

חינוך יהודי למשפחה: הגדה של פסח

HINUKH YEHUDI LAMISHPAHAH:
HAGGADAH SHEL PESAH

*A Jewish Family Education
Passover Haggadah*

FOR YOUR BRIEF SEDER

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חינוך יהודי משפחתי: הגדה של פסח

HINUKH YEHUDI MISHPAHTI : HAGGADAH SHEL PESAH

Your MODEL SEDER

The Festival of Passover (Hebrew – פסח 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.

If you wish to download additional materials to supplement this Model Seder Haggadah, or if you wish to download a more expanded or complete Haggadah, return to the go to www.jewishfreeware.org. You can even personalize them for each of your own Sedarim. I have been editing, collecting and writing materials for **Haggadot**, the **Passover Seder Guide**, **Seder Supplementary Readings** and **Seder Songs** in various formats - ditto, mimeograph, xerox, and now the Internet - for our family and our congregations as a labor of love since 1970.

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.

Note: I call this “FREEWARE.” Feel “free” to copy, share, or in any other fashion allow others to use this resource in any non-commercial - no quantity limit. Share the website address with all your friends and family. 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 - but only 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.

I hope that sharing it more recently through the Internet and my website 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

Dedicated 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

Our Children:

May they enjoy all things with their children in health and blessing

Shira and Reuven Moshe
Shulamit Esther and Cliff Nerwin
Avi Barak

Our Grandchildren:

May they celebrate Pesah for many years to come in a world at peace

Atara Margalit
Shikma Bruria
Amotz David
Moshe Samuel

Search For The Hametz – בְּרִיקַת חֲמֵץ

[Normally, on the evening preceding the morning Fast of the First-Born or the Siyyum allowing you to break the fast, , 13 Nisan, each family - adults and children of all ages - searches for all hametz. 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. WHEN Passover begins SATURDAY NIGHT, the search is moved to the preceding Thursday night and the hametz is destroyed Friday morning; the Sabbath meals are prepared kosher for Passover; the Fast for the First-Born is held on Thursday morning. Consult your Rabbi on alternate procedures.]

בְּרוּךְ 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 next morning no later than 10:00 AM or by the time your Rabbi advises.]

כָּל חֲמִירָא וְחֲמִיעָה דְאִפְּא בְּרִשּׁוּתֵי דְדָלָא חֲמִיתָהּ וְדָלָא בְּעֵרְתָהּ וְדָלָא יְדַעְנָא לָהּ לְבִטֵּל וְלִהְיוּ הֶפְקֵר בְּעִפְרָא 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 חֵם לְבִירָא וְחֲמִיעָה דְאִפְּא בְּדַחֲמִיתָהּ וְדָלָא חֲמִיתָהּ, דְּבְעֵרְתָהּ וְדָלָא בְּעֵרְתָהּ, טַל וְלִהְיוּ הֶפְקֵר בְּעִפְרָא דְאַרְעָא רִשּׁוּתֵי דְחֲזוּתָהּ וְדָלָא חֲזוּתָהּ.

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.

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Light Yom Tov Candles - הַדְּלִיקַת נְרוֹת

[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.]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהַדְּלִיק 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.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִנֵּיעָנוּ לְזִמַּן 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 of the Children - בְּרַכַּת הַבָּנִים

[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.
יֵאֵר יי פָּנָיו אֵלֶיךָ וְיַחֲנֶךָ.
יֵשָׂא יי פָּנָיו אֵלֶיךָ, וְיֵשֶׁם 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 וְרַחֵץ

[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"Y, 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. וְרַחֵץ.

KARPAS YAHTZ כַּרְפָּס. יַחֵץ.

MAGID RAHTZA מַגִּיד. רַחֲצָה.

MOTZEE MATZAH מוֹצֵיאַ מַצָּה.

MAROR KOREKH מָרֹר. כּוֹרֵךְ.

SHULHAN OREKH שְׁלֵחַן עוֹרֵךְ.

TZAFUN BAREKH צַפּוֹן. בָּרֵךְ.

HALLEL NIRTZAH הַלֵּל. נִרְצָה.

I. KADDESH / Kiddush - קִדְּשׁ

On Friday evening we add portions marked in brackets [] .

