

OUR FAMILY HAGGADAH

NEXT YEAR IN JERUSALEM



SPRING 2010
ROCKVILLE, MD



Family Picture Here

L'DOR V'DOR

“In every generation, it is our duty to regard ourselves as though we personally have gone out from Egypt...It was not only our ancestors whom God redeemed from slavery; we, too, were redeemed with them.”

(Exodus 13:8; Deuteronomy 6:23; Pesachim 10:5)



This Haggadah, along with the rituals and traditions noted herein, reflects the personalization of the Exodus for our extended family. Each year we gather together to bring the Exodus to life - experiencing it together as part of our own lives.

*In this, the third revision of our “living” **Family Haggadah**, we link ourselves to all those who have gone before us, and personalize the narrative that was handed down to us. We share it with you in the hope that those who come after us will make this Haggadah part of your life, continue to develop it and pass it on. In this way, we hope to link the generations of our extended family in the bond of life and love.*

Sarah, Barbara and Aaron, Editors

1st Edition – March 1999¹

2nd Edition – April 2002

3rd Edition – April 2007

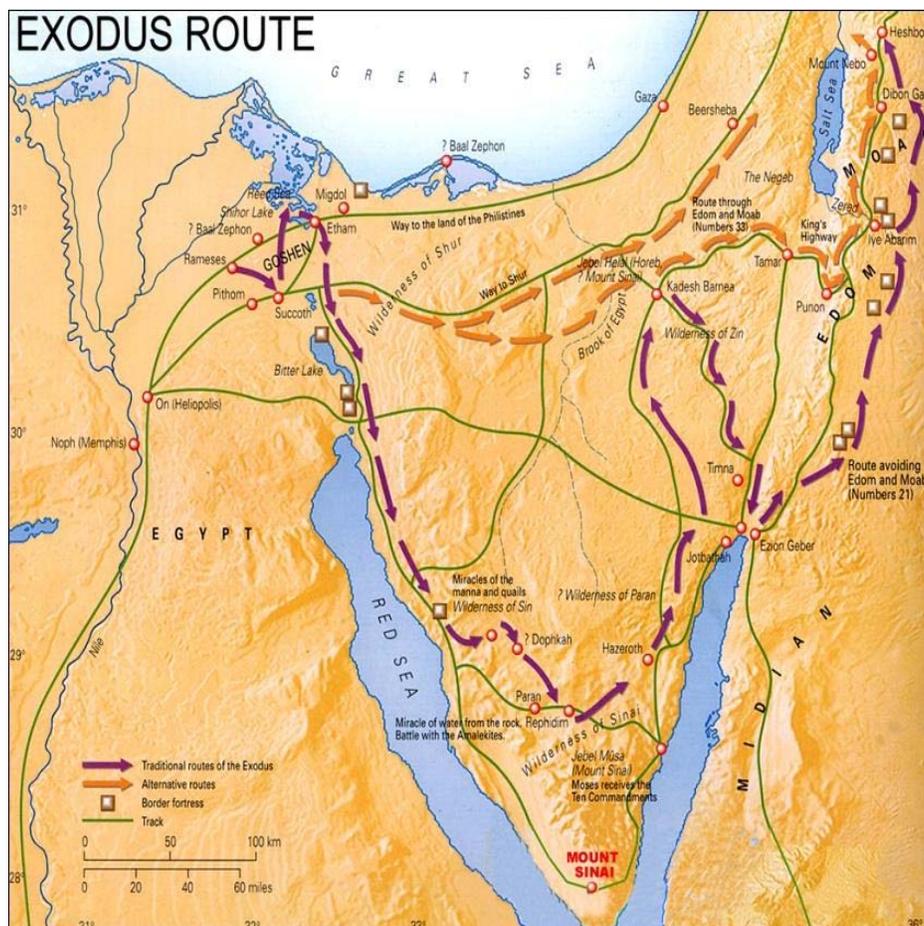
4th Edition - March 2010

¹ First used for Passover – March, 1999 in Potomac MD. Lead by Bob, attended by Sarah, Aaron, Lauren, Mark, Barbara, Andy, Tricia, Shana, Miriam, Joy, Richard, Avi and Jay.



שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה. חוֹ וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר
 פְּנִיךָ נִתְּתָ לָנוּ ה' אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד. וְצַדִּיקָה
 וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת כָּל
 עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ:

Grant peace to the world, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Father, one and all, with Your light; for by that light did You teach us Torah and life, love and tenderness, justice and mercy, and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.



QUESTIONS...QUESTIONS... QUESTIONS...

The Haggadah can be thought of as a formal and traditional answer to the “Four Questions” [see pages 9 and 10]. However, during our family Seder, the participants often add many questions and our leader encourages this. We list some questions here that may be asked by those who want to join in this questioning but want some ideas.

1. Who else besides the Hebrews escaped in the Exodus? [Hint: Check out Exodus 12:38 and Numbers 11:4]
2. Have the Jews had any other “exodus”? Why do we remember this one especially?
3. Why do we focus this central family celebration on the Exodus rather than any other event in our history?
4. Did the Exodus really take place? Is there any archaeological evidence?
5. Chag Hamatzot, Chag Hapesach, and Chag Zeman Herutanu are three common names of Passover. Why are there three names and what do they tell us about Passover?
6. Is there a reason why the pillows are placed on the left side of the chair for reclining?
7. Why do we eat an egg before the meal? What does it signify? What should we think about when we eat it?
8. Why is it said that the Jews took Egyptian possessions out of Egypt? [Hint: Deut. 15:13 ff implies that it is restitution for their slave labor or may be in accord with the law that prescribes that a redeemed slave must be liberally provisioned by his master?] Did this make a difference to the Jews then? To the Egyptians? To us?
9. On pages 14 and 15 of this Haggadah, the plagues are abbreviated and the initial letters are grouped into 3 words. Is there a reason for this grouping? What could it teach us?
10. Why does the Seder take so long?
11. Do all Jews have two Seders? Why do we have two Seders?

SEARCH FOR CHAMETZ

Torah requires us to remove all chametz from our possession before Pesach. Chametz refers to food prepared from five species of grain – wheat, barley, oats, spelt (a variety of wheat) and rye – that has been allowed to leaven (rise or ferment). If any amount of the above becomes mixed with food of any type, it too becomes chametz. Theoretically, this requirement may be fulfilled in two ways – either through a declaration of renunciation of ownership (bittul) or through physical disposal (biur). In practice, both methods are employed to cover the possibility that any chametz may have been overlooked.

After the bittul and biur, we are commanded to *search* for any remaining chametz. Before sundown on the day before Erev Pesach, we search for chametz in all places where chametz might have been brought during the year.

It is customary to put ten pieces of bread throughout the house to be found during the search. The ten pieces symbolize the ten agents of sin: two hands, two legs, two eyes, two ears, the sex organ and the mouth. However, even if the custom is not observed, and one finds nothing during the search, the search and the blessings are not in vain: the commandment is to *search*, not to *find*.

The search for Chametz is initiated with the recitation of the following blessing:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חֲמֵץ.

Blessed art Thou, O Lord our God, King of the universe, Who has sanctified us with His commandments and commanded us concerning the removal of chametz.

Upon completion of the search, the chametz we found is wrapped well and set aside for burning the next morning, and the following declaration is made:

כָּל חֲמֵצָא וְחֲמֵעָא דְאֶפְא בְּרִשׁוֹתַי, דְּלֹא חִמַּתְתָּהּ
וְדְלֹא בְעֵרְתָּהּ וְדְלֹא יִדְעָנָא לֵיהּ, לְבִטּוּל
וְלִהְיוּ הַפְקָר כְּעַפְרָא דְאַרְעָא:

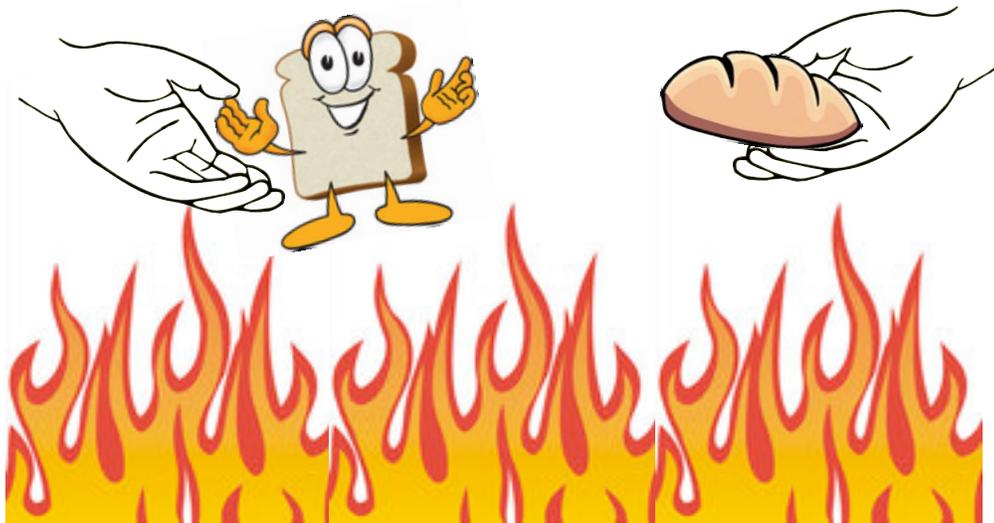
Any chametz which is in my possession which I did not see, and remove, nor know about, shall be nullified and become ownerless, like the dust of the earth.

