הַגָּדָה שֶׁל פֶּסַח

An American Haggadah

for Passover

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Fill first cup of wine. Rise for the Kiddush

On Friday night begin here

יוֹם הַשִּׁשִּׁי. וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ,
כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

(Genesis, ch. 2)

The Sixth Day. And the heavens and the Earth were finished, and all their hosts. And on the seventh day God finished the work which He had made. And He rested on the seventh day from all the work which He had made. And God blessed the seventh day, and sanctified it: because on it He rested from all His work, which God in His creation had made.

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם
וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן לָנוּ ה׳ אֱלֹהֵינוּ
בְּאַהֲבָה *(שַׁבָּתוֹת לִמְנוּחָה וּ)* מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן,
אֶת *(יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)* חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ *(בְּאַהֲבָה)*
מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרַיִם.

כִּי בָנוּ בָּחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים, *(וְשַׁבָּת)* וּמוֹעֲדֵי קָדְשֶׁךָ
(בְּאַהֲבָה וּבְרָצוֹן,) בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה ה׳, מְקַדֵּשׁ *(הַשַּׁבָּת וְ)* יִשְׂרָאֵל וְהַזְּמַנִּים.

Blessed art Thou, LORD our God, ruler of the universe, creator of the fruit of the vine.

Blessed art Thou, Lord our God, ruler of the universe
who has chosen us from among all nations, and exalted us among all tongues, and sanctified us with His commandments.

With love hast Thou given us, O LORD our God, *[Sabbaths for Rest]* holidays for gladness, festivals and seasons for rejoicing, this [*Sabbath day and this*] day of the Festival of Matzoth, the season of our redemption, [*with love*], a holy convocation in remembrance of the departure from Egypt.

For Thou hast chosen us, and sanctified us, from among all nations. And [*Sabbath and*] Your holy festivals [*with love and favor*], with gladness and joy, You made our heritage. Blessed art Thou, LORD, who sanctifies [*the Sabbath,*] Israel and the seasons.

(Sabbath is mentioned ahead of any holiday; as important as Passover is, Sabbath takes precedence, it alone is mentioned in the ten commandments.)

וּרְחַץ

Wash hands without any blessing

כַּרְפַּס

Dip parsley, celery or other green vegetable into salt water, then distribute to everybody and recite the blessing

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

Blessed art Thou, LORD our God, ruler of the universe who creates the fruit of the earth.

יַחַץ

The master of the house breaks the middle matzah in the plate, leaving half of it there, and puts aside the other half to serve as "afikoman" after the dinner.

Uncover the matzah and lift the plate for all to see. ***Open the door.***
The recital of the Haggadah begins with the following words:

הָא לַחמָא עַנְיָא דִי אֲכַלוּ אַבהָתַנָא בְאַרעָא דְמִצרָיִם.
כָּל דִכפִין ייֵתֵי וְיֵכֹל, כָּל דִצרִיך ייֵתֵי וְיִפסַח.
הַשָׁתָא הָכָא, לְשָׁנָה הַבָּאָה בְאַרעָה דְיִשׂרָאֵל.
הַשָׁתָה עַבדֵי, לְשָׁנָה הַבָּאָה בנֵי חוֹרִין.

This is the bread of affliction

which our forefathers ate in the land of Egypt.

All who are hungry--come and eat.
All who are needy--come, share our Passover.
Now we are here--next year, in the Land of Israel.
Now we are slaves--next year, liberated

Close the door

*(The "**four questions**" asked next in the Haggadah have evolved over the centuries. They used to be quite different. At first they only numbered three, and were asked later in the service, after the second cup--a more logical time, because only then would a child notice that "this night we dip two times," in salt water and in charoseth, rather than once in salt water, as vegetables used to be eaten. Here is how the Mishnah prescribed it (**Pesachim**):*

They then pour him the second cup. And here the son asks his father (and if the son is not understanding, his father instructs him): "Why is this night different from other nights? For on other nights we eat seasoned foods once, but on this night twice; on other nights we eat leavened and unleavened bread, but this night all is unleavened; on other nights we eat meat roasted, stewed or cooked, but this night all is roasted?" And according to the understanding of the son his father instructs him.