לשבת ויהי ערב ויהי בקר יום הששי, ויכלו השמים והארץ
וכל-צבאם: ויכל אלהים ביום השביעי, מלאכתו אשר עשה, וישבת
ביום השביעי, מכל-מלאכתו אשר עשה: ויברך אלהים את-יום
השביעי, ויקדש אתו, כי בו שבת מכל-מלאכתו, אשר-ברא אלהים
לעשות: [

[*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.”]

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.

ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו מכל-עם, ורוממנו
מכל-לשון, וקדשנו במצותיו, ותתן-לנו יי אלהינו באהבה [שבתות
למנוחה ו] מועדים לשמחה, חגים וזמנים לששון את-יום [השבת הזה
ואת - יום] חג המצות הזה. זמן חרותנו, [באהבה,] מקרא קדש, זכר
ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל
העמים. [ושבת] ומועדי קדשך [באהבה וברצון] בשמחה ובששון
הנחלתנו: ברוך אתה יי, מקדש [השבת ו] ישראל והזמנים:

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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 יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי 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.]

[בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחַל בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלָּת. וְאַתָּה—יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁת. הַבְּדִלָּת וְקֹדֶשׁת אֶת—עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁתךָ. בְּרוּךְ]

אַתָּה יי, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

[*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.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַּן 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.

II. URHATZ / Wash – וְרַחֵץ

[*We wash in preparation for eating the vegetable (Karpas). Since the need for such washing was questioned after the Rabbinic period and washing before eating vegetables 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 הָאָדָמָה:

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.]

V. MAGID / Narrate - מַגִּיד

1. Ha Lachma Anya - הָא לַחֲמַא עֲנִיא

[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 10th plague.

הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיְתִי
וַיְכּוֹל, כָּל דְּעָרִיךְ יִיְתִי וַיִּפְסַח. הָשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דְּיִשְׂרָאֵל. הָשַׁתָּא עַבְדִּי, 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 Nishtanah - מה נִשְׁתַּנָּה

“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.]

מה נִשְׁתַּנָּה 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 וּמֵצָה. הַלַּיְלָה הַזֶּה כָּלוּ מֵצָה:

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. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרַקוֹת הַלַּיְלָה הַזֶּה מָרוֹר:

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. שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפְּלוֹ 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. שֶׁבְּכָל הַלַּיְלוֹת אָנּוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה
בָּלָנוּ מְסֻבִּין:

Sheb'chol ha-leilot anu okhlim bein yoshvin uvein m'subin, halailah hazeh kulanu 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 לְפָרַעַה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה
וּבְזֵרוּעַ נְטוּיָה, וְאֵלֹהֵינוּ לֹא הוֹצִיאָהּ הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ
מִמִּצְרַיִם, הֲרֵי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מְשֻׁעָבְדִים הָיִינוּ לְפָרַעַה
בְּמִצְרַיִם. וְאִפִּילוּ כָלָנוּ חֲכָמִים, כָּלָנוּ נְבוֹנִים, כָּלָנוּ זְקֵנִים, כָּלָנוּ יוֹדְעִים
אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְּרַבֵּה לְסַפֵּר
בִּיצִיאַת מִצְרַיִם, הֲרֵי זֶה מְשֻׁבַּח:

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'keinim, 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 - אַרְבַּעַה בָּנִים

[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 שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא.
כְּנֶגֶד אַרְבַּעַה בָּנִים דִּבְרָה תּוֹרָה. אֶחָד חָכֵם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם,
וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשֵׁאוֹל:

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.

1. חָכָם מַה הוּא אוֹמֵר? מַה הָעֵדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? וְאֵף אֶתָּה אֵמַר-לוֹ בְּהִלְכוֹת הַפֶּסַח: אֵינן מִפְטִירִין 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.

1. 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.

2. רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם וּלֹא לוֹ. וּלְפִי שְׁהוּצִיא אֶת-עַצְמוֹ מִן הַכֹּלֵל, כָּפַר בְּעֵקֶר. וְאֵף אֶתָּה הִקְהֵה אֶת-שִׁנְיוֹ, וְאֵמַר-לוֹ: בְּעִבּוֹר זֶה, עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם, לִי וּלֹא-לוֹ. אֵלֹו הָיָה שָׁם, לֹא הָיָה נִגְאָל:

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.