Chametz may be eaten until about 2 ½ hours before noon. The elimination of chametz must be completed within the next hour. If the day before Pesach is Shabbat, the search is performed on Thursday night and the chametz is burned on Friday morning. Any chametz left over after the Shabbat meal is washed down the sink.

After burning the chametz, the following prayer is said.

כָּל חֲמִירָא וְחֲמִיעָא דְאֶכָּא בְרִשְׁוֹתֵי, דְחֻזְתָּהּ וּדְלָא
חֻזְתָּהּ, דְחֲמַתָּהּ וּדְלָא חֲמַתָּהּ, דְבַעֲרַתָּהּ
וּדְלָא בַעֲרַתָּהּ, לְבָטֵל וְלֶהוּי הַפְּקָר כְּעַפְרָא דְאַרְעָא.

All leaven and all leavened bread which is to be found in my possession, that I have seen or not, that I have put away or not, may be regarded as not existing and may be exposed like the dust.



SETTING THE SEDER TABLE

The arrangement of the items on the Seder plate varies by tradition. We follow the ancient order prescribed by Maxwell House. Below are listed some of the many minhagim that surround the Pesach holiday. At the Seder table we think of the past and add customs as our family grows and gathers even more traditions. On the table we have:

1. **Three matzot** – representing:
 - a) the entirety of the Jewish people (Kohen, Levi, and Israelite),
 - b) our three patriarchs (Abraham, Isaac and Jacob), and
 - c) the three measures of flour from which Abraham baked matzot for the three angels (Genesis 18:5).
 - d) the three holidays, including Pesach, when we go to the Beit HaMikdash. (each participant on three occasions during the Seder must eat a quantity of matzo that, if ground up, would equal at least the volume of one olive)
2. **Maror (bitter herbs)** – horseradish and romaine lettuce are acceptable. The horseradish must be raw to retain its sharpness. The quantity of maror must be equal to at least the volume of an olive.
3. **Roasted shankbone** – represents the pesach offering which was eaten at the Seder during the time of the Temple.
4. **Roasted egg** – can also be hard-boiled. The egg is a sign of mourning for the destruction of the second Temple. The round shape symbolizes the cyclical nature of life and represents hope for the speedy re-establishment of God's presence in the Temple.
5. **Charoset** – reminiscent of the mortar used by the Jews in their forced labor. Cinnamon sticks may be used to represent the straw that was put into the bricks. The wine in the mixture represents the spilled blood of the Jews.
6. **Karpas** – any vegetable (even potato) except one that can be used as maror.
7. **Salt water** – the salt is diluted with water to remind us of the tears we shed in memory of the forced labor.
8. **Wine** – enough wine to fill four cups. Each cup must hold a rev'it of wine – which is equal to the water displaced by 1½ eggs. During the recitation of the story of the Exodus, we drink four cups of wine, symbolizing the four promises God made to the Jews in Egypt: *I will bring you forth; I will deliver you; I will redeem you; I will take you.*
9. A separate wine goblet, called the **Cup of Elijah**, is on the table to remind us that we hope for the Messianic redemption that will be announced by Elijah's return.
10. A separate goblet of water, called **Miriam's Cup**, is sometimes placed on the table to remind us of the important role Miriam, Moses' sister, played in saving Moses' life and in leading the women of Israel through the desert. It is said that when Miriam died, the well that supplied Israel with water in the desert stopped functioning.

LIGHTING THE CANDLES

Our home is ready, the table is set, there is one more act we performed before beginning the Seder.

We light the candles and recite the following blessing:

**ברוך אתה יי אלהנו מלך העולם אשר קדשנו במצותיו וצונונו
להדליק נר של (שבת ו) יום טוב.**

Blessed art Thou, O Lord, our God, King of the universe, who sanctifies the (Sabbath and the) Holidays and commands us to light the candles.



THE SEDER BEGINS

There are fourteen steps of the Seder. Fifteen if you count motzi and matzah separately as many do.

סימן לסדר של פסח. Order of the Passover Seder

וְרַחֵץ

2. Wash the hands.

קִדּוּשׁ

1. Recite the Kiddush.

יַחַץ

4. Break the middle matzah and hide a half of it for the Afikomen.

כֶּרֶפֶס

3. Eat a green vegetable.

רַחֲצֵה

6. Wash the hands before the meal.

מַגִּיד

5. Recite the Passover Story

מֵרוֹר

8. Eat the bitter herbs.

מוֹצֵיאַ מַצָּה

7. Say the Hamotzi and the special blessing for the matzah.

שֶׁלַחֵן עוֹרֵךְ

10. Serve the Festival Meal.

כּוֹרֵךְ

9. Eat the bitter herb and matzah together.

בְּרַךְ

12. Say the grace after the meal.

צִפּוֹן

11. Eat the Afikomen.

נִרְצָה

14. Conclude the Seder.

הַלֵּל

13. Recite the Hallel.

Leader: We are about to begin the recitation of the ancient story of Israel's redemption from bondage in Egypt. However, before we begin, I will now select someone to read our family's "traditional" story.

Telling The "Traditional Story"

The traditional foods eaten during the Seder meal vary from family to family. But one food remains a constant in our family and here's why:

"As Moses and the children of Israel were crossing the Red Sea, the children of Israel began to complain to Moses how thirsty they were after walking so far. Unfortunately, they were not able to drink from the walls of water on either side of them, as they were made up of salt water. A fish from the wall of water heard the complaints and told Moses that he and his family could remove the salt from the water through their own gills and force it out of their mouths like a fresh water fountain. Moses accepted this kindly fish's offer. But before the fish and his family began to help, they told Moses they had a demand. They and their descendants insisted that they always be present at the Seder meal, since they had such an important part in the story. When Moses agreed, he gave them their name, for he said to them, **"Go Filter, Fish!"**



Leader: This Seder will give us the opportunity to recall the dramatic and miraculous events which led to the exodus from an ancient land of slavery. The Bible instructed us to meet, as we do tonight, when it declared: “And you shall tell your children on that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt” (Exodus 13:8). By this, the Bible means that young and old should gather on the eve of Passover to tell to the children, and to all, this thrilling chapter in the history of our people.

The Seder Plate is before us. On it have been placed the main symbols of the service.

Participant (on the first night, the person to the right of the leader reads first and on the second night, the person to the left of the leader reads first): First, we have **three Matzot**. They remind us of the bread which our ancestors were compelled to eat during their hasty departure from Egypt. The three matzot represent a) the entirety of the Jewish people - Kohen, Levi, and Israelite; b) our three patriarchs - Abraham, Isaac and Jacob; c) the three holidays, including Pesach, Shavuot and Sukkot when we go to the Beit HaMikdash, and d) the three measures of flour from which Abraham baked matzot for the three angels (Genesis 18:5). On three occasions during the Seder, the participants must eat a quantity of matzah that, if ground up, would equal at least the volume of one olive. The matzot are placed together on the table to indicate the unity of the Jewish people. In unity, we find our strength and power to survive.

Participant: The second symbol is the **Roasted Shankbone** which reminds us of the Paschal Lamb, a special animal sacrifice which our ancestors offered on the altar of the great Temple in Jerusalem, on the Passover holiday.

Participant: The third symbol is the **Roasted Egg**, which reminds us of the second offering brought to the Temple on Passover. It was known as the Festival Offering for it was brought on each of the three festivals – Pesach, Shavuot, and Succot. The egg is also a sign of mourning for the destruction of the second Temple. The round shape symbolizes the cyclical nature of life and represents hope for the speedy re-establishment of God’s presence in the Temple.

Participant: The fourth symbol is the **Maror**, the bitter herbs, which remind us of the bitterness of slavery, which our ancestors were compelled to endure. The quantity of maror eaten must be equal to at least the volume of one olive.

