָל הַמְּרַבֵּה לְסַפֵּר  
בִּיעֲצִיאת מִצְרַיִם, הֲרִי זֶה מְשַׁבַּח:

Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu misham, b'yad chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh Baruch hu et avoteinu mimitzrayim, harei anu uvaneinu uv'nei vaneinu, m'shubadim hayinu l'faroh b'mitzrayim. Va-afilu kulanu chachamim, kulanu n'vonim, kulanu z'keanim, kulanu yod'im et hatorah, mitzvah aleinu l'sapeir bitzi-at mitzrayim. V'chol hamarbeh l'sapeir bitzi-at mitzrayim, harei zeh m'shubach.

\*We were slaves in Egypt and the Lord 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.

## 5. THE FOUR CHILDREN - אַרְבַּעַת בְּנֵי-ס

[This is an opportunity to discuss not only types of children but different Jews and different reactions to Pesah and Judaism throughout Jewish history.]

בְּרוּךְ הַמָּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שֶׁנִּתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא.  
כְּנֶגֶד אַרְבַּעַת בְּנֵי דִבְרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם,  
וְאֶחָד שְׂאִינֵנו יוֹדֵעַ לְשֹׂאֵל:

Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil, baruch hu. K'neged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad tam, v'echad she-eino yodei-a lishol.

\*The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

\*חָכָם מַה הוּא אוֹמֵר? מַה הָעֵדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יי  
אֱלֹהֵינוּ אֶתְכֶם? וְאֵף אַתָּה אֹמֵר-לוֹ כְּהִלְכוֹת הַפֶּסַח: אֵין מִפְּטִירִין  
אַחַר הַפֶּסַח אֲפִיקוֹמָן:

Chacham mah hu omeir? Mah ha-eidot v'hachukim v'hamishpatim, asher tzivah Adonai Eloheinu etchem? V'af atah emor lo k'hilchot hapesach. Ein maftirin achar hapesach afikoman.

\*The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

\*רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֲבֻדָּה הַזֹּאת לָכֶם? לָכֶם וּלְאֵלֹהֵינוּ. וְלִפִּי  
שְׁהוֹצִיא אֶת-עַצְמוֹ מִן הַכֶּלֶל, כְּפָר בְּעִקְרָה. וְאֵף אַתָּה הַקְּהֵה אֶת-שִׁנְיוֹ,  
וְאֹמֵר-לוֹ: בְּעִבּוֹר זֶה, עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרָיִם, לִי וּלְאֵלֹהֵינוּ. אֵלֹהֵינוּ  
הָיָה שָׂם, לֹא הָיָה נִגְזָל:

Rasha, mah hu omer? Mah ha-avodah ha-zot lachem? Lachem v'lo lo. Ul'fi shehotzi et atzmo min hak'lal, kafar ba-ikar. V'af atah hakheih et shinav, ve-emor lo.

Ba-avur zeh, asah Adonai li, b'tzeiti mimitzrayim, li v'lo lo. Ilu hayah sham, lo hayah nigal.

\*The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

\*תָּם מַה הוּא אוֹמֵר? מַה זֹאת? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:

Tam mah hu omeir? Mah zot? V'amarta eilav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.

\*The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

\*וְשֵׂאֵינוּ יוֹדְעֵי לִשְׁאֹל, אֵת פֶּתַח לוֹ. שֵׁנֵי עֵמָר: וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם:

V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor. Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.

\*As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'" (Exodus 13:8)

*[There are a variety of different children who have been created to supplement the traditional characters, including the Holocaust Child who is missing, the Child who has chosen to absent himself from the family or the Jewish People, the Child who has chosen another religious path, etc. It's food for thought as well as an opportunity for family recognition of the blessings they do have.]*

## 6. V'HEE SHE-AMDAH - וְהִיא שֶׁעֲמָדָה

*[Since the cup of wine represents the "cup of salvation", we lift up a cup of wine as we recite the following and recall God's promise to Abraham, emphasizing His eternal watchfulness.]*

\*וְהִיא שֶׁעֲמָדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֱלֹהִים  
שֶׁבְּכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

V'hi she-am'dah la-avoteinu v'lanu. Shelo echad bilvad, amad aleinu l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh Baruch hu matzileinu mi-yadam.

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

## 7. ARAMEE OVED AVI – אֲרָמִי אֲבִד אָבִי

**My Ancestor Was A Wandering Jew**

צֵא וְלָמַד, מַה בִּיקֵּשׁ לָבֵן הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ. שֶׁפָּרְעָה לֹא גָזַר אֱלֹהִים  
עַל הַזְּכָרִים, וְלָבֵן בִּיקֵּשׁ לַעֲקֹר אֶת-הַכֹּל, שֶׁנֶּאֱמַר: אֲרָמִי אֲבִד אָבִי, וַיֵּרַד  
מִצְרַיִמָּה, וַיָּגֵר שָׁם בְּמֵתֵי מֵעַט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עָצוּם וָרַב:

Tzei ul'mad, mah bikeish lavan ha-arami la-asot l'ya-akov avinu. She-paroh lo gazar ela al haz'charim, v'lavan bikeish la-akor et hakol, shene-emar: Arami ovid avi, vayeired mitzraymah, vayagor sham bimtei m'at. Vay'hi sham l'goy gadol, atzum varav.