2. 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.

3. תָּם מַה הוּא אוֹמֵר? מַה זֹאת? וְאֵמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוּצִיאָנוּ יי מִמִּצְרַיִם מִבֵּית עֲבָדִים:

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

3. 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."

4. וְשִׂאֵינוּ יוֹדֵעַ לְשִׂאוֹל, אֵת פֶּתַח לוֹ. שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבוּר זֶה עָשָׂה יי 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.

4. 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 and cover the matzah as we recite the following and recall God's promise to Abraham, emphasizing His eternal watchfulness.]

*וְהִיא שֶׁעֲמָדָה לְאֲבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בְּלִבָּד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֲלָא שְׁבָכֵל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקָּדוֹשׁ 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 – אַרְמֵי אֲבִד אָבִי or “My Ancestor Was A Wandering Jew”

[We lower the wine cup and continue with the recitation of the traditional Midrash or Rabbinic discussion of the Passover Exodus story as recorded in the Torah.]

צֵא וְלַמַּד, מַה בִּקֵּשׁ לְבֶן הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ. שְׁפַרְעָה לֹא
נִזְרָא אֶלָּא עַל הַזְּכָרִים, וְלְבֶן בִּקֵּשׁ לַעֲקֹר אֶת־הַכֹּל, שֶׁנֶּאֱמַר: אֲרָמִי אֲבִד
אָבִי, וַיֵּרֶד מִצְרַיִמָּה, וַיִּגַּר שָׁם בְּמִתֵּי מֵעַט. וַיְהִי שָׁם לְגֹי גָדוֹל, עֲצוּם
וְרַב:

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 oveid 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-הַמִּצְרִיִּם בְּמִצְרַיִם, וְאֵלוֹ הֵן:

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

These are the Plagues that the Holy One, blessed be he, brought upon Egypt.

[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. צִפְרִידַע. כְּנִיִּם. עָרוֹב. 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:

דַּצ"ךְ עַד"שׁ בְּאֵח"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 - דַּיֵּנוּ:

“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 Hashaḥar. Why is there such a concern with the number “15”?]

[We sing together.]

אֱלֹהֵי הוֹצִי הוֹצִי אֲנּוּ

דַּיֵּנוּ:

(2) הוֹצִי אֲנּוּ מִמִּצְרַיִם

*Illo hotzi hotzi-anu mimitzrayim,
hotzi-anu mimitzrayim (2) Dayeinu*

Had He brought us out of Egypt,
It would have been enough--Dayyenu

אֱלֹהֵי נִתְּנָן נִתְּנָן לָנוּ

נָתַן לָנוּ אֶת־הַשַּׁבָּת דְּיַינוּ:

*Ilu natan natan lanu et hashabat,
natan lanu et hashabat (2) Dayeinu*

Had He given us the Sabbath
It would have been enough--Dayyenu

אֱלֹהֵי נָתַן

נָתַן לָנוּ אֶת־הַתּוֹרָה דְּיַינוּ:

*Ilu natan natan lanu
natan lanu et hatorah (2) Dayeinu*

Had He given us the Torah
It would have been enough--Dayyenu

10. RABBAN GAMLIEL - רַבֵּן גַּמְלִיאֵל

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

*רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח,
לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח. מַצָּה וּמַרֹר:

Rabban 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].

פְּסַח

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

*פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא, עַל בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זֶבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בֵּיתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּגִבּוֹ

אַת־מִצְרַיִם וְאֶת־בְּתֵינֵנוּ הִצִּיל, וַיִּקְדֹּהָ הָעַם 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 **Pesah** which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesah 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. . . .’”

מִצָּה

[The plate of Matzah is raised.]

מִצָּה זֶה שֶׁאֲנִי אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וְנִאֲלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגַת מִצּוֹת, כִּי לֹא הָמִיץ: כִּי גִרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהַתְמַהֵמְהָ, 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.]

מָרוֹר

[The Maror is raised.]

מָרוֹר זֶה שָׂאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁמַרְרוּ הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שְׁנַאֲמַר: וַיִּמְרָרוּ אֶת־חַיֵּיהֶם בְּעַבְדָּה קָשָׁה, בְּחָמֶר וּבְלִבְנִים, וּבְכָל־עַבְדָּה בַשָּׂדֶה: אֵת כָּל־עַבְדָּתָם, 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.]