It is necessary to make a change on this night so that the sons will notice it and will ask, as follows: "Why is this night different from all other nights?" .....
If he has no son, his wife asks him; if he has no wife, the guests ask one another "Wherefore is this night different from all other nights?" ... if he is alone, he asks himself, "Wherefore is this night different from all other nights?"

This Haggadah provides two versions--traditional and new. Pick your choice.

(Traditional version)

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת?

1. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה
--הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה.
2. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת
--הַלַּיְלָה הַזֶּה מָרוֹר.
3. שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת.
--הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.
4. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין
--הַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין.

Why is this night different from all other nights?

On all other nights, we may eat bread and matzah,
this night, only matzah.

On all other nights, we eat different vegetables,
this night, bitter herbs.

On all other nights, do not dip *(herbs)* even once,
this night, we dip twice.

On all other nights, we may sit straight or recline,
this night, we are all reclining.

*(**More modern version**; the third question may be modified to fit circumstances)*

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת?

1. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִים חָמֵץ וּמַצָּה
--הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה.
2. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִים שְׁאָר יְרָקוֹת
--הַלַּיְלָה הַזֶּה מָרוֹר.
3. שֶׁבְּכָל הַלֵּילוֹת כֻּלָּנוּ מְרוּחָקִים
--הַלַּיְלָה הַזֶּה כֻּלָּנוּ יַחְדָּיו.
4. שֶׁבְּכָל הַלֵּילוֹת אָנוּ יוֹשְׁבִים וְאוֹכְלִים
--הַלַּיְלָה הַזֶּה חוֹגְגִים וְשָׁרִים.

Why is this night different from all other nights?

On all other nights, we may eat bread and matzah,
this night, only matzah.

On all other nights, we eat different vegetables,
this night, bitter herbs.

On all other nights, we are far apart,
this night, we are all together.

On all other nights, we sit down and eat,
this night, we sing and celebrate.

Head of the household uncovers the matzoth and replies:

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם, וַיּוֹצִיאֵנוּ ה׳ אֱלֹהֵינוּ מִשָּׁם
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה.

וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרָיִם,
הֲרֵי לֹא הָיוּ בָּעוֹלָם לֹא עָם יִשְׂרָאֵל וְלֹא אֶרֶץ יִשְׂרָאֵל,
וְאוּלַי הָיָה הָעוֹלָם מְחוּלָּק גַּם הַיּוֹם לְעֲבָדִים וְאֲדוֹנִים.
וְאֲפִילוּ כֻּלָּנוּ חֲכָמִים, כֻּלָּנוּ נְבוֹנִים, כֻּלָּנוּ זְקֵנִים,
כֻּלָּנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם.
וְכָל הַמַּרְבֶּה לְסַפֵּר בִּיצִיאַת מִצְרָיִם הֲרֵי זֶה מְשֻׁבָּח.

We were slaves to Pharaoh in Egypt and the LORD our God brough us out from there with a strong hand and an outstretched arm.

Now if the Holy One, blessed be He, had not brought our forefathers out of Egypt, there would be no people of Israel and no land of Israel, and perhaps the world would still be divided into slaves and masters.

Therefore, even if we are all wise, all learned, all old, and all familiar with the Torah, it is still our duty to recount the redemption from Egypt. And whoever tells more about the redemption from Egypt is to be praised.

מַעֲשֶׂה בְּרַבִּי אֱלִיעֶזֶר, וְרַבִּי יְהוֹשֻׁעַ, וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן,
שֶׁהָיוּ מְסֻבִּין בִּבְנֵי בְרַק וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ
תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: הֲרֵי אֲנִי כְּבֶן שִׁבְעִים וְלֹא זָכִיתִי שֶׁתֵּאָמֵר יְצִיאַת מִצְרַיִם
בַּלֵּילוֹת, עַד שֶׁדָּרְשָׁהּ בֶּן זוֹמָא, שֶׁנֶּאֱמַר "לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי
חַיֶּיךָ". יְמֵי חַיֶּיךָ--הַיָּמִים, כֹּל יְמֵי חַיֶּיךָ--הַלֵּילוֹת. וַחֲכָמִים אוֹמְרִים: יְמֵי חַיֶּיךָ--הָעוֹלָם
הַזֶּה, כֹּל יְמֵי חַיֶּיךָ--לְהָבִיא לִימוֹת הַמָּשִׁיחַ.