\*Go and learn: A wandering Aramean was my father, who went down to Egypt and sojourned there, few in number. And there we multiplied becoming a great people, strong and numerous. But the Egyptians deal ill with us and afflicted us, setting us to hard labour. Finally, when we cried out to Adonai, the God of our ancestors, Adonai heard our voice, saw our affliction, saw our toil and our oppression. Then Adonai brought us out from Egypt with a strong hand and an outstretched arm; with great awe, marvelous signs and with wonders.

## 8. ESER MAKOT - עֶשֶׂר מַכּוֹת

### The Ten Plagues

אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

Eilu eser makot sheheivi hakadosh Baruch hu al hamitzrim b'mitzrayim, v'eilu hein:

*[Since our "cup of salvation" cannot be regarded as full when we recall the suffering of the Egyptians, a drop of wine is removed from the cup with the mention of each plague.]*

דָּם. צַפְרִידֵּעַ. כְּנִיּוֹם. עֲרוּב. דֶּבֶר. שְׁחִין. בָּרָד. אֲרֵבָה.  
חֲשֵׁךְ. מַכַּת בְּכוֹרוֹת:

Dam,

Tzfardeah,

Kinim,

Arov,

Dever,

Sh'hin,

Barad,

Arbeh,

Hoshekh,

Makat B'khorot

Blood,

Frogs,

Lice,

Beasts,

Cattle Plague

Boils

Hail

Locusts

Darkness

Slaying of First Born

[Similarly we remove a drop as we recite the three-word acronym of Rabbi Yehudah:]

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים:

Rabi Y'hudah hayah notein bahem simanim.

\*Rabbi Yehuda would assign the plagues three mnemonic signs:

דַּ"צ"ךְ עַד"שׁ בְּאֶחָ"ב:

D'TZ"KH A-Da"SH B'AH"V

[Moses Isserles teaches that because we are speaking of the “finger of God” one should use one’s forefinger to spill out the wine from your cup, and not the little finger that some suggest. Isaac Luria recommends that we should not use any finger at all but spill out wine from the cup onto the saucer. All agree that we should not lick our fingers when we have completed the ritual.]

## 9. DAYENU - דַּיֵּנּוּ:

“It Would Have Been Sufficient”

( Let all present join in singing.)

[According to the Vilna Gaon, just as there are 15 verses to Dayenu there are 15 benefits of God’s deliverance with a number of meanings attached to “15”: (1) the 15 Psalms known as Shir HaMa’a lot; (2) the 15 generations from Abraham to Solomon; (3) the 15 praises in Emet V’yatziv following the Shema; (4) the 15 blessings in the Birkot Hashahar. Why is there such a concern with the number “15”?]

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם,  
וְלֹא עָשָׂה בָּהֶם שְׂפָטִים,  
דַּיֵּנּוּ:

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׂפָטִים,  
וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם,  
דַּיֵּנּוּ:

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם,  
וְלֹא הִרְגָּ אֶת־בְּכוֹרֵיהֶם,  
דַּיֵּנּוּ:

אלו הָרַג אֶת־בְּכוֹרֵיהֶם,  
 וְלֹא נָתַן לָנוּ אֶת־מָמוֹנָם,  
 דִּינּוֹ:

אלו נָתַן לָנוּ אֶת־מָמוֹנָם,  
 וְלֹא קָרַע לָנוּ אֶת־הַיָּם,  
 דִּינּוֹ:

אלו קָרַע לָנוּ אֶת־הַיָּם,  
 וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה,  
 דִּינּוֹ:

אלו הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה,  
 וְלֹא שָׁקַע צַרְיֵנוּ בְּתוֹכוֹ,  
 דִּינּוֹ:

אלו שָׁקַע צַרְיֵנוּ בְּתוֹכוֹ,  
 וְלֹא סַפַּק צַרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,  
 דִּינּוֹ:

אלו סַפַּק צַרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,  
 וְלֹא הֶאֱכִילָנוּ אֶת־הַמָּן,  
 דִּינּוֹ:

אלו הֶאֱכִילָנוּ אֶת־הַמָּן,  
 וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת,  
 דִּינּוֹ:

אלו נָתַן לָנוּ אֶת־הַשַּׁבָּת,  
 וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי,  
 דִּינּוֹ:

אלו קָרַבְנוּ לְפָנֵי הַר סִינַי,  
 וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה,  
 דִּינּוֹ:

אלו נתן לנו את התורה,  
ולא הכניסנו לארץ ישראל,  
דינו:

אלו הכניסנו לארץ ישראל,  
ולא בנה לנו את בית הבחירה,  
דינו:

Ilu hotzi-anu mimitzrayim, v'lo asah vahem sh'fatim, dayeinu.  
 Ilu asah vahem sh'fatim, v'lo asah veiloheihem, dayeinu.  
 Ilu asah veiloheihem, v'lo harag et b'choreihem, dayeinu.  
 Ilu harag et b'choreihem, v'lo natan lanu et mamonom, dayeinu.  
 Ilu natan lanu et mamonom, v'lo kara lanu et hayam, dayeinu.  
 Ilu kara lanu et hayam, v'lo he-eviranu v'tocho vecharavah, dayeinu.  
 Ilu he-eviranu v'tocho vecharavah, v'lo shika tzareinu b'tocho, dayeinu.  
 Ilu shika tzareinu b'tocho, v'lo sipeik tzor'keinu bamidbar arbaim shanah, dayeinu.  
 Ilu sipeik tzor'keinu bamidbar arbaim shanah, v'lo he-echilanu et ha-man, dayeinu.  
 Ilu he-echilanu et ha-man, v'lo natan lanu et hashabat, dayeinu.  
 Ilu natan lanu et hashabat, v'lo keir'vanu lifnei har sinai, dayeinu.  
 Ilu keir'vanu lifnei har sinai, v'lo natan lanu et hatorah, dayeinu.  
 Ilu natan lanu et hatorah, v'lo hichnisanu l'erezt yisra-eil, dayeinu.  
 Ilu hichnisanu l'erezt yisra-eil, v'lo vanah lanu et beit hab'chirah, dayeinu.

Had he given Shabbas to us --  
 This day's for rest, not for commerce  
 But not brought us to Mount Sinai, Dayenu

Had he brought us to Mount Sinai  
 Through the desert, it was so dry  
 And not given us the Torah, Dayenu

Had he given us the Torah  
 Where we sang and danced the Hora  
 And not led us into Israel, Dayenu

Had he led us into Israel  
 (So far this is quite a long tale)  
 And not built for us the Temple, Dayenu

Had he built for us the Temple  
 So to pray we do assemble  
 But had not made Manischewitz, Dayenu

## 10. RABBAN GAMLIEL - רַבֵּן גַּמְלִיֵּאל

*[Rabban Gamliel taught that before we proceed further that we must understand the three principal symbols of the Seder meal:]*

\*רַבֵּן גַּמְלִיֵּאל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה דְבָרִים אֵלּוּ בַפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵינּוּ: פֶּסַח. מַצָּה וּמְרֹר:

Raban Gamli-eil hayah omeir: Kol shelo amar sh'loshah d'varim eilu bapesach, lo yatza y'dei chovato, v'eilu hein. **Pesach. Matzah, U-maror**

\*Rabban Gamliel would teach that all those who had not spoken of three words on Passover had not fulfilled their obligation to tell the story, and these three words are: Pesah [Paschal Lamb], Matzah and Maror [Bitter Herb].

## פֶּסַח

*[Everyone's attention is now drawn to the shankbone on the Seder Plate, but it is not touched or raised:]*

\*פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנֵן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאַמַּרְתֶּם זֶבַח פֶּסַח הוּא לַיְי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינֵנוּ הִצִּיל, וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

**Pesach** she-hayu avoteinu och'lim, bizman shebeit hamikdash hayah kayam, al shum mah? Al shum she-pasach hakadosh Baruch hu, al batei avoteinu b'mitzrayim, shene-emar: va-amartem zevach pesach hu l'Adonai, asher pasach al batei v'nei yisra-eil b'mitzrayim, b'nag'po et mitzrayim v'et bateinu hitzil, vayikod ha-am vayishtachavu.

\*The Pesach which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesach because the Holy One, Blessed be He “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 saving us in Mitzrayim but struck the houses of the Egyptians. . . .’”

## מַצָּה

*[The plate of Matzah is raised.]*

מַצָּה זֶה שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצַקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וּנְאֻלָּם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגַת מַצּוֹת, כִּי לֹא חָמֵץ: כִּי גִרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמֵהָ, וְגַם יָצְדָה לֹא עָשׂוּ לָהֶם.

**Matzah** zo she-anu 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 hotzi-u mimitzrayim, ugot matzot, ki lo chameitz ki gor'shu mimitzrayim, v'lo yach'lu 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 One, Blessed be He 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.”