בְּכָל־דּוֹר וָדוֹר - 11. B'KHOL DOR VADOR

“In Every Generation”

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנַאֲמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעַבְדוֹר זֶה עָשָׂה יי לִי, בְּעַשְׂתֵּי מִצְוֹתֵי הַיְיָ. לֹא אֶת־אֲבוֹתֵינוּ בְּלִבָּד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלָּא אַף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנַאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׂם, לְמַעַן הִבִּיא אֶתְנוּ, לְתֶת 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!

12. HALLEL הַלֵּל

[We are obliged to praise God, which we do in the Psalms of *Hallel*: We raise our glasses of wine and we cover the Matzot.]

לְפִיכֹךְ אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר,
 לְבָרֵךְ, לְעִלָּה וּלְקַלֵּם, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת-כָּל-הַנִּסִּים
 הָאֵלֵּנוּ. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת, מִיַּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב,
 וּמֵאִפְלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמֵר לְפָנָיו שִׁירָה חֲדָשָׁה.
 הַלְלוּיָהּ:

L'fichach anachnu chayavim l'hodot, l'haleil, l'shabei-ach, l'fa-eir, l'romeim, l'hadeir, l'vareich, l'aleih ul'kaleis, l'mi she-asah la-avoteinu v'lanu et kol hanisim ha-eilu. Hotzi-anu mei-avdut l'cheirut, mi-yagon l'simchah, umei-eivel l'yom tov, umei-afeilah l'or gadol, umishibud ligulah. V'nomar l'fanav shirah chadashah. hal'luyah.

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

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 לְעֹז:
 הִיָּתָה יְהוּדָה לְקָדְשׁוֹ. יִשְׂרָאֵל מִמְּשָׁלוֹתָיו:
 הָיִם רָאָה וַיִּנָּם, הִירִדֵן יִסַּב לְאַחֹר:
 הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנֵי-עֲאֵן:
 מֵה־לֵּךְ הָיִם כִּי תִנּוּם. הִירִדֵן תִּסַּב לְאַחֹר:

הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבָנֵי-צֹאן:
מִלְפְּנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלְפְּנֵי אֱלֹהֵי יַעֲקֹב:
הַהֶפְכִי הַצּוּר אֲגַם-מַיִם. חֲלַמִּישׁ 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 forth,
 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,
Turning rocks into swirling waters
and stone into a flowing spring.

12. KOS SHEINEE - כּוֹס שֵׁינֵי

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 commentary 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.]

בְּרוּךְ 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.

VI. RAHTZAH - רְחִיצָה

Lave / Washing

[The hands are ritually washed before the meal, as is required at any meal; it is performed similar to the previous hand-washing. Now, though, all wash with the usual benediction as the hands are dried. 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. It is customary not to speak - but you can hum quietly - until all are ready to recite MOTZEE-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. MOTZEE - MATZAH - מוֹצֵי מַצָּה

[The first food at the meal is, as usual, bread (naturally, however, this bread - the matzah - is unleavened bread). The usual beracha - the motzee - 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.]

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵי 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 do not yet eat the matzah. Instead, immediately after the Motzee, we now put the bottom matzah back in its place and continue, reciting the matzah beracha holding the top and middle matzah.]

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

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

Praised are you, Adonai, 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 a portion while reclining. There is a custom not to salt the matzah even though some make salt available hallah on Shabbat or other Festivals.]

IX. MAROR / Bitter Herbs - מָרֹר

[Small pieces of horse-radish / maror 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 is recited. Some mix the pieces of horse-radish with haroset. We generally do not recline while eating maror as it is a symbol of slavery.]

בָּרוּךְ אַתָּה יְיָ 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) folded together so that each mouthful contained all three. Thus the symbols of slavery and of liberation were intermingled. No special berakha is said, but we do read the following words recalling Hillel's practice.]

זָכַר לְמִקְדָּשׁ כְּהִילַל: בֵּן עֲשָׂה הִלֵּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה
כוֹרֵךְ פֶּסַח מַצָּה וּמָרֹר וְאוֹכֵל בְּיַחַד. לְקַיֵּם מַה שֶּׁנֶּאֱמַר: עַל־מִצְוֹת
וּמְרֹרִים יֹאכְלֵהוּ:

*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 עֹרֵךְ

[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.]