A story is told about Rabbi Eliezer, Rabbi Joshua, Rabbi El'azar son of Azaryah, Rabbi Akiva and Rabbi Tarfon, who sat all night in B'nei Brak telling the story of the departure from Egypt, until their students arrived and told them: Our masters, the time has come for the morning "Shma" prayer.

Said Rabbi El'azar son of Azaryah: I am some seventy years old, and have never been privileged to tell about the departure from Egypt throughout the night. Until Ben Zoma explained the scripture: "That you may remember the day of your going out of Egypt **all** the days of your life. The days of your life, he explained, meant the days; **all** the days of your life, the nights as well. And the sages say: "The days of your life," this world; "**all** the days of your life, inluding the days of the Messiah."

"הַגָּדָה שֶׁל פֶּסַח" עַל שׁוּם מָה?

עַל שׁוּם שֶׁצִּוְּתָה תּוֹרָה לְהַגִּיד לְבָנֵינוּ וּלְבִנּוֹתֵינוּ, **בַּיּוֹם הַזֶּה**, עַל מַעֲשֶׂה יְצִיאַת מִצְרַיִם, שֶׁנֶּאֱמַר: "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר **זֶה** עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם."

Why is this book named "Haggadah"--"the telling"?

Because the Torah commanded us to tell our children **on this day** the story of the redemption from Egypt, as it is written: "And thou shalt tell thy son on that day, saying: because of **that** did the LORD do for me when I was redeemed from Egypt.

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא. אַרְבַּע פְּעָמִים צִוְּתָה תּוֹרָה לְסַפֵּר לְיַלְדֵינוּ אֶת מַעֲשֶׂה יְצִיאַת מִצְרָיִם, כָּל פַּעַם בְּדְבָרִים אֲחֵרִים. כְּנֶגֶד אַרְבָּעָה בָנִים דִּבְּרָה תּוֹרָה--

--אֶחָד חָכָם, אֶחָד רָשָׁע, אֶחָד תָּם וְאֶחָד שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל.

Blessed be God, blessed be He. Blessed be the One who gave Torah to his people Israel, blessed be He. Four times did the Torah command us to tell our children about the redemption from Egypt, each time in different words. Because the Torah spoke of four different children--one wise, one wicked, one simple and one who does not know how to ask.

(This page is for reference only, giving the four related parts of the scriptures. Throughout the evening, parts of these quotations are cited and discussed, again and again.)

(1) (דְּבָרִים ו', 20) כִּי יִשְׁאָלְךָ בִּנְךָ מָחָר לֵאמֹר: מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֶתְכֶם? וְאָמַרְתָּ לְבִנְךָ: עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם וַיֹּצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה. וַיִּתֵּן ה' אֹתֹת גְּדֹלִים וְרָעִים בְּמִצְרַיִם בְּפַרְעֹה וּבְכָל בֵּיתוֹ לְעֵינֵינוּ. וְאֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֶת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵינוּ. וַיְצַוֵּנוּ ה' לַעֲשׂוֹת אֶת כָּל הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת ה' אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה.

(1) (Deuteronomy **6**, 20) When thy son asks thee in times to come, saying: "What mean the testimonies, and the laws, and the customs, which the LORD our God has commanded you?" Then thou shalt say unto thy son:"We were slaves to Pharaoh in Egypt, and the LORD brought us out of Egypt with a mighty hand. And the LORD showed signs and wonders, great and sore upon Egypt, upon Pharaoh, and upon all his house, before our eyes. And he brought us forth from there, to bring us in, to give us the land which He swore unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good, always, that he might preserve our lives as it is this very day."