Participant: The fifth symbol is the **Charoset**, made to resemble mortar, used at this time to remind us of the mortar with which our forefathers made bricks for the building of Egyptian cities. Cinnamon sticks may be added to represent the straw that was put into the bricks. The wine in the mixture represents the spilled blood of the Jews.

Participant: The sixth symbol is the **Karpas**, used to remind us that Passover coincides with the arrival of spring and the gathering of the spring harvest. Passover, in ancient times, was also an agricultural festival and an occasion on which our ancestors gave thanks for the earth’s rich bounties.

Participant: Four times in the course of this service, we will drink **wine** – the symbol of joy and thanksgiving. The four cups represent the four matriarchs, as well as the four-fold promise that the Lord made to the Israelites in Egypt. In the following words, God assured them that they would be freed from servitude: “I will **free** you from the labors of the Egyptians and **deliver** you from their bondage. I will **redeem** you with an outstretched arm and through extraordinary chastisements. And I will **take** you to be My people.” [Exodus 6:6-7].

Leader: These are the symbols of Passover – echoes of the past and reminders of the present. As we partake of them, may we remember the events that they recall and may we embody their spirit in our present day lives.

KADAYSH (STEP 1)



Leader: We now sanctify the Passover holiday with the recitation of the Kiddush.

We rise. Fill the first cup of wine, hold it in your right hand, and recite this blessing in Hebrew.

If Passover begins on Friday evening, begin with:

And the evening and the morning were the sixth day. The heavens and the earth were finished. And on the seventh day God ended His work which He had made; And He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: Because on it He had rested from all His work, which God created and made.

On weekdays, begin here. On Friday evenings, continue here:

Blessed art thou, O Lord our God, King of the universe, Who created the fruit of the vine. Blessed art Thou, O Lord our God, King of the universe, Who chose us from the throng of people and singled us out among nations By giving us the commandments, knowledge of life and good. You (made the Sabbath day for rest), gave festivals for happy times, And appointed holidays and seasons for rejoicing. Such is this (Sabbath day and) Day of the Feast of Unleavened Bread, when we gather To remember our going out from Egypt, and to taste our freedom. For you chose us among all others to (keep the Sabbath and) celebrate Your festivals with joy and fervor, the marks of your love and favor.

Blessed art Thou, O Lord our God, who sanctifies (the Sabbath and) Israel and the festivals.

On a Saturday night, add the following:

Blessed art Thou, O Lord our God, King of the universe, creator of light and fire.

Blessed art Thou, O Lord our God, King of the universe, Who separates the sacred from the ordinary, light from darkness, Israel from other nations, the day of rest from the days of labor. You have distinguished the sanctity of the Sabbath from the sanctity of festivals, As the seventh day is separated from the six days of work. You have taught your people Israel to know the difference, which makes them different.

Blessed art Thou, O Lord our God, who separates the holy from the not holy.

On Friday Night Begin here:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹקִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שְׁבֹת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹקִים
לַעֲשׂוֹת.

On weekdays begin here.

On Friday nights, include passages in parentheses.

סְבִרֵי מְרֻנוֹ וְרַבְּנוֹ וְרַבּוֹתָי

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם
וְרֻמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ
בְּאַהֲבָה (בְּשִׁבְתְּךָ: שְׁבֹתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים
וְזִמְנִים לְשִׁשׁוֹן, אֶת יוֹם (הַשְּׁבֹת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת
הַזֶּה, זְמַן חֲרוּתְנוֹ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זְכָר לִיצִיאַת
מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשִׁבְתְּךָ
וּמוֹעֲדֵי קֹדֶשְׁךָ (בְּאַהֲבָה וּבְרַצוֹן), בְּשִׂמְחָה וּבְשִׁשׁוֹן הַנְּחַלְתָּנוּ.
בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבֹת וְיִשְׂרָאֵל וְהַזְּמַנִּים).

On Saturday Night add:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ
אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבָדִיל בֵּין קֹדֶשׁ לְחָל, יוֹם אוֹר
לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶׁת יְמֵי
הַמַּעֲשֵׂה. בֵּין קֹדֶשׁ שְׁבֹת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת
יוֹם הַשְּׁבִיעִי מִשִּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשְׁתָּ. הַבְּדִלְתָּ וְקִדְּשָׁתָּ
אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ. בְּרוּךְ אַתָּה יי הַמְבָדִיל בֵּין
קֹדֶשׁ לְקֹדֶשׁ.

On all nights in unison:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה.

Baruch ata adonai eloheinu melech ha'olam, sh'he'chianu v'k'imanu, v'hi'gianu lazman ha'ze.

Blessed art Thou, O Lord our God, King of the universe, Who has kept us alive, sustained us and enabled us to reach this happy season.

Be seated, lean to the left, and drink the first cup of wine.

URCHATZ (STEP 2)

Leader: The second ceremony of the Seder is known as Urchatz.

The leader (and others who wish) washes his hands as if to eat bread (pouring water from a cup, twice on the right and twice on the left), but without reciting a blessing.

This is a symbolic act of purification, which precedes our participation in this service. The washing is also in preparation for eating the karpas dipped in salt water.

Note: this is Avi's favorite part of the Seder, so be sure he has an opportunity to symbolically wash.

KARPAS (STEP 3)

Leader: The third ceremony is partaking of the karpas. We will dip the karpas into salt water and recite the blessing, giving thanks to God for all His bounties. We also recall that our ancestors were tillers of the soil, who were ever grateful for the earth's produce. In tasting the salt water, we are asked to remember the tears, which our ancestors shed while suffering the tortures of slavery. May our gratitude for the blessings which we enjoy help to soften the pain of sorrow, and convert tears to joy and appreciation.

Participant: In ancient times, banquets started by serving appetizers with a dip. Eating in such a fashion was a sign of comfort and indulgence, a luxury that symbolized freedom. Note that we do not recite a blessing commanding us to eat karpas. This is because the ceremony began as a custom rather than a formal enactment of the Rabbis. However, since the karpas is not part of the meal, we recite the ha-adamah blessing. According to some, this blessing is also to apply to the maror that will be eaten later.

All participants take any vegetable, other than maror, and dip it into the salt water. A piece smaller in volume than half of an egg should be used.

In unison:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch ata adonai eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed art Thou, O Lord our God, King of the universe, Who created the fruit of the earth.

The vegetable is eaten.

YACHATZ (STEP 4)

Leader: I will now perform the ceremony of “Yachatz”. I shall break the middle matzah in two, removing the larger piece, wrapping it in the afikoman bag from Israel, and setting it aside. This will become the afikoman, the dessert, to be eaten at the conclusion of our meal. I will put the remaining piece back between the two whole matzot.

In our family, the tradition is for the leader to hide the Afikoman and then to offer a ransom (gift) to the children at the conclusion of the meal for its safe return. In some families, the participants briefly put the afikoman on their shoulders, recounting that the people left Egypt carrying their matzot on their shoulders. The afikoman also symbolically takes the place of the pesach offering that was eaten at the end of the meal in Temple times. Eating a broken piece of matzoh reminds us that the matzoh is the bread of affliction, the bread of the poor.

MAGEED (STEP 5)

Leader: I will now uncover the matzot and lift them for all to see as I begin the recitation of the Haggadah. Tradition says that the Haggadah is to be recited with reverence, and thus not recited while reclining. Tradition also says that the matzoh is uncovered throughout the recitation of the Haggadah as a reminder of the departure from Egypt. However, the matzah is covered whenever we lift our cups of wine, so as not to “shame” it, while it is being ignored in favor of the wine. This practice is similar to our practice of covering the challot on Shabbat.

Participant: There are various reasons why the following paragraph is in Aramaic. Aramaic was the prevalent tongue among Jews at the time it was composed. Since this was a call to guests on the part of the householder, it was issued in the common language. Also, as we relive the Exodus and express our yearning for ultimate redemption, we fear that the angels might claim that we are undeserving, as they did in Egypt. So we speak in Aramaic, a language unfamiliar to angels.

הָא לְחֵמָא עֲנִיא דִּי אֲכָלוּ אֲבֵהֲתָנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכָפִין יִיתִי וְיִיכַל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח.

הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָּא
עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין.

Participant: **Lo!** This is the bread of affliction, the humble and simple bread that our ancestors ate in the land of Egypt. Let anyone who is hungry join us at this Seder, and let them partake of what we have to share.

Participant: With gratitude for the blessings that we have been given, we invite the less fortunate to share with us at this meal, and also at other times. May the Jewish people, wherever they are, those who are still deprived of total freedom, enjoy that liberty at this time, next year. May those in Israel speedily attain freedom from fear and want, and be privileged to build a symbol of peace for all the nations.