*[The plate of Matzah is lowered.]*

## מָרֹר

*[The Maror is raised.]*

מָרֹר זֶה שְׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שִׁמְרֵרוּ הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרָרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בְּחֹמֶר וּבְלִבְנִים, וּבְכָל־עִבְדָּה בַשָּׂדֶה: אֵת כָּל־עִבְדָּתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפֶרֶךְ.

**Maror** zeh she-anu och'lim, al shum mah? al shum shemeir'ru hamitzrim et chaye avoteinu b'mitzrayim, shene-emar. Vay'mararu et chayeihem ba-avodah kashah, b'chomer uvilveinim, uv'chol avodah basadeh, eit kol avodatam, asher av'du vahem b'farech.

\*Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.”

*[The Maror is lowered.]*

## 11. B'KHOL DOR VADOR - בכל דור ודור

### “In Every Generation”

*[Can we ever really identify and empathize with a generation of our ancestors who lived over 3000 years ago? Rabbi Jeffrey Cohen brings an illustration: “Shortly after the discover in Cornwall, England, in 1994, the body of a man preserved in ice for over 5000 years. A DNA search revealed that a young Cornish lady shared a direct genetic relationship. In an interview she stated: “One normally thinks only of one’s parents and grandparents as members of one’s family. I now feel that sense of identity with someone two hundred generations back!”*

*Note that while she identified through DNA, the Jewish People have identified with their historical ancestors in a constant literary tradition of names, activities, Talmud and codes, and the rich spiritual heritage of laws, customs, ceremonies and symbols that is constantly evolving and growing in meaning and depth.]*

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לְרַאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵי־עָמָר:  
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יי' לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא  
אֶת־אֲבוֹתֵינוּ בְּלֶבֶד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֵלֹא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם,  
שְׁנֵי־עָמָר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר  
נִשְׁבַּע לְאֲבוֹתֵינוּ.

B'chol dor vador chayav adam lirot et atzmo, k'ilu hu yatza mimitzrayim, shene-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,  
shene-emar: v'otanu hotzi misham, l'ma-an havi otanu, latet lanu et ha-arets asher  
nishba la-avoteinu.

\*Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the Holy One, Blessed be He, Who performed all these miracles for our ancestors and therefore for us!

You brought us from human servitude to freedom,  
from sorrow to joy,  
for a time of mourning to a festive day,  
from deep darkness to great light  
and from slavery to redemption!

In Your presence we renew our singing as in ancient days:  
Hallel-lu-yah  
Sing Hallel to God.

PSALM 114

*[The cup is again lifted in joy, thankful for God's deliverance, ready to praise Him with words of praise from Hallel. The Hallel Psalms are divided perhaps because during the period of the second Temple, Hallel was recited during the afternoon slaughtering of the Paschal lamb and then again at night during its eating.]*

\*בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעִז:  
 הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמִּשְׁלוֹתָיו:  
 הָיָם רָאָה וַיָּנֶם, הַיַּרְדֵּן יָסַב לְאַחֹר:  
 הַהַרִים רָקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבָנֵי־צֹאן:  
 מַה־לָּךְ הָיָם כִּי תָנוּס. הַיַּרְדֵּן תִּסַּב לְאַחֹר:  
 הַהַרִים תִּרְקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבָנֵי־צֹאן:  
 מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:  
 הַהַפְּכֵי הַצּוּר אֲגַם־מַיִם. חֲלֹמֵי־שׁ לְמַעַיְנוֹ־מַיִם.

B'tzeit yisra-eil mimitzrayim, beit ya-akov mei-am loeiz.  
 Hay'tah y'hudah l'kod'sho, yisra-eil mamsh'lotav.  
 Hayam ra-ah vayanos, hayardein yisov l'achor.  
 Heharim rak'du ch'eilim, g'va-ot kivnei tzon.  
 Mah l'cha hayam ki tanus, hayardein tisov l'achor.  
 He-harim tirk'du ch'eilim, g'va-ot kivnei tzon.  
 Milifnei adon chuli aretz, milifnei eloha ya-akov.  
 Hahof'chi hatzur agam mayim, chalamish l'may'no mayim.

\*When Israel went out of Egypt,  
 When the household of Jacob left a people with a strange tongue,  
 Judah became the place from which God's holiness went fort,  
 Israel became the seat from which the world would know of Gods 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,  
 Turing rocks into swirling waters and stone into a flowing spring.