(2) (שְׁמוֹת י"ב, 26) וְהָיָה כִּי יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם: "מָה הָעֲבֹדָה הַזֹּאת לָכֶם?" וַאֲמַרְתֶּם: זֶבַח פֶּסַח הוּא לַה', אֲשֶׁר פָּסַח עַל בָּתֵּי בְנֵי יִשְׂרָאֵל בְּנָגְפּוֹ אֶת מִצְרַיִם וְאֶת בָּתֵּינוּ הִצִּיל.

(2) (Exodus, **12** , 26) And it shall come to pass, when your children will say unto you: "What mean ye by this service?" And you shall say: "It is the sacrifice of the LORD's Passover, for he passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and saved our houses."

(3) (שְׁמוֹת י"ג, 14) וְהָיָה כִּי יִשְׁאָלְךָ בִנְךָ מָחָר לֵאמֹר: "מָה זֹאת?" וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם מִבֵּית עֲבָדִים.

(3) (Exodus, **13** , 14) And it shall be when thy son asks thee I time to come, saying, "What is this?" That thou shalt say unto him: By strength of hand the LORD brought us out from Egypt, from the house of slavery.

(4) (שְׁמוֹת י"ג, 8) וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם.

(4) (Exodus, **13** , 8) And thou shalt 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.

חָכָם מָה הוּא אוֹמֵר? מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֶתְכֶם? וְאַף אַתָּה אֱמוֹר לוֹ כְּהִלְכוֹת פֶּסַח: אֵין מַפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן.

What says the wise child? "What mean the testimonies, and the laws, and the customs, which the LORD our God has commanded you?" You too tell him the customs of Passover: One may not say "After the meal, let's have entertainment."

"Afikoman" comes from the Greek ***epikomios****, meaning festival procession. Even the Talmud was not sure what the word meant, explaining it in different places as "dessert," "dinner music" and "a practice of going from one company to another." It probably refers to after-dinner revelry with which banquets in ancient times used to end.*

רָשָׁע מָה הוּא אוֹמֵר? "מָה הַעֲבוֹדָה הַזֹּאת לָכֶם?" **לָכֶם** וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכְּלָל, כָּפַר בָּעִקָּר. וְאַף אַתָּה הַקְהֵה אֶת שִׁנָּיו וְאֱמוֹר לוֹ: "בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם," לִי וְלֹא לוֹ. אִלּוּ הָיָה שָׁם לֹא הָיָה נִגְאָל.

What says the wicked child? "What is this service to you?" To **you**, and not to **him**. Since he excludes himself from the group, he denies a basic principle. Thou too, blunt his teeth, and say to him: "It is because of **that** did the LORD do **for me**, when I was redeemed from Egypt." For **me**, not for **him**: had he been there, he would not have been redeemed.

The Jerusalem Talmud is said to have a version in which the wicked child says "What is all this trouble you make for us every year?"

תָּם מָה הוּא אוֹמֵר? "מָה זֹאת?" וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם מִבֵּית עֲבָדִים.

What says the simple child? "What is this?" And thou shalt say to him: "By strength of hand the LORD brought us out from Egypt, from the house of slavery"

וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל, אַת פְּתַח לוֹ. שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם

And the one who cannot ask. You shall speak for him.
As it is written: "And thou shalt 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."

יָכוֹל מרֹאשׁ חֹדֶשׁ, תַּלמוּד לוֹמַר "בַּיּוֹם הַהוּא", אִי בַּיּוֹם הַהוּא. יָכוֹל מִבְּעוֹד יוֹם. תַּלמוּד לוֹמַר: "בַּעֲבוּר זֶה". בַּעֲבוּר זֶה לֹא אָמַרתִּי אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מַצָּה וּמָרוֹר מוּנָחִים לְפָנֶיךָ.

You could have told him *(your son)* ahead of time, but the scripture says "on that day," and it continues "because of that"--meaning, when the matzah and bitter herbs are on the table in front of you.