Fill the second cup of wine

The Four Questions

Leader: The Mishnah discusses questions about four specific aspects of the Seder: matzoh, maror, the pesach offering and the two dippings. After the destruction of the Temple, the question about why the Pesach offering may be eaten only roasted was replaced with the one concerning reclining. During the times of the Temple, reclining was an accepted practice when eating sacrificial meat, so reclining would not have raised any questions.

Commentators on this portion of the Seder are divided as to whether one must ask these four questions or whether any questions relating to the Seder will suffice. They all agree that questions should be asked at this point in the Seder and throughout the night, but no consensus is reached on which questions must be asked.

It is our custom for the participants to begin to ask questions here and throughout the remainder of the Seder. On page vi we list some of the questions that have been asked at our Seders. Participants may choose one of them to ask if they would like, or they may ask their own question. Everyone will have a chance to ask at least one question during the Seder, but first we will ask the traditional four questions. The rest of the Haggadah answers them.

מה נשתנה

מה נשתנה הלילה הזה
מכל הלילות?

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

שבכל הלילות אנו אוכלין
חמץ ומצה, הלילה הזה
כולו מצה.

On all other nights, we eat either Chametz or Matzoh, but on this night we eat only Matzoh?

שבכל הלילות אנו אוכלין
שאר ירקות, - הלילה הזה
מרור.

On all other nights, we eat all kinds of herbs, but on this night we eat only Maror?

שבכל הלילות אין אנו
מטבילין אפילו פעם אחת,
הלילה הזה שתי פעמים.

On all other nights, we do not dip even once, but on this night we dip twice?

שבכל הלילות אנו אוכלין בין
יושבין ובין מסבין, הלילה
הזה כלנו מסבין.

On all other nights, we eat either sitting or reclining, but on this night we eat reclining?

Avadim Hayinu

Leader: We shall now begin to answer the four basic questions you have asked.

עבדים היינו לפרעה במצרים, ויוציאנו יי אלהינו משם ביד
חזקה ובזרוע נטויה. ואלו לא הוציא הקדוש ברוך הוא את
אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו
לפרעה במצרים. ואפילו כלנו חכמים, כלנו נבונים, כלנו
זקנים, כלנו יודעים את התורה, מצוה עלינו לספר ביציאת
מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

Participant: Once we were slaves to Pharaoh in Egypt, and the Lord, in His goodness and mercy, brought us forth from that land, with a mighty hand and an outstretched arm. Had God not rescued us from the hand of Pharaoh, surely we and our children would still be enslaved, deprived of liberty and human dignity. We therefore gather year after year to retell this ancient story. For, in reality, it is not ancient, but eternal in its message, and its spirit. It proclaims our burning desire to preserve liberty and justice for all.

Participant: The first question asked concerns the use of Matzoh. We eat this unleavened matzoh to remember that our ancestors, in their haste to leave Egypt, could not wait for bread to rise, and so removed them from the ovens while still flat.

Participant: We eat Maror on this night so we might taste of some bitterness, to remind ourselves how bitter is the lot of one caught in the grip of slavery.

We dip twice in the course of the service, greens in salt water and Maror in Choronet, once to replace tears with gratefulness, and once to sweeten bitterness and suffering.

Participant: The fourth question asks why, on this night, we eat in a reclining position. To recline at mealtimes in ancient days was the sign of a free person. On this night of Passover, we demonstrate our sense of complete freedom by reclining during our meal.

The Four Sons

Leader: Of four sons did the Torah speak, describing, thereby, four types of Jews:

Participant: The wise son, the wicked son, the simple son and the young son, who does not know enough to inquire. The wise son asks: What mean these customs in which **we** engage, which the Lord commanded **us** to observe? [Deuteronomy 6:20] He is regarded as wise, since he includes himself among those obligated to observe the traditions of Passover.

Participant: The wicked son asks: What is the meaning of these customs in which **YOU** engage, which the Lord commanded **YOU** to observe? [Exodus 12:26] He is regarded as wicked since he excludes himself from the obligated group, assuming that Jewish duties are meant for others, not for him.

Participant: The simple one, with complete unconcern, regarded as simple because of his indifference, asks: What is all this? [Exodus 13:14] To him you shall respond: Know well that the Lord did marvelous things for us, by redeeming us with a mighty hand. It is therefore incumbent upon us to remember and to observe.

Participant: The young one, not yet able to inquire, is to be told the story of Passover in accordance with the Biblical command: "And you shall tell thy son on that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt." [Exodus 13:8]

Leader: It is our duty to emulate the wise son by remembering our duties to our people and our faith. We must share in the obligations to advance Torah and the Jewish way of life. To remove ourselves from these endeavors, looking to others to carry the burdens, is to fail in our responsibility. The wise son is he who understands the importance of his personal participation in all efforts for the benefit of our people and for the betterment of all humanity.

The Lord's Promise

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ
בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ, לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם
אֲבִינוֹ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע
תִּדְעַ כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם, וְעַבְדוּם וְעָנּוּ
אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן
אֲנֹכִי וְאַחֲרָי כֵּן יֵצְאוּ בְּרִכְשׁ גָּדוֹל.
[Genesis 15:13-14]

Leader: Blessed is God Who fulfills His promises,
Who is ever faithful to His servants who trust in Him.

Assembled: The Lord foretold the events of Israel's bondage,
When relating to Abraham the future of his children.

Leader: Then did He describe the years of their service on foreign soil,
Tormented by a strange and hostile people.

Assembled: It was then that He did also promise to rescue and redeem them,
In justice, bringing judgment upon the cruel oppressor.

Leader: Great has been the Lord's divine promise,
Fulfilled and realized in days of yore.

Assembled: Great have been His promises in all ages,
Source of hope to a stricken and down-trodden people.

Raise the wine cups and cover the matzoh

וְהִיא שֶׁעֲמַדְהָ לְאַבוֹתֵינוּ וְלָנוּ: שֶׁלֹּא אָחַד בְּלִבָּד עָמַד עָלֵינוּ
לְכַלּוֹתֵנוּ, אֶלֶּא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ,
וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

Leader: In every age oppressors rose up against us,
To crush our spirit and bring us low.

Assembled: From the hands of all these tyrants and conquerors,
The Lord did rescue and restore His people.

Leader: Not in Egypt alone did Israel face,
The threat of total annihilation.

Assembled: In many lands and many ages,
The flame of Jewish life faced the fierce winds of tyranny.

Leader: In all these battles and desperate struggles,
God's help and guidance assured our survival.

Assembled: Our hope is strong and our faith unshakable,
That no enemy shall ever triumph over Israel.

The cups are put down and the matzoh is uncovered.

The Story of Israel in the Land of Egypt

Participant: Scripture tells that in the land of Canaan, at the time of a famine, our Patriarch, Jacob sent his sons to Egypt to purchase food. They also sought permission from Pharaoh to allow their flocks to graze, for the pasture lands in Canaan were barren. It was not their intention to settle in Egypt, merely to visit and find relief from the famine.

Participant: There were seventy people who arrived in Egypt, but in time their number increased. Soon they grew also in strength and became a mighty people. The Egyptians came to fear them for they reasoned that in time of war they might join with enemy nations and become a threatening force. They, therefore, decided to subdue them with forced labor, and to reduce their numbers by casting male children into the river. Taskmasters were placed over the Hebrews, who whipped and tortured them, compelling them to make bricks and build great cities for Pharaoh.

Participant: The task was inhuman and too great to bear. The Jewish people cried out to God and He heard their cry. He called to Moses, charging him to appear before Pharaoh and to demand that the people be released. Pharaoh was obstinate and would not heed the word of God.

Participant: It was then that Moses foretold the punishment that God would bring upon Pharaoh and the Egyptians. Plagues would be visited upon the land of Egypt, in which many would perish. Pharaoh defied God and placed his trust in his own powers. In the face of all pleas, he refused to free the Jewish people.

Participant: In consequence, the plagues descended upon Egypt. Many perished and the suffering was great. Pharaoh, nonetheless, remained obstinate. When the tenth plague was visited upon them, the death of the first born sons of Egyptians, a great cry went up throughout Egypt and Pharaoh finally ordered Moses to take his people out of the land.

The Ten Plagues

Leader: When people defy the will of God, they bring pain and suffering upon themselves. God's law aims for the welfare and happiness of all humanity. To deny His law and to do evil brings destruction upon those who perpetrate it.