## KOS SHEINEE - כוס שני

### Second Cup of Wine

*[Drink the wine, with a blessing. Sefardim according to the Shulhan Arukh drink the second cup but without a blessing; the gloss of Isserles adds the Ashkenazi practice "to recite a blessing before each and every cup, and such is the custom of the Geonim." The wonder of the Seder is how many variations there are on a single theme of freedom.]*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם,  
וְהַגִּיעָנוּ לְלֵילָה הַזֶּה, לְאֶכֶל־בוּ מַצָּה וּמָרֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
יְגִיעָנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאתָנוּ לְשָׁלוֹם. שְׂמֵחִים בְּבִנְיַן  
עִירָךְ, וְשָׂשִׁים בְּעִבּוֹדְתֶךָ, וְנֹאכֵל שָׂם מִן הַזְּבָחִים וּמִן הַפְּסָחִים (בְּמוֹצָאֵי שַׁבַּת  
אוֹמְרִים מִן הַפְּסָחִים וּמִן הַזְּבָחִים), אֲשֶׁר יְגִיעַ דָּמָם, עַל קִיר מִזְבַּחְךָ לְרַצּוֹן,  
וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלְתָּנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ: בָּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:

Baruch atah Adonai, Eloheinu melech ha-olam, asher g'alanu v'ga-al et avoteinu mimitzrayim, v'higi-anu l'lalaylah hazeh, le-echol bo matzah u-maror. Kein, Adonai Eloheinu veilohei avoteinu, yagi-einu l'moadim v'lirgalim acheirim, ha-ba-im likrateinu l'shalom. S'meichim b'vinyan irecha, v'sasim ba-avodatecha, v'nochal sham min haz'vachim umin hap'sachim (*On Saturday night substitute: min hap'sachim umin haz'vachim*), asher yagi-a damam, al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu, v'al p'dut nafsheinu. Baruch atah Adonai, ga-al yisra-eil.

\*בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

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

\*Praised are You, Adonai, Lord of the Universe, who has created the fruit of the vine.

## VI. RAHTZAH - רחצה

### Lave/Washing

*[Ready to eat, the hands are washed before the meal, as is required at any meal similar to the previous hand-washing. We wash because (1) we are a “kingdom of priests” and whenever we wash before eating, we are reminded of that special role, and (2) the ritual washing recalls the priestly eating of their tithes in purity. Now, though, all wash with the usual benediction as the hands are dried. It is customary not to speak - but you can hum or sing quietly - until all are ready to recite MOTZI-MATZAH.]*

\*בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

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

\*Praised are You, Adonai, Lord of the Universe, Who sanctified us with His commandment to wash our hands.

## VII - VIII. MOTZI - MATZAH - מוציא מצה

*[The first food at the meal is, as usual, bread (naturally, however, this bread - the matzah - is unleavened bread). The usual beracha - the motzi - is recited. However, before eating the matzah, a second beracha, thanking God for the requirement to eat matzah, is recited. Since there is a debate whether one and a half matzot fulfill the custom of “lehem mishnah,” the two loaves reminiscent of the double portion of manna in the desert for Shabbat and Festivals, we raise all three pieces to recite Ha-Motzee.]*

\*בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

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

\*Praised are You, Adonai, Lord of the Universe, Who brings forth sustenance from the earth.

*[We now put the bottom matzah back in its place and continue, reciting the matzah beracha holding the top and middle matzah.]*

\*בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת  
מַצָּה:

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

\*Praised are You, Adonai, Lord of the Universe, Who sanctified us with His commandment to eat matzah.

*[We now break up the top and middle matzot into pieces and distribute them for all to eat while reclining. There is a custom not to salt the matzah as we might have salted hallah on Shabbat or Festivals.]*

## IX. MAROR / Bitter Herbs - מָרֹר

*[Small pieces of horse-radish are dipped into the haroset (symbolic of mortar) to indicate that over emphasis on material things results in bitterness. Before eating it, a berakha thanking God for this requirement is recited. Some people mix the ground horse-radish with haroset. We generally do not recline while eating maror as it is a symbol of slavery.]*

\*בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר:

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

\*Praised are You, Adonai, Lord of the Universe, Who sanctified us with His commandment to eat the bitter herb.

## X. KOREKH / Hillel Sandwich - כּוֹרֵךְ

*[In ancient times, Hillel ate the three symbolic foods (lamb, matzah and bitter herbs) together so that each mouthful contained all three. Thus the symbols of slavery and of liberation were intermingled. Now that we do not have the Paschal lamb, we eat just the matzah and horse-radish in a "Hillel sandwich". No special berakha is said, but we do read the words recalling Hillel's practice.]*

\*זִכֹּר לְמִקְדָּשׁ בְּהֵיֵל: בֵּין עֲשָׂה הַלֵּיל בְּזִמְן שְׁבֵית הַמִּקְדָּשׁ הָיָה קָיִם. הָיָה  
 כּוֹרֵךְ פֶּסַח מַצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד. לְקַיִם מָה שֶׁנֶּאֱמַר: עַל־מִצּוֹת  
 וּמְרוֹרִים יֹאכְלֶהוּ:

Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim mah shene-emar. "Al matzot um'rorim yochlu-hu."