מִתחִילָה עוֹבדֵי כוֹכָבים הָיוּ אֲבוֹתֵינוּ, וְעַכשָׁיו קֵרבָנוּ הַמָּקוֹם לְעֲבוֹדָתוֹ, שֶׁנֶּאֱמַר: וַיֹּאמֶר יהוֹשֻׁעַ אֶל כָּל הָעָם: כֹּה אָמַר ה' אֱלֹהֵי יִשׂרָאֵל, בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֶּרַח אֲבִי אַברָהָם וְאֲבִי נָחוֹר, וַיַּעַבדוּ אֱלֹהִים אֲחֵרִים. וָאֶקַּח אֶת אֲבִיכֶם אֶת אַברָהָם מֵעֵבֶר הַנָּהָר וָאוֹלֵך אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן וָאַרבֶּה אֶת זַרעוֹ, וָאֶתֵּן לוֹ אֶת יִצחָק. וָאֶתֵּן לְיִצחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו. וָאֶתֵּן לְעֵשָׂו אֶת הַר שֵׂעִיר לָרֶשֶׁת אוֹתוֹ, וְיַעֲקֹב וּבָנָיו יָרדוּ מִצרַיִם.

Long, Long ago our forefather were worshippers of idols, but now God has brought us close to His service. As it was written:

"And Joshua said to all the people: Thus said the LORD, God of Israel. In days of old, your forefathers dwelled beyond the river, Terah the father of Abraham and the father of Nahor, and they worshipped other gods. And I took Abraham, your father, from beyond the river, and I led him through the land of Cana'an. Then I increased his family, and gave him Isaac, and gave to Isaac Jacob and Esau. And I gave Esau Mount Se'ir as a possession, but Jacob and his sons went down to Egypt."

(Esau is described as a "hairy " man (in Hebrew "sa'ir"), which is why Jacob could fool his father out of the firstborn's blessing, covering his arm with an animal's fur. Maybe the bible named Esau's inheritance Mt. Se'ir after him .)

בָּרוּך שׁוֹמֵר הַבטָחָתוֹ לְיִשׂרָאֵל, בָּרוּך הוּא. שֶׁהַקָּדוֹש בָּרוּך הוּא אָמַר לְאַברָהָם אָבִינוּ: לֵך לךָ מֵאַרצְךָ וּמִמּוֹלַדתְּךָ וּמִבֵּית אָבִיךָ אֶל הָאָרֶץ אֲשֶׁר אַראֶךָּ. וְאֶעֱשׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכךָ וַאֲגַדֵּלָה שֵׁמֶךָ וֶהיֵה בְּרָכָה. וַאֲבָרכָה מְבָרכֶיךָ וּמְקַלֶּלךָ אָאוֹר, וְנִברְכוּ בךָ כֹּל מִשׁפּחוֹת הָאֲדָמָה.

Blessed be He who kept his promise to Israel, blessed be He. For God said to Abraham: "Go forth from thy country and from thy birthplace and the house of thy father, to the land I shall show thee. And I will make thee into a great nation, and I will bless thee, and make thy name great, and be thou a blessing. And I will bless them that bless thee, and him who curses thee I will curse. And in thee shall all the families of the earth be blessed.

Raise the cup of wine and say:

וְהִיא שֶׁעָמְדָה לַאֲבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בִּלְבָד עָמַד עָלֵינוּ לְכַלּוֹתֵינוּ. אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵינוּ. וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם.

This promise made to our forefathers holds true for us, too.
For more than once have they risen against us to destroy us.
In every generation they rise against us and seek our destruction.
But the Holy One, blessed be He, saves us from their hands.

בִּיצִיאַת מִצְרַיִם, לֹא זוּ בִּלְבַד שֶׁיָּצְאוּ אֲבוֹתֵינוּ מֵעַבְדוּת לְחֵרוּת, כִּי אִם גַּם נִהְיוּ לְעַם. שֶׁנֶּאֱמַר:

אֲרַמִּי אֹבֵד אָבִי, וַיֵּרֶד מִצְרַיְמָה וַיָּגָר שָׁם בִּמְתֵי מְעַט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עָצוּם וָרָב.