Participant: When Pharaoh defied the command of God to release the Jewish people, he invited adversity upon himself and his own people. Though the plagues that were visited upon the Egyptians were the results of their own evil, we do not rejoice over their downfall and defeat. Judaism regards all people as children of God, even enemies who seek to destroy our people. When for the sake of our welfare, they met with suffering and death, we mourn their loss and express sorrow over their destruction.

Participant: A full cup is the symbol of complete joy. Though we celebrate the triumph of our sacred cause, our happiness is not complete so long as others had to be sacrificed for its sake. We shall, therefore, diminish the wine in our cups, as we recall the plagues visited upon the Egyptians, to give expression to our sorrow over the losses that each plague exacted.

Leader: We now recite the list of Ten Plagues, pouring off (or dipping with a finger) wine as each one is mentioned. The method for removing the wine depends on the interpretation of the custom. If it is meant to be a reminder of how the finger of God brought the plagues, then we should use our finger. But if we remove wine because we should not rejoice with a full cup, since victory came at the expense of human suffering, then we should pour out the wine to remind us of the Egyptians drowning in the Red Sea.

In unison:

דָּם **Blood.**
צְפַרְדֵּי **Frog(s).**
כְּנִים **Lice.**
עֲרֹב **Wild Beasts.**
דָּבָר **Pestilence.**
שָׁחִין **Boils.**
בָּרָד **Hail.**
אַרְבֵּה **Locusts.**
חֹשֶׁךְ **Darkness.**
מַכַּת בְּכוֹרוֹת **Plague of the first-born.**

Leader: Rabbi Yehudah abbreviated the first letter of each plague to remind us of the order and grouping of the plagues.

In unison:

דְּצ"ךְ עַד"שׁ בְּאֲח"ב.

Pour or dip some wine for each of the three words in Rabbi Yehudah's acronym.

Dayanu – It would have sufficed

- Leader:** Had He brought us out of Egypt, but not executed judgments against the Egyptians,
It would have sufficed.
- Assembled:** Had He executed judgments against them, but not upon their gods,
It would have sufficed.
- Leader:** Had He executed judgments against their gods, but not slain their first born,
It would have sufficed.
- Assembled:** Had He slain their first born, but not given us their wealth,
It would have sufficed.
- Leader:** Had He given us their wealth, but not split the Sea for us,
It would have sufficed.
- Assembled:** Had He split the Sea for us, but not let us through it on dry land,
It would have sufficed.
- Leader:** Had He let us through it on dry land, but not drowned our oppressors in it,
It would have sufficed.
- Assembled:** Had He drowned our oppressors in it, but not provided for our needs in the desert for forty years,
It would have sufficed.
- Leader:** Had He provided for our needs in the desert for forty years, but not fed us the manna,
It would have sufficed.
- Assembled:** Had He fed us the manna, but not given us the Sabbath,
It would have sufficed.
- Leader:** Had He given us the Sabbath, but not brought us before Mount Sinai,
It would have sufficed.
- Assembled:** Had He brought us before Mount Sinai, but not given us the Torah,
It would have sufficed.
- Leader:** Had He given us the Torah, but not brought us into the Land of Israel,
It would have sufficed.
- Assembled:** Had He brought us in the Land of Israel, but not built the Temple for us,
It would have sufficed.

אלו נתנו לנו את התורה
דיינו.



Ee-loo natan natan lanu
natan lanu et ha torah
natan lanu et ha torah
dayanu!

Dy dy anoo, dy dy anoo, dy dy anoo,
dayanu dayanu!



Leader: Great and numerous are the kindnesses which the Lord extended to our ancestors,
For each of them we offer thanks and humble gratitude.

Assembled: Any one of these would have been sufficient,
To show God's love for us, God's pity and compassion.

Leader: With great loving kindness did God redeem us from Egypt,
Executing judgment upon our oppressors and the idols they worshipped.

Assembled: With awesome might did God divide the Red Sea,
Allowing our people to pass over in safety.

Leader: With tender care did God protect us in the wilderness,
Granting shelter from the ravages of desert life.

Assembled: For forty years did God provide for all our needs,
Sending manna from heaven, food and water to sustain us.

Leader: With abundant love did God give us Shabbat,
To afford rest and refreshment for body and soul.

Assembled: To Mt. Sinai did God bring us at an hour supreme,
And gave us the Torah, the crown of our life.

Leader: In triumphant spirit did God lead us into the land of Israel,
Where inspired leaders did build the Holy Temple.

Assembled: How great and numerous are the kindness' which the Lord has shown us, For each act of
goodness we are abundantly grateful.

The Three Symbols of Passover

Leader: Rabbi Gamliel taught: Whosoever does not mention the three symbols of Passover has not fulfilled his duty. They are:

Assembled: Pesach, Matzoh, and Maror.

Participant: (*pointing to the roasted shankbone on the Seder plate, but not raising it because it is not truly a pesach offering*) What is the significance of the **Pesach**, the Paschal Lamb, symbolized by this **shank bone**, which our ancestors ate in the days when the Temple was in existence? It served as a reminder that the Lord “posach” – passed over – the homes of our ancestors, when God smote the first born sons of the Egyptians.

Participant: (*holding up a cake of matzoh*) What is the significance of the **matzoh**? It is the flat, unleavened bread that our ancestors ate during their departure from Egypt, for in their haste they could not wait for the dough to rise.

Participant: (*holding up some bitter herbs*) What is the significance of these **bitter herbs**? They serve to remind us that the Egyptians embittered the lives of our ancestors, as the Torah relates: “And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor.”



Our Personal Deliverance

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לְרֹאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא
יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר,
בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת
אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אֲף אוֹתָנוּ
גָּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא
אֶתְנוּ, לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

Assembled: In every generation, it is our duty to regard ourselves as though we personally had gone out from Egypt, as it says “And you shall explain to your son on that day ‘It is because of what the Lord did for ME when I went free from Egypt’”. [Exodus 13:8]

It was not only our fathers whom God redeemed from slavery; we too were redeemed with them, as it says “and us He freed from there, that He might take us and give us the land that He had promised on oath to our fathers.” [Deuteronomy 6:23]

Leader: The struggle for freedom is a continuous struggle,
For never do people reach total liberty and opportunity.

Assembled: In every age, some new freedom is won and established,
Adding to the advancement of human happiness and security.

Leader: Yet, each age uncovers a formerly unrecognized servitude,
Requiring new liberation to set our souls free.

Assembled: In every age, the concept of freedom grows broader,
Widening the horizons for finer and nobler living.

Leader: Each generation is duty-bound to contribute to this growth,
Else mankind’s ideals become stagnant and stationary.

Assembled: The events in Egypt were but the beginning,
Of a force in history which will forever continue.

Leader: In this spirit, we see ourselves as participants in the Exodus,
For we must dedicate our energies to the cause there begun.

Assembled: In our day, we shall defend the heritage of liberty,
Taught by the Torah and preserved by democracies.

Cover the matzoh and we raise our wine cups

Leader: Therefore, it is our duty to thank, praise, pay tribute, glorify, exalt, bless, extol and acclaim God's Holy Name. For the miracles which God performed for our ancestors, and also in our day, we offer God our thankfulness. God delivered us from slavery to freedom, from sorrow to happiness, from mourning to rejoicing, from darkness to light and from servitude to redemption. In gratitude for these great blessings, we shall sing songs of praise to the Lord, our God.

Cups are put down and the matzoh is uncovered.

Hallel

[Psalm 113]

Leader: **Hallelujah!** Praise, O ye servants of the Lord, Praise the name of the Lord.

Assembled: Blessed be the name of the Lord,
From this time forth and forever.

Leader: From the rising of the sun unto the going down thereof,
The Lord's name is to be praised.

Assembled: The Lord is high above all nations,
God's glory is above the heavens.

Leader: Who is like unto the Lord our God,
That is enthroned on high.

Assembled: That looks down low,
Upon heaven and upon the earth?

Leader: Who raises up the poor out of the dust,
And lifts up the needy out of the dunghill;

Assembled: That God may set him with princes,
Even with the princes of God's people.

Leader: Who makes the barren woman to dwell in her house,
As a joyful mother of children.
Hallelujah!

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם , בֵּית יַעֲקֹב מֵעַם לֵעָז, הִיְתָה
 יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשָׁלוֹתָיו. הַיָּם רָאָה וַיִּנָּס,
 הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת -
 כְּבָנֵי צֹאן. מָה לָּךְ הַיָּם כִּי תִנּוּס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר,
 הַהָרִים - תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת - כְּבָנֵי צֹאן. מִלְּפָנֵי
 אֲדוֹן חוֹלֵי אֶרֶץ, מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכֵי הַצּוּר
 אַגָּם מַיִם, חֲלַמֵּישׁ - לְמַעַיְנֵנוּ מַיִם.