\*This way of eating matzah, maror and haroset reminds us of how Hillel would do so when the Second Temple still existed, making a sandwich of the Pashal lamb, matzah and maror, fulfilling the Torah injunction: "with matzot and maror they shall eat the Pashal lamb."

## XI. SHULHAN OREKH / Meal - שֻׁלְחַן עוֹרֵךְ

*[The joyous feasting gives us the feeling of human fellowship in harmony with God. The meal traditionally begins with a hard-boiled egg, dipped or covered with some of the salt water. Thereafter, it is a traditional festive meal.]*

*[I had learned long ago I believe in a Seminary class that a Roman banquet, in the Latin phrase, was "from an egg to an apple." To me it always suggested the tradition of the hard-boiled egg and the apple as the primary ingredient of the Seder haroset. But that's just a thought. BDL]*

## XII. TZAFUN /AFIKOMAN / Dessert - אֶפֶיכּוֹמָן

*[If someone of the children has “stolen” it, or if the adults have hidden the Afikoman when it is first put aside (IV) and let the children look for it during the meal to win a prize, it is now time to redeem the Afikoman. Then, each person eats a portion of the Afikoman.*

*After one eats the Afikoman, it is forbidden to eat anything further or to drink anything but for the two remaining mandatory ritual cups of wine, one for the Grace after meals and one for Hallel.*

*The accepted theory is that Afikoman is a Greek word connoting the dessert – dates, parched corn, nuts, sweet fruits, etc. The Seder meal in the time of the Temple was concluded with a taste of the Paschal lamb that had been offered in the Temple, after which nothing further was eaten.*

*More recently, the suggestion has been made that the word is akin to a Greek word meaning “entertainment” which concluded the Greco-Roman festive meal. Whether “dinner music,” “dessert,” or “the practice of going from house to house after dinner,” the Sages of the Talmud prohibited any practices which might detract from the attention that must be paid to the symbol of Passover, the Paschal sacrifice.*

*It is the custom in some countries to save a piece of the Afikoman from the Second Seder until the burning of the Hametz the following year, when both are burned together.]*

## ברך - Birkat HaMazone

[This is the shorter form of the Birkat HaMazone.]

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים: אָז יִמָּלֵא שְׂחֹק פִּינוּ  
וְלִשְׁוֹנֵנוּ רִנָּה אֲזִי יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ  
הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ פְּאִפְיָקִים בְּנֶגֶב: הַזְרְעִים בְּדַמְעָה בְּרִנָּה  
יִקְצְרוּ: הַלֹּחֵד יִלְךְ וּבִכְהָ נִשְׂא מִשְׁךְ הַזֶּרַע בֹּא יִבֵּא בְרִנָּה נִשְׂא אֶלְמַתָּיו:

*Shir ha-ma'alot b'shuv Adonai et sheevat Tziyon hayinu keholmim. As y'malel sehok pinu ul'shonenu rina. As yomru vagoyim higdil Adonai la-asot im eileh, higdil Adonai la-asot imanu hayinu semeihim. Shuva Adonai et sheviteinu ka-afikim baNegev. Hazorim bedimah berinah yiktzoru. Halokh yeleh uvakho, nosei mesekh hazarah, bo yavo v'rinah nosei alumatav.*

הַמִּזְמָן: רַבּוֹתַי נְבָרֵךְ

LEADER: *Rabotai n'varekh.*

הַמְסוּבִין: יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם.

EVERYONE: *Y'hi sheim Adonai m'vorakh mei-ata v'ad olam.*

הַמִּזְמָן: יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם

LEADER: *Y'hi sheim Adonai m'vorakh mei-ata v'ad olam.*

בְּרִשׁוֹת מָרָן וְרַבָּנָן וְרַבּוֹתַי, נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ.

LEADER: *Birshut maran v'raban v'rabotai n'vareikh ( Eloheinu ) she-akhalnu mee-shelo.*

הַמְסוּבִין: בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ הָיִינוּ.

EVERYONE: *Barukh ( Eloheinu ) she-akhalnu mee-shelo uv'tuvo hayeenu.*

הַמְזֻמָּן: בְּרוּךְ ( אֱלֹהֵינוּ ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

LEADER: *Barukh ( Eloheinu ) she-akhalnu mee-shelo uv'tuvo hayeenu.*

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

LEADER: *Barukh hu uvarukh sh'mo.*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ בְטוּבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכֹל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא  
חָסַר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מְזוּזָן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן  
וּמְפָרְגִים לְכֹל וּמְטִיב לְכֹל, וּמְכִיז מְזוּזָן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי,  
הַזֶּן אֶת הַכֹּל:

*Barukh ata Adonai Eloheinu melek haolam, hazal et haolam kulo b'tuvo b'hein  
b'hessed uv'rahamim, hu notein lehem l'khol vasar kee l'olam hasdo. uv'tuvo  
hagadol, tamid lo hasar lanu, v'al yehsar lanu mazol l'olam vaed. Ba'avur sh'mo  
hagadol, kee hu eilzanum'farnei lakol umei-tiv lakol, umeikhin mazon k'khol  
b'riyotav asher bara, Barukh atah Adonai, hazan et hakol.*