Not only were our forefathers redeemed from slavery in Egypt, but they became a nation. As it is written: "A wandering Aramean was my father, and he went down to Egypt and dwelled there, a handful, few in number. There he became a nation, great, mighty and numerous.

("Aramean" is a Syrian or Babylonian. The lines that follow--not translated--take apart the bold-faced phrases above and comment on each of their parts.)

וַיֵּרֶד מִצְרַיְמָה אָנוּס עַל פִּי הַדִּבּוּר.

וַיָּגָר שָׁם מְלַמֵּד שֶׁלֹּא יָרַד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם, אֶלָּא לָגוּר שָׁם, שֶׁנֶּאֱמַר: וַיֹּאמְרוּ אֶל פַּרְעֹה. לָגוּר בָּאָרֶץ בָּאנוּ כִּי אֵין מִרְעֶה לַצֹּאן אֲשֶׁר לְעֲבָדֶיךָ, כִּי כָבֵד הָרָעָב בְּאֶרֶץ כְּנָעַן. וְעַתָּה, יֵשְׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן.

בִּמְתֵי מְעַט כְּמַה שֶׁנֶּאֱמַר: בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרָיְמָה, וְעַתָּה שָׂמְךָ אֱלֹהֶיךָ כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב.

וַיְהִי שָׁם לְגוֹי מְלַמֵּד שֶׁהָיוּ מְצֻיָּנִים שָׁם.

גָּדוֹל, עָצוּם כְּמַה שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ, וַיִּרְבּוּ וַיַּעַצְמוּ, בִּמְאֹד מְאֹד, וַתִּמָּלֵא הָאָרֶץ אֹתָם.

וָרָב כְּמַה שֶׁנֶּאֱמַר: רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ, וַתִּרְבִּי, וַתִּגְדְּלִי, וַתָּבֹאִי בְּעָדִי עֲדָיִים, שָׁדַיִם נָכֹנוּ, וּשְׂעָרֵךְ צִמֵּחַ, וְאַת עֵרֹם וְעֶרְיָה.

וַיָּרֵעוּ אוֹתָנוּ הַמִּצְרִים וַיְעַנּוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.

And the Egyptians did evil unto us and tormented us.
They set upon us hard work.

וַיָּרֵעוּ אוֹתָנוּ הַמִּצְרִים כְּמַה שֶׁנֶּאֱמַר: הָבָה נִתְחַכְּמָה לוֹ פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרֶאנָה מִלְחָמָה, וְנוֹסַף גַּם הוּא עַל שֹׂנְאֵינוּ, וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ.

And the Egyptians did evil unto us, as it is said: "Come, let us deal craftily with them, lest they multiply, and if war happened, they would be added to our enemies, would fight against us and go up out of the land."

וַיְעַנּוּנוּ כְּמַה שֶׁנֶּאֱמַר: וַיָּשִׂימוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עַנֹּתוֹ בְּסִבְלֹתָם. וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפַרְעֹה, אֶת פִּתֹם וְאֶת רַעַמְסֵס.

And tormented us, as it is said: So the Egyptians set taskmasters over them to torment them with their burdens; and they built Pithom and Ramses as store cities for Pharaoh.

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה כְּמַה שֶׁנֶּאֱמַר: וַיַּעֲבִדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ.

And they set upon us hard work, as it is said: "And Egypt made the children of Israel labor rigorously.

וַנִּצְעַק אֶל ה' אֱלֹהֵינוּ, וַיִּשְׁמַע ה' אֶת קוֹלֵנוּ,
וַיַּרְא אֶת עָנְיֵנוּ, וְאֶת עֲמָלֵנוּ, וְאֶת לַחֲצֵנוּ.

So we cried to the LORD our God
and the LORD heard our voice,
and saw our affliction, and our burden, and our oppression.

וַנִּצְעַק אֶל ה׳ אֱלֹהֵינוּ, כְּמַה שֶׁנֶּאֱמַר: וַיְהִי בַּיָּמִים הָרַבִּים הָהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְּנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעָקוּ. וַתַּעַל שַׁוְעָתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה.