[Psalm 114]

Assembled: When Israel came forth out of Egypt,
The house of Jacob from a people of strange language;

Leader: Judah became His sanctuary,
Israel his dominion.

Assembled: The sea saw it and fled;
The Jordan turned backward.

Leader: The mountains skipped like rams,
The hills like young sheep.

Assembled: What ails thee, O thou sea, that thou flees?
Thou Jordan, that thou turns backward?

Leader: Ye mountains, that ye skip like rams;
Ye hills, like young sheep?

Assembled: Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;

Leader: Who turned the rock into a pool of water,
The flint into a fountain of waters.

Cups are raised and the matzoh is covered.

Assembled: Blessed art Thou, O Lord our God, King of the universe, Who has redeemed us and our ancestors from Egypt, and has brought us to this occasion, to partake of the matzoh and the maror.

Leader: May it be Thy Will, our God and God of our ancestors, to grant us life, and to bring us, in peace, to many more festivals, holy days and happy celebrations.

Assembled: May those occasions inspire us to help rebuild the land of Israel, restore the City of Jerusalem, and cause Thy people everywhere to draw closer to Thy service.

Leader: Then shall we, with a new song and renewed fervor, give Thee thanks, once again, for our physical deliverance and our spiritual freedom.

Assembled: Blessed art Thou, our God, Who has redeemed Israel.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל
אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ הַלֵּילָה הַזֶּה לֶאֱכֹל
בּוֹ מַצָּה וּמְרֹר. כֵּן יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעֵנוּ
לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים הַבָּאִים לְקִרְאֹתֵנוּ לְשָׁלוֹם,
שְׂמֵחִים בְּבִנְיַן עִירְךָ וְשָׂשִׂים בְּעִבּוֹדְתְךָ. וְנֹאכֵל שָׂם מִן
הַזִּבְחִים וּמִן הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחְךָ
לְרִצּוֹן, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלְתֵּנוּ וְעַל פְּדוּת נַפְשֵׁנוּ.

בְּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל.

In unison:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch ata adonai eloheinu melech ha'olam, borei p'ri ha'gafen.

Lean to the left and drink the second cup of wine; then uncover the matzoh.

RACHTZA (STEP 6)

Leader: Before washing our hands and reciting the prescribed prayer below, I will take the upper matzoh, and the remainder of the middle matzoh, and distribute a piece to everyone. The first prayer is recited over matzoh as food and the second for the special mitzvah of eating matzoh on the night of Passover. The piece of matzoh is eaten while leaning. **Between the time of washing our hands and saying the prayers for the matzoh, there is no talking.**

The bowl and pitcher are brought to everyone, and everyone silently recites the prayer as they rinse their hands.

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

Baruch ata adonai eloheinu melech ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yada'yim.

Blessed art Thou, O Lord our God, King of the universe, Who has sanctified us by Thy commandments, and has commanded us concerning the washing of the hands.



MOTZEE MATZAH (STEP 7)

In unison:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch ata adonai eloheinu melech ha'olam, ha'motzee lechem min ha'aretz.

Blessed are Thou, O Lord our God, King of the universe, Who brings forth bread from the earth.

Only on the first night:

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

Baruch ata adonai eloheinu melech ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu al achilat matzamatzahh.

Blessed are Thou, O Lord our God, King of the universe, Who has sanctified us by Thy commandments, and has commanded us to eat matzah.

Lean to the left, and eat a significant piece of Matzah.

MAROR (STEP 8)

Leader: We shall now partake of the maror, **dipped** in the charoset, but we do not recline. Thus we remember how bitter is slavery, and how it can be sweetened by God's redemption. In our family, both horseradish and romaine lettuce are considered maror due to their bitter tastes.

In unison:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Baruch ata adonai eloheinu melech ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu al achilat maror.

Blessed art Thou, O Lord our God, King of the universe, Who has sanctified us by Thy commandments and has commanded us to eat the bitter herbs.

Don't lean, and eat a significant portion of maror that was dipped in charoset.

KORAYCH (STEP 9)

Leader: I will now take the bottom matzah and distribute it to everyone. A sandwich of matzah and maror (dipped in charoset and then shaken off) is made and eaten while reclining. Eating maror is not biblically required since the commandment describes maror as something that must be eaten with the pesach offering: no offering, no maror. However, we eat maror as a rabbinical requirement: In ancient times, the revered sage, Hillel, observed, literally, the Biblical Commandment concerning the eating of the Pesach with matzah and maror. It is stated: “With matzah and maror shall they eat it.” Thus, did he combine them, even as we now do, and ate them together.

Construct a sandwich of matzah and maror (horseradish or romaine lettuce). The sandwich should be dipped in charoset, that is then shaken off.

Lean to the left, and eat your Hillel sandwich

SHULCHAN ORAYCH (STEP 10)

And

DINNER IS SERVED!



TZAFUN (STEP 11)

When dinner is completed, the Leader distributes the Afikoman to everyone. If the kids found the Afikoman, then it must be redeemed by the Leader for big \$\$\$.

Leader: Afikoman means dessert. In ancient times, the Paschal Lamb was the last food eaten. In its place, we now partake of this piece of Afikoman, with which our meal is completed.

All lean to the left, and eat a piece of the Afikoman. Nothing may be eaten or drunk after the afikoman except the last two cups of wine.

BORAYCH (STEP 12)

Fill the third cup of wine

Leader: Let us now recite grace.

Assembled: Let us bless God's name forever and ever.

Leader: On behalf of all those assembled at this table, we offer thanks to God for the food we have eaten.

Assembled: Blessed be He of Whose bounties we have partaken, and through Whose goodness we live.

Leader: Blessed be God and blessed be His name.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ
בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכָל בֶּשֶׂר כִּי
לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֵר
לָנוּ מִזּוֹן לְעוֹלָם וָעֵד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן
וּמִפְּרִי לְכָל וּמִטֵּיב לְכָל, וּמִכֵּין מִזּוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בְּרוּךְ אַתָּה יי הַזֶּן אֶת הַכֹּל.

The continuation of the Hebrew Birkat HaMazon can be found at the end of the Hagaddah.

Assembled: Blessed art Thou, O Lord our God, King of the universe, Who, in Thy goodness, feeds the entire world, and in mercy provides sustenance for all living creatures. The blessing of food has never failed us, for in Thy goodness, You did provide for all our needs.

Leader: At this time, we remember, also, many of Your other blessings, from which we and our people have benefited in the past, and do benefit in the present. To our ancestors, You gave land, beautiful and spacious, where they found peace and contentment after centuries of bondage. In our time, too, You did bless the untiring efforts to rebuild the land of Israel, and did grant Your protection to our brethren who build it. We remember, also, the holy covenant You made with us as a people, and the noble way of life You have taught us, through the sacred Torah, which You have given us.

Assembled: Above all, we are grateful for the blessing of life, and for the privilege of enjoying the beauty and goodness of the world around us. For all these, we give thanks to You and praise You. Blessed art Thou, O God, for the world in which we live and for the food which sustains us.

Leader: We ask for Your loving protection over our people everywhere – in this land, in Israel, and wherever they may be found. May we be spared sorrow and adversity, and may we never suffer shame and humiliation. We hope for the privilege always to be able to provide for our own needs, looking for help and support only to You.

Assembled: [If it is Shabbat]

We express our thankfulness for this Sabbath day, whose blessings of rest and peacefulness we now enjoy. May this day of tranquility not be disturbed by any sorrow or unhappiness, that we might enjoy its beauty in serenity.

Leader: On this Passover Eve, may our prayers be acceptable unto Thee. We pray, also, that the memory of our ancestors and our people's devotion to Thee shall always be acceptable in Thy sight.

Assembled: On this Festival of Freedom, we pray that liberty will come to all people, that a happy life, peace and contentment will be the possession of all. Bless us on this day, and on every other day. Thou Who deals kindly with all creatures, we pray Thee to deal kindly also with us.

Leader: May God, Who is merciful, bless this home and all homes everywhere. May God bless this table, upon which we have eaten, with plenty and abundance.

Assembled: Amen

Leader: May God, Who is merciful, ever send us good tidings, and may we be privileged to rejoice in observing many happy occasions.

Assembled: Amen

Leader: May God, Who is merciful, bless those who are assembled at this table, their loved ones, their families and friends, even as God did bless our Patriarchs, Abraham, Isaac and Jacob and our Matriarchs, Sarah, Rachel, Rebecca and Leah.

Assembled: Amen

Leader: The Lord will never forsake the righteous, nor shall their children ever hunger for bread.

Assembled: May the Lord give strength unto His people, may God bless them with peace.