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יְתִבְרַךְ שְׁמֶךָ  
בְּכִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כִּבְתוּב, וְאֲכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַת אֶת יי  
אֱלֹהֶיךָ עַל הָאָרֶץ הַטְּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל  
הַמְזוּזָן:

*V'al hakol Adonai Eloheinu anachnu modim lach um-varchim otach yitbarach  
shimcha b'fi chol chai tamid I'olam va-ed, kakatuv: V'achalta v'savata u-veirachta  
et Adonai Elohecha al ha-aretz hatova asher natan lach. Baruch atah Adonai, al  
ha-aretz v'al hamazon.*

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמָיו  
יְרוּשָׁלַיִם. אָמֵן

*Uv-nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amen.*

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת, שֶׁתִּהְיֶה לְמִשְׁמֶרֶת שָׁלוֹם, וְנִשָּׂא בְרָכָה מֵאֵת  
יְיָ וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשִׁכְלֵךְ טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

*Bamarom y'lamdu aleihem v'aleinu z'chut she-t'hi l'mishmeret shalom. V'nisa v'racha mei-eit Adonai utz-daka mei-Elohei yisheinu. V'nimtza chein v'seichel tov b'einei Elohim v'adam.*

לְשַׁבַּת הַרְחֻמָּן, הוּא יִנְחִילֵנוּ יוֹם שֶׁכָּלוּ שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

*On Shabbat add: Harachaman hu yan-chileinu yom she-kulo Shabbat um-nucha -- l'chayei ha-olamim.*

הַרְחֻמָּן, הוּא יִנְחִילֵנוּ יוֹם שֶׁכָּלוּ טוֹב.

*On Pesach add: Harachaman hu yan-chileinu l'yom she-kulo tov.*

הַרְחֻמָּן, הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל.

*Ha-rahaman, hu y'varekh et medinat Yisrael.*

הַרְחֻמָּן, הוּא יְבָרֵךְ אֶת צַב"ל וְיִשְׁמֹר עֲלֵהֶם.

*Ha-rahaman, hu y'varekh et TzH"L and watch over them.*

הַרְחֻמָּן, הוּא יִזְכְּנוּ לְיָמוֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא.

*Harachaman hu y'zakeinu limot hamashiach ul-chayei ha-olam haba.*

מגדול ישועות מלכו, ועשה חסד למשיחו לדוד ולזרעו עד עולם: עשה שלום  
במרומו, הוא יעשה שלום, עלינו ועל כל ישראל, ואמרו אמן:

*Migdol y'shu-ot malko v'oseh chesed lim-shicho l'David ul-zar-o ad olam. Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol Yisrael, v'imru amein.*

יראו את יי קדשיו, כי אין מחסור ליראיו: כפירים רשו ורעבו, ודורשי יי לא  
יחסרו כל טוב: הודו ליי כי טוב, כי לעולם חסדו: פותח את ידה, ומשביע  
לכל חי רצון: ברוך הנבר אשר יבטח ביי, והיה יי מבטחו: נער הייתי גם  
זקנתי ולא ראיתי צדיק נעזב, וזרעו מבקש לחם: יי עז לעמו יתן, יי יברך את  
עמו בשלום:

*Y'ru et Adonai k'doshav ki ein machsor lirei-av. K'firim rashu v'ra-eivu v'dorshei Adonai lo yach-s'ru chol tov. Hodu Ladonai ki tov ki l'olam chasdo. Potei-ach et yadecha u-masbia l'chol chai ratzon. Baruch hagever asher yivtach Badonai, v'haya Adonai mitvacho. Na-ar hayiti gam zakanti, v'lo ra'iti tzadik ne-ezav v'zar-o m'vakesh lachem. Adonai oz l'amo yitein Adonai y'vareich et amo vashalom.*

## כוס שלישי - KOS SH' LISHEE

### THIRD CUP

[We Conclude the Grace after the meal by drinking the Third Cup of wine, the cup of blessing, while reclining to the left.]

\*ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

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

\*Praised are You, Adonai, Lord of the Universe, who has created the fruit of the vine.