XII. TZAFUN /AFIKOMAN / Dessert - צֶפֶן

[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.

One 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.]

XIII. BAREKH / Birkat HaMazone - בָּרֵךְ

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

Psalm 126

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אָז יִמְלֵא שְׂחֹק פִּינוּ
וְלִשְׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ
הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֶגֶב: הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה
יִקְצְרוּ: הַלֹּדֶךְ יִלֵּךְ וּבִכְהָ נִשְׂא מִשֶּׁךְ הַזֶּרַע בָּא יָבֵא בְרִנָּה נִשְׂא אֶלְמֵתָיו:

Shir ha-ma'alot b'shuv Adonai et sheevat Tziyon hayinu kehalmim. 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 yelech uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatah.

A Song of Ascents. When the Lord brought the exiles back to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with glad song. Then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our captives, O Lord, like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

הַמְזֻמֵּן: רַבּוֹתַי נְבָרֵךְ

Leader: *Rabotai n'varekh.*

Friends, let us say grace.

הַמְסוּבִין: יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם.

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

Blessed be the name of the Lord now and forever.

הַמְזֻמֵּן: יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם.

Leader: (repeats) *Y'hi sheim Adonai m'vorakh mei-ata v'ad olam.*

Blessed be the name of the Lord now and forever.

הַמְזֻמֵּן: בְּרִשׁוֹת מָרְנָן וְרַבָּנָן וְרַבּוֹתַי, נְבָרֵךְ (אֱלֹהֵינוּ*) שְׂאֵבְלָנוּ מִשְׁלוֹ.

(included when there is a minyan present)

Leader: *Birshut maran v'aban v'rabotai n'vareikh (Eloheinu)*

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she-akhalnu mee-shelo. (included when there is a minyan present)

With your permission, let us now bless (our) God whose food we have eaten.

הַמְסוּבִין: בְּרוּךְ (*אֱלֹהֵינוּ) שֶׁאֵכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.
(included when there is a minyan present)

Everyone: *Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo hayeenu.*
(included when there is a minyan present)

Blessed be (our God) whose food we have eaten and through whose goodness we live.

הַמְזֻמֵּן: בְּרוּךְ (*אֱלֹהֵינוּ) שֶׁאֵכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

Leader: (repeats) *Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo hayeenu.*
(included when there is a minyan present)

Blessed be (our God) whose food we have eaten and through whose goodness we live.

הַמְסוּבִין: בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

Everyone: *Barukh hu uvarukh sh'mo.*

Blessed be He and blessed be His name.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ בְטוּבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶדוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא
חָסַר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מְזוּזַת לְעוֹלָם וָעֶד. בְּעֵבֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֵן
וּמְפָרֵס לְכָל וּמְטִיב לְכָל, וּמְכִין מְזוּזַת לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי,
הַזֵּן אֶת הַכֹּל:

*Barukh ata Adonai Eloheinu melekh haolam, hazal et haolam kulo b'tuvo b'hein b'hesed
uv'rah'amim, 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.*

Praised are you, Adonai our God, King of the universe, who nourishes the whole world with grace, kindness and mercy. You provide food to all creatures, for your kindness endures forever.

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Through this great goodness we have never been in want; may we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

נוֹדָה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֶן וּמִפְרִיָם אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שָׁעָה:

Nodeh l'kha Adonai Eloheinu al she-hinhalta la-avoteinu, eretz hemdah tovah u-r'havah, v'al she-hotzetanu Adonai Eloheinu me-eretz Mitzrayim, u-f'ditanu mi-beit avadim, v'al b'rit'kha she-hatamta bi-v'sarenu, v'al Torat'kha she-limadtanu, v'al hukekha she-hoda-tanu, v'al hayim hen va-hesed she-honantanu, v'al akhilat mazon she-atah zan u-m'farnes otanu tamid, b'khol yom u-v'khol et u-v'khol sha-ah.

We thank you, Adonai, our God, for having given a beautiful, good, and spacious land to our ancestors as a heritage; for having taken us out from the land of Egypt and redeemed us from the house of slavery; your covenant which you sealed in our flesh; for your Torah which you taught us; for your laws which you have given to us; for the life, grace and kindness you have granted us; and for the food with which you always sustain us.