The wine cups are raised.

Assembled: Behold, we are about to partake of the third cup of wine, in gratitude for the freedom which the Lord granted our ancestors, and in thankfulness for the earth's bounties, of which we have eaten.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch ata adonai eloheinu melech ha'olam, borei p'ri ha'gafen.

Drink the third cup of wine while reclining.

ELIJAHU AND HALLEL (STEP 13)

Elijah the Prophet visits the home

Leader: Throughout our people's history, Elijah, the Prophet, has been the beloved character, pictured in legends as the bearer of good tidings.

Participant: Jewish legends recall the mystical appearance of Elijah in times of trouble, to promise relief and redemption, to lift downcast spirits and to plant hope in the hearts of the downtrodden.

Leader: Jewish tradition states that Elijah's greatest mission shall come when the Messiah will appear on earth to usher in the long promised era of permanent peace and tranquility. For, it will be Elijah, the Prophet, who will precede the Messiah and announce his arrival and, with it, the arrival of freedom and peace for all humanity.

Participant: On this Seder night, when we pray for freedom, we invoke the memory of the beloved Elijah. May his spirit enter our home at this hour, and every home, bringing a message of hope for the future, faith in the goodness of people, and the assurance that freedom will come to all. We now welcome Elijah, beloved guest at our Seder, to our home.

All rise. One person opens the front door, leaving it open as we recite the following...

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת
אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אֶכֶל אֶת יַעֲקֹב וְאֶת נְוֵהוּ
הַשָּׁמַיִם. שִׁפְךָ עֲלֵיהֶם זַעֲמֶךָ וְחֲרוֹן אַפֶּךָ יִשְׁיגֵם. תִּרְדֹּף
בְּאֵף וּתְשַׁמֵּדֵם מִתַּחַת שָׁמַיִם יי.

Participant: Direct thy wrath, oh God, upon evil and persecution. Protect thy people, Israel, from those who would destroy them. May the spirit of Elijah, who enters our home at this hour, enter the hearts of all people. May he inspire them to love You, and may he fill you with the desire to build a good world, one in which justice and freedom shall be the inheritance of all.

Door is closed. All are seated. The cups are filled with wine.

Hallel

Leader: Let us now praise God, in the traditional words of the Hallel, for the many blessings which God bestows upon us, and for the goodness which is daily granted to us:

כִּי לְעוֹלָם חֲסִדּוֹ.	הוֹדוּ לַיְי כִּי טוֹב
כִּי לְעוֹלָם חֲסִדּוֹ.	יֹאמֶר נָא יִשְׂרָאֵל
כִּי לְעוֹלָם חֲסִדּוֹ.	יֹאמְרוּ נָא בֵּית אֱהָרֹן
כִּי לְעוֹלָם חֲסִדּוֹ.	יֹאמְרוּ נָא יְרֵאֵי יי

The continuation of the Hebrew Hallel can be found at the end of the Hagaddah.

Leader: O, give thanks unto the Lord, for God is good, For God's mercy endureth forever.

Assembled: So let Israel now say, For God's mercy endureth forever.

Leader: So let the houses of Aaron now say, For God's mercy endureth forever.

Assembled: So let them now, that fear the Lord say, For God's mercy endureth forever.

Leader: Out of my straits I called upon my Lord, God answered me and set me free.

Assembled: The Lord is for me; I will not fear, what can man do unto me?

Leader: The Lord is for me as my helper, And I shall gaze upon them that hate me.

Assembled: It is better to take refuge in the Lord, than to trust in man.

Leader: It is better to take refuge in the Lord, than to trust in princes.

Assembled: All nations compass me about; Verily, in the name of the Lord, I will cut them off.

Leader: They compass me about, behold, they compass me about, Verily, in the name of the Lord, I will cut them off.

Assembled: They compass me about like bees; They are quenched as the fires of thorns; Verily, in the name of the Lord, I will cut them off.

Leader: Thou did thrust sore at me that I might fall; But the Lord helped me.

Assembled: But the Lord is my strength and song; And God has become my salvation.

Leader: The voice of rejoicing and salvation is in the tents of the righteous; The right hand of the Lord does valiantly.

Assembled: The right hand of the Lord is exalted; the right hand of the Lord does valiantly.

Leader: I shall not die, but live, And declare the works of the Lord.

Assembled: The Lord has chastened me sore; but God has not given me over to death.

Leader: Open to me the gates of righteousness; I will enter into them, I will give thanks to the Lord.

Assembled: This is the gate of the Lord; The righteous shall enter into it.

Leader: I will give thanks to You, for You have answered me, And art become my salvation.

Assembled: The stone which the builders rejected has become the chief corner stone.

Leader: This is the Lord's doing;
It is marvelous in our eyes.

Assembled: This is the day, which the Lord has made, We will rejoice and be glad in it.

Leader: We beseech thee, O Lord, save now! We beseech thee, O Lord, make us now to prosper.

Assembled: Blessed be he that comes in the name of the Lord, We bless you out of the house of the Lord.

Leader: The Lord is God, and has given us life; Order the festival procession with boughs, Even unto the horns of the altar.

Assembled: You are my God, and I will give thanks to You; You are my God, I will exalt You.

Leader: O give thanks to the Lord, for God is good, For God's mercy endureth forever.

The fourth cup of wine is raised.

Leader: We now partake in the fourth cup of wine, as we recite together:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch ata adonai eloheinu melech ha'olam, borei p'ri ha'gafen.

Drink the fourth cup of wine while reclining.

Blessing After Wine

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן, עַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֵדָה טוֹבָה וּרְחֻבָה שְׂרָצִית וְהִנְחֵלְתָּ לְאַבוֹתֵינוּ לֶאֱכֹל מִפְּרִיָּהּ וּלְשַׁבֵּעַ מִטוֹבָהּ רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבְּחֶךָ וְעַל הֵיכָלְךָ וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂמְחָנוּ בְּבִגְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׁבַּע מִטוֹבָהּ וְנִבְרַכְךָ עָלֶיךָ בְּקִדְשָׁהּ וּבְטָהָרָהּ (בְּשַׁבַּת: וּרְצָה וְהִחְלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה) וְשִׂמְחָנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה, כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל וְנוֹדָה לְךָ עַל הָאָרֶץ וְעַל פְּרֵי הַגָּפֶן. בְּרוּךְ אַתָּה יי עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן.

Blessed art Thou, O Lord our God, King of the universe, for the wine, the fruit of the vine, and for all the bountiful produce of the field. We give thanks unto thee for all thy goodness to us and for thy loving kindness. Blessed art thou, O God, for the earth and for the fruit of the vine

NIRTZAH - CLOSING PRAYER (STEP 14)

Assembled:

חֶסֶל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
בְּאֲשֶׁר זָכִינוּ לְסֵדֶר אוֹתוֹ כִּן נִזְכֶּה לַעֲשׂוֹתוֹ.
זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמֵם קֹהֵל עֵדֶת מִי מְנָה.
בְּקִרְוֵב נֵהֵל נִטְעֵי כְּנָה פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

Leader: The prescribed order of the Passover service is now complete. We have retold the ancient story of Israel's liberation. We have partaken of the traditional foods, symbols of the struggle for human freedom.

Assembled: As we have been privileged to participate in the Seder tonight, may all of us be privileged to celebrate it, together, again next year. May it be God's will to preserve us in life and in good health.

Assembled:

לְשָׁנָה הַבָּאָה בְּירוּשָׁלַיִם.



Leader: May the spirit of this festival remain with us throughout the coming year, and may we be imbued, at all times, with its lofty and exalted teachings.

May Zion be blessed with peace, and may our brothers and all of mankind live in content harmony.

Amen.

אֲדִיר הוּא

אֲדִיר הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

הַדּוֹר הוּא, וְתִיק הוּא, זָכָאִי הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

חֶסֶד הוּא, טָהוֹר הוּא, יַחִיד הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

כְּבִיר הוּא, לְמוֹד הוּא, מְלַךְ הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

פּוֹדֵה הוּא, צְדִיק הוּא, קְדוֹשׁ הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

רְחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

חַד גַּדְיָא

Chad Gadya first appeared in a Haggadah published in 1590 by the family of Gershom Cohen.

*Our Saba Beran has taught us the “Beran Version” which includes a very hearty
and which all the seder participants (and family members around the world) sing:*

“OY”

חַד גַּדְיָא, חַד גַּדְיָא. דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי, חַד גַּדְיָא, חַד גַּדְיָא.



וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגַדְיָא, דְּזַבִּין
אַבָּא בְּתַרֵּי זוּזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא כִּלְבָּא וְנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה
לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי, חַד
גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא חוּטְרָא וְהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא,
דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא נוֹרָא וְשַׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנְרָא,
דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאֵתָא מִיְאֻכְבָּה לְנוֹרָא, דְּשֶׁרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ
לְשׁוֹנְרָא, דְּאֶכְלָה לְגִדְיָא, דְּזַבִּין אֲבָא בְּתַרֵּי זַמְי, חַד גְּדִיָא, חַד גְּדִיָא.

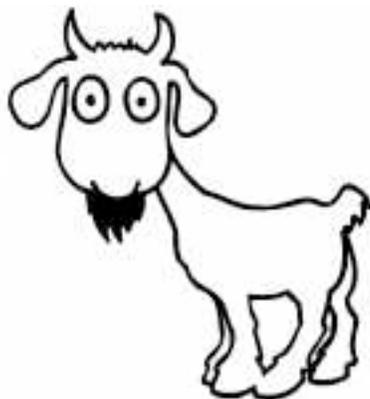


וְאֵתָא תּוֹרְאוֹשְׁתָה לְמִיָא, דְּכַבָּה לְנוֹרָא, דְּשֶׁרְף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה
לְגִדְיָא, דְּזַבִּין אֲבָא בְּתַרֵּי זַמְי, חַד גְּדִיָא, חַד גְּדִיָא.

וְאֵתָא הַשׁוּחַטְוִשְׁחַט לְתוֹרָא, דְּשֶׁתָּה לְמִיָא, דְּכַבָּה לְנוֹרָא, דְּשֶׁרְף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגִדְיָא, דְּזַבִּין
אֲבָא בְּתַרֵּי זַמְי, חַד גְּדִיָא, חַד גְּדִיָא.

וְאֵתָא מְלֶאךְ הַמּוֹת וְשֶׁחַט לְשׁוּחַט, דְּשֶׁחַט לְתוֹרָא, דְּשֶׁתָּה לְמִיָא,
דְּכַבָּה לְנוֹרָא, דְּשֶׁרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנְרָא,
דְּאֶכְלָה לְגִדְיָא, דְּזַבִּין אֲבָא בְּתַרֵּי זַמְי, חַד גְּדִיָא, חַד גְּדִיָא.

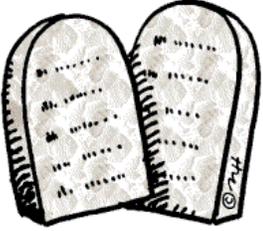
וְאֵתָא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשֶׁחַט לְמְלֶאךְ הַמּוֹת,
דְּשֶׁחַט לְשׁוּחַט, דְּשֶׁחַט לְתוֹרָא, דְּשֶׁתָּה לְמִיָא,
דְּכַבָּה לְנוֹרָא, דְּשֶׁרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
דְּנִשֵּׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגִדְיָא,
דְּזַבִּין אֲבָא בְּתַרֵּי זַמְי, חַד גְּדִיָא, חַד גְּדִיָא.



אַחַד מִי יוֹדֵעַ?

אַחַד מִי יוֹדֵעַ?

אַחַד אֲנִי יוֹדֵעַ: אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ.



שְׁנַיִם מִי יוֹדֵעַ?

שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית. אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ?

שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ

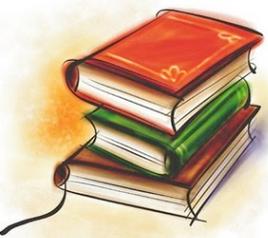


אַרְבַּע מִי יוֹדֵעַ?

אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ

חֲמִשָּׁה מִי יוֹדֵעַ?

חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ



שֵׁשׁ מִי יוֹדֵעַ?

שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ

שִׁבְעָה מִי יוֹדֵעַ?

שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ

שְׁמוֹנָה מִי יוֹדֵעַ?

שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

תְּשַׁעָה מִי יוֹדֵעַ?

תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

עֶשְׂרָה מִי יוֹדֵעַ?

עֶשְׂרָה אֲנִי יוֹדֵעַ: עֶשְׂרָה דְבָרִיא, תְּשַׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

אֶחָד עֶשֶׂר מִי יוֹדֵעַ?

אֶחָד עֶשְׂרָאֲנִי יוֹדֵעַ: אֶחָד עֶשֶׂר כּוֹכְבֵיא, עֶשְׂרָה דְבָרִיא, תְּשַׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ?

שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשֶׂר שְׁבֻטֵיא, אֶחָד עֶשֶׂר כּוֹכְבֵיא, עֶשְׂרָה דְבָרִיא, תְּשַׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ?

שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשֶׂר מַדְיָא. שְׁנַיִם עֶשֶׂר שְׁבֻטֵיא, אֶחָד עֶשֶׂר כּוֹכְבֵיא, עֶשְׂרָה דְבָרִיא, תְּשַׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

ברכת המזון

ברוך אתה יי אלהינו מלך העולם, האל אבינו מלכנו אדירנו בוראנו גאלנו יוצרנו קדושו קדוש יעקב רוענו רועה ישראל המלך הטוב והמטיב לכל שבכל יום ויום הוא הטיב, הוא מטיב, הוא ייטיב לנו. הוא גמלנו הוא גומלנו הוא יגמלנו לעד, לחן ולחסד ולרחמים ולרוח הצלה והצלחה, ברכה וישועה נחמה פרנסה וכלכלה ורחמים וחיים ושלוש וכל טוב, ומכל טוב לעולם על יחסנו.

הרחמן הוא ימלוך עלינו לעולם ועד.
הרחמן הוא יתברך בשמים ובארץ.
הרחמן הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתהדר בנו לעד ולעולמי עולמים.
הרחמן הוא יפרנסנו בכבוד.
הרחמן הוא ישבור עלנו מעל צוארנו, והוא יוליכנו קוממיות לארצנו.
הרחמן הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחן זה שאכלנו עליו.
הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו בשורות טובות ישועות ונחמות.

הרחמן הוא יברך את (אבי מורי) בעל הבית הזה. ואת (אמי מורת) בעלת הבית הזה, אותם ואת ביתם ואת זרעם ואת כל אשר להם. אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו אברהם יצחק ויעקב בכל מכל כל, כן יברך אותנו כלנו יחד בברכה שלמה, ונאמר, אמן.

במרום ילמדו עליהם ועלינו זכות שתהא למשמרת שלום. ונשא ברכה מאת יי, וצדקה מאלהי ישענו, ונמצא חן ושכל טוב בעיני אלהים ואדם.

בשבת: הרחמן הוא ינחילנו יום שכלו שבת ומנוחה לחיי העולמים.

הרחמן הוא ינחילנו יום שכלו טוב.

הרחמן הוא יזכנו לימות המשיח ולחיי העולם הבא.

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

יראו את יי קדשיו, כי אין מחסור ליראיו. כפירים נשו ורעבו, ודרשי יי לא יחסרו כל טוב. הודו ליי כי טוב כי לעולם חסדו. פותח את ידו, ומשביע לכל חי רצון. ברוך הגבר 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.

ברוך אתה יי אלהינו מלך העולם הזן את העולם כלו בטובו בחן וחסד וברחמים הוא נותן לחם לכל בשר כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול, כי הוא אל זן ומפרנס לכל ומטיב לכל, ומכיון מזון לכל בריותיו אשר ברא. ברוך אתה יי הזן את הכל.

נודה לך יי אלהינו על שהנחלת לאבותינו ארץ חמדה טובה ורחבה ועל שהוצאתנו יי אלהינו מארץ מצרים, ופדיתנו מבית עבדים, ועל ברייתך שחתמת בבשרנו, ועל תורתך שלמדנתנו, ועל חקיך שהודעתנו, ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה:

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

רחם נא יי אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מלכות בית דוד משיחך ועל הבית הגדול והקדוש שנקרא שמך עליו: אלהינו אבינו, רענו זוננו פרנסנו וכלכלנו והרויחנו, והרוח לנו יי אלהינו מהרה מכל צרותינו. ונא אל תצריכנו יי אלהינו, לא לידי מתנת בשר ודם ולא לידי הלואתם, כי אם לידך המלאה הפתוחה הקדושה והרחבה, שלא נבוש ולא נכלם לעולם ועד.

בשבת מוסיפין:

רצה והחליצנו יי אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך. וברצונך הניח לנו יי אלהינו שלא תהא צרה ויגון ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך ובבנין ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות.

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר ויזכרונו ויפקדונו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה זכרנו יי אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחנונו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה יי בונה ברחמיו ירושלים. אמן.