## KOS SHEL ELIYAHU - כוס לאלהו הנביא

*[At this point in the Seder, we fill the Cup of Elijah on the table. We rise, and we generally send the youngest child(ren) still awake to open the door for Elijah, who by tradition is the forerunner of the Messiah, the harbinger of hope. Sing "Eliyahu Ha-Navi" and then close the door and be seated. The children can determine if Elijah drank any of the wine!]*

Eliyahu Ha-navee  
Eliyahu Ha-tish-bee  
Eliyahu, Eliyahu  
Eliyahu Ha-giladee

Bim Heira B'yameinu  
Yavo eileinu  
Eem mashiah ben David  
Eem mashiah ben David

\*God has taught all men to love their neighbors as themselves. Yet, in almost every age, some have not obeyed His command. Our people have suffered frequently at the hands of such men. In God's own way and in His own time, the wicked pay the price of their wickedness. For God is a God of justice. As we open our doors and our hearts to Elijah, we pray that there soon will be an end to all evil deeds in the world. God has shown us the paths to peace. Amen.

## XIV. HALLEL - הלל

*[Conclude with a Psalm from HALLEL and drink the 4th Cup of wine. Thereafter join together in SEDER SONGS, traditional and new, until you are ready to conclude the Seder on page that will be found at the conclusion of this Haggadah. Many are song parodies that can help to make your Seder more fun and you should prepare in advance which of them you will want to have everyone sing during the Seder and at which point in the Seder and then which will be left to the end of the Seder.]*

לא לנו יי לא לנו כי לשמך יתן כבוד, על חסדך על אמתך. למה יאמרו הגוים, אינה נא  
אלהיהם. ואלהינו בשמים כל אשר חפץ עשה. עצביהם כסף וזהב, מעשה ידי אדם. פה

לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אֲזַנַּיִם לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְיחוּ.  
 יְדִיהֶם וְלֹא יִמְישׁוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגָרוֹנָם. כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר  
 בְּטַח בָּהֶם: יִשְׂרָאֵל בְּטַח בְּיָי, עֲזָרָם וּמַגְנָם הוּא. בֵּית אַהֲרֹן בְּטַחוּ בְּיָי, עֲזָרָם וּמַגְנָם הוּא.  
 יִרְאֵי יְיָ בְּטַחוּ בְּיָי, עֲזָרָם וּמַגְנָם הוּא:

Lo lanu, Adonai, lo lanu, ki l'shimcha tein kavod, al chasd'cha al amitecha. Lamah yomru hagoyim, ayeih na Eloheihem. Veiloheinu vashamayim, kol asher chafeitz asah. Atzabehem kesef v'zahav, ma-aseih y'dei adam. Peh lahem v'lo y'dabeiru, einayim lahem v'lo yiru. Oz'nayim lahem v'lo yishma-u, af lahem v'lo y'richun. Y'deihem v'lo y'mishun, ragleihem v'lo y'haleichu, lo yehgu bigronam. K'mohem yihyu oseihem, kol asher botei-ach bahem. Yisra-eil b'tach b'Adonai, ezram u-maginam hu. Beit aharon bitchu v'Adonai, ezram umaginam hu. Yirei Adonai bitchu v'Adonai, ezram u-maginam hu.

Not for us, Adonai, not for us but for You, win praise through your love and faithfulness. Why should the nations say: "Where is their God?" Our God is in heaven, doing whatever He wills. Their idols are silver and gold, made by human hands. They have a mouth and cannot speak, eyes and cannot see. They have ears and cannot hear, a nose and cannot smell. They have hands and cannot feel, feet and cannot walk. They cannot make a sound in their throat. Their makers, all who trust in them, shall become like them. Let the House of Israel trust in Adonai; God is their help and their shield. Let the House of Aaron trust in Adonai; God is their help and their shield. Adonai remembers us with blessing; God will bless the House of Israel. God will bless the House of Aaron and all those who revere Adonai, young and old alike.

#### XIV. KOS R'VEE-EE - כּוֹס רַבִּיעִי

*[The fourth cup of wine is filled and after the following beracha we drink this final cup of the Seder.]*

\*בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

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

\*Praised are You, Adonai, Lord of the Universe, who has created the fruit of the vine.

*Now is the time for singing familiar or traditional Passover songs, English or Hebrew. You can download a Songbook from [www.jewishfreeware.org](http://www.jewishfreeware.org) and select any you wish to put into your songbook each night. After you conclude your singing, this is the final section of the Seder:*

## XV. NIRTZAH / Hasal Seder - נִרְצָה

*[After all the singing is concluded we rise and recite together the traditional formula, the Seder is concluded.]*

\*חֲסַל סִדּוּר פֶּסַח כְּהִלְחָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר  
אוֹתוֹ, בֵּין נִזְכֶּה לַעֲשׂוֹתוֹ. וְךָ שׁוֹכֵן מְעוֹנָה, קוֹמִים קְהָל עֵדֶת מִי מַנָּה.  
בְּקָרוֹב נִהַל נְטֻעֵי כְנֶה, פְּרוּיִם לְצִיּוֹן בְּרִנָּה.

Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah. B'karov 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.

*[We sing L'Shana HaBa'ah Ba'Y'rushalayim.]*

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם:

*Next Year in Jerusalem!*