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ, וּמְבָרְכִים אוֹתְךָ, יְתִבְרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כִּפְתּוּב, וְאֲכִילְתָּ וְשִׂבַּעְתָּ, וּבִרְכַתְּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לְךָ. בְּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל הַמִּזּוֹן:

V'al ha-kol Adonai Eloheinu, anahnu modim lakh u-m'varkhim otakh, yitbarakh shim'kha b'fi khol hai tamid l'olam va-ed. Ka-katuv v'akhalta v'sava-ta, u-verakhta et Adonai Elohekha al ha-aretz ha-tovah asher natan lakh. Barukh atah Adonai, al ha-aretz v'al ha-mazon.

For everything, Adonai, our God, we thank and praise you. May your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our God for the good land he has given you." Praised are you, Adonai, for the land and the food.

לשבת רצה והחליצנו יְיָ אֱלֹהֵינוּ בְּמִצּוֹתֶיךָ וּבְמִצּוֹת יוֹם הַשְּׁבִיעִי הַשָּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשָׁבֶת בּוֹ וּלְנוּחַ בּוֹ בְּאַהֲבָה בְּמִצּוֹת רְצוֹנְךָ וּבְרִצּוֹנְךָ הַנִּיתָ לָנוּ יְיָ אֱלֹהֵינוּ, שְׁלֵא תֵהָא צָרָה וְיִגוֹן וְאֲנַחָה בְּיוֹם

מְנוּחָתֵנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךְ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ, כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחָמוֹת:

On Shabbat add: R'tzei v'ha-halitzenu Adonai Eloheinu b'mitzvotekha, u-v'mitzvat yom ha-sh'vi-i, ha-Shabbat ha-gadol v'ha-kadosh ha-zeh. Ki yom zeh gadol v'kadosh hu l'fanekha, lishbot bo v'lanu-ah bo, b'ahavah k'mitzvat r'tzonekha, u-virtzon'kha hanah lanu, Adonai Eloheinu, she-lo t'hi tzarah v'yagon va-anahah b'yom m'nuhatenu. V'har-enu Adonai Eloheinu b'nehamat Tziyon irekha, u-v'vinyan Y'rushalayim ir kodshekha, ki atah hu ba-al ha-y'shu-ot u-va-al ha-nehamot.

On Shabbat add: Favor us and strengthen us, Lord our God, with your commandments-with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, Lord our God, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.

[לפסח אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא וַיַּגִּיעַ, וַיִּרְאֶה, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זְכוּרֵינוּ וּפְקוּדוֹתֵינוּ, וּזְכוּרֵן אֲבוֹתֵינוּ, וּזְכוּרֵן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וּזְכוּרֵן יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ, וּזְכוּרֵן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. וּזְכַרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקַדְנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:]

[*For Passover Eloheinu veilohei avoteinu, yaleh v'yavo v'yagiah, v'yei-ra-eh, v'yei-ratzeh, v'yishma, v'yipakeid, v'yizakheir zikhronenu ufik-doneinu, v'zikhron avoteinu, v'zikhron mashiah be david avdekha, v'zikhron y'rushalayim ir kod-shekha, v'zikhron kol amkha beit yisrael l'fanekha, lifleita l'tova l'hein ul'heseid ul'rahamim, l'hayim ul'shalom b'yom hag ha-matzot hazeh. zokhreinu Adonai Eloheinu bo l'tova, ufokdeinu vo livrakha v'hoshi-einu vo l'hayim, uv'd-var y'shu-ah v'rahamim, hus v'ha-neinu, v'raheim aleinu v'hoshi-einu ki ei-lekha eineinu, ki eil melekh hanun vrahum ata.*

[*For Passover* Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of

the Festival of Matzot.

Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we

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look to you, for you art a gracious and merciful God and King.]

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

U-v'nei Y'rushalayim ir ha-kodesh bi-m'herah v'yameinu. Barukh atah Adonai, boneh v'rah_hamav Y'rushalayim. Amen

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

בְּמָרוֹם יְלַמְדוּ עֲלֵיהֶם וְעַלֵינוּ זְכוּת, שֶׁתִּהְיֶה לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשָּׂא בְרָכָה מֵאֵת
יְיָ וצְדָקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשֵׁכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

Ba-marom y'lamdu aleihem v'aleinu z'khut, she-t'hi l'mishmeret shalom, v'nisa v'rakhah me-et Adonai, u-tz'dakah me-Elohei yish-enu, v'nimtza hen v'sekh_hel tov b'einei Elohim v'adam.

May heaven find merit in us that we may enjoy a lasting peace and receive blessings from the Lord, justice from God, and may we find favor and good sense in the eyes of God and men.

[לשבת הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵי הָעוֹלָמִים.]

[*On Shabbat add:)* *Ha-rah_haman, hu yan_hilenu yom she-kullo Shabbat u-m'nu_hah, l'hayei ha-olamim.]*

[May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life.]

הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב.

Ha-rah_haman, hu yan_hilenu yom she-kulo tov.

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

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל.

Ha-rah_haman, hu y'varekh et medinat Yisrael.

May the Merciful One bless the State of Israel.

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת הָאָרֶץ הַזֹּאת.

Ha-rah_haman, hu y'varekh ha-are_htz hazot.

May the Merciful One bless this country.

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת צִה"ל וְיִשְׁמֹר עֲלֵהֶם.

Ha-rahaman, hu y'varekh et TzH"l v'yishmor aleihem.

May the Merciful One bless those who serve in the IDF and watch over them.

הַרְחֵמֵנוּ, הוּא יִזְכְּנוּ לַיְמֵי הַמָּשִׁיחַ וְלַחַיֵי הָעוֹלָם הַבָּא.

Ha-rahaman, hu y'zakenu limot ha-mashi-ah u-l'hayei ha-olam ha-ba.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מִגְדוֹל יְשׁוּעוֹת מַלְכוּ, וְעֵשֶׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וְלִזְרָעוֹ עַד עוֹלָם: עֵשֶׂה שְׁלוֹם
בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Migdol y'shu-ot malko, v'oseh hesed li-m'shiho, l'David u-l'zar-o ad olam. Oseh shalom bi-m'romav, hu ya-aseh shalom aleinu v'al kol Yisra-el, v'imru: Amen.

God is our tower of salvation, showing kindness to his anointed, to David and his descendants forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and and all humanity, and we can say, Amen.

יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יְיָ לֹא
יִחְסְרוּ כָּל טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ: פּוֹתַח אֶת יְדָד, וּמַשְׁפִּיעַ
לְכָל חַי רָצוֹן: בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בּוֹ, וְהָיָה יְיָ מְבַטְחוֹ: נָעַר הָיִיתִי גַם
זְקֵנְתִי וְלֹא רָאִיתִי צַדִּיק נֶעְזֵב, וְזָרְעוֹ מִבְּקֶשׁ לָחֶם: יְיָ עַז לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ אֶת
עַמּוֹ בְּשְׁלוֹם:

Y'ru et Adonai k'doshav, ki ein mahsor lire-av. K'firim rashu v'ra-evu, v'dorshei Adonai lo yahs'ru khol tov. Hodu l'adonai ki tov, ki l'olam hasdo. Pote-ah et yadekha, u-masbi-a l'khol hai ratzon. Barukh ha-gever asher yivtah badonai, v'hayah Adonai mitvaho. Na-ar hayiti gam zakanti, v'lo ra-iti tzadik ne-ezav, v'zar-o m'vakesh lah'em. Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Revere the Lord, you his holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing. Give thanks to the Lord, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The Lord will give strength to his people; the Lord will bless His people with peace.

KOS SH'LISHEE - כּוֹס שְׁלִישִׁית - 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.]

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.

KOS SHEL ELIYAHU - כּוֹס אֵילִיָּהוּ -

[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.]

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.

כוס רביעי - KOS R'VEE-EE

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

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.

XV. NIRTZAH / Hasal Seder - נרצה

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

חסל סדור פסח כהלכתו, ככל משפטו וחקתו. באשר זכינו לסדר אותו, בן נזכה לעשותו. זך שוכן מעונה, קומם קהל עדת מי מנה. בקרוב נהל נטעי כנה, פדוים לציון ברנה.

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 conclude and sing together.]

לשנה הבאה בירושלים:

L'Shana HaBa'ah Ba'Y'rushalayim

Next Year in Jerusalem!