וַיִּשְׁמַע ה׳ אֶת קוֹלֵנוּ, כְּמַה שֶׁנֶּאֱמַר: וַיִּשְׁמַע ה׳ אֶת נַאֲקָתָם. וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ, אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב.

וַיַּרא אֶת עָנְיֵנוּ, זוֹ פְּרִישׁוּת דֶּרֶךְ אֶרֶץ, כְּמַה שֶׁנֶּאֱמַר: וַיַּרא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל, וַיֵּדַע אֱלֹהִים.

וְאֶת עֲמָלֵנוּ, אֵלּוּ הַבָּנִים, כְּמַה שֶׁנֶּאֱמַר: כָּל הַבֵּן הַיִּלּוֹד הַיְאֹרָה תַּשְׁלִיכוּהוּ, וְכָל הַבַּת תְּחַיּוּן.

וְאֶת לַחֲצֵנוּ, זֶה הַדְּחַק, כְּמַה שֶׁנֶּאֱמַר: וְגַם רָאִיתִי אֶת הַלַּחַץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אוֹתָם.

When Israel was in Egypt land
Let my people go!
Oppressed so hard they could not stand.
Let my people go!
Go down, Moses, way down, in Egypt land
Tell ol' Pharaoh:
Let my people go!

"Thus saith the LORD" bold Moses said,
Let my people go!
"Or else I smite your firstborn dead"
Let my people go!
Go down, Moses, way down, in Egypt land
Tell ol' Pharaoh:
Let my people go!

As Israel stood by the water side,
Let my people go!
By God's command they did divide
Let my people go!
Go down, Moses, way down, in Egypt land
Tell ol' Pharaoh:
Let my people go!

וַיּוֹצִיאֵנוּ ה׳ מִמִּצְרַיִם, בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה,
וּבְמֹרָא גָדוֹל וּבְאֹתוֹת וּבְמוֹפְתִים

And the LORD brought us out of Egypt with a strong hand
and an outstretched arm, with great terror, signs and wonders.

וַיּוֹצִיאֵנוּ ה׳ מִמִּצְרַיִם. לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שָׂרָף, וְלֹא עַל יְדֵי שָׁלִיחַ, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא בִּכְבוֹדוֹ וּבְעַצְמוֹ. שֶׁנֶּאֱמַר: וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה, וְהִכֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי ה׳.

וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה. אֲנִי וְלֹא מַלְאָךְ.
וְהִכֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם. אֲנִי וְלֹא שָׂרָף.
וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשָּׁלִיחַ
אֲנִי ה׳

בְּיָד חֲזָקָה זוֹ הַדֶּבֶר, כְּמַה שֶׁנֶּאֱמַר: הִנֵּה יַד ה׳ הוֹיָה בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמוֹרִים, בַּגְּמַלִּים, בַּבָּקָר וּבַצֹּאן, דֶּבֶר כָּבֵד מְאֹד.

וּבִזְרֹעַ נְטוּיָה זוֹ הַחֶרֶב, כְּמַה שֶׁנֶּאֱמַר: וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלָיִם.

וּבְמוֹרָא גָדוֹל זֶה גִּלּוּי שְׁכִינָה, כְּמַה שֶׁנֶּאֱמַר: אוֹ הֲנִסָּה אֱלֹהִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי, בְּמַסֹּת, בְּאֹתוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים, כְּכֹל אֲשֶׁר עָשָׂה לָכֶם ה׳ אֱלֹהֵיכֶם בְּמִצְרַיִם, לְעֵינֶיךָ.

וּבְאֹתוֹת זֶה הַמַּטֶּה, כְּמַה שֶׁנֶּאֱמַר: וְאֶת הַמַּטֶּה הַזֶּה תִּקַּח בְּיָדֶךָ אֲשֶׁר תַּעֲשֶׂה בּוֹ אֶת הָאֹתוֹת.

וּבְמוֹפְתִים זֶה הַדָּם, כְּמַה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ.

(Use finger to spill 3 drops of wine into a saucer--one for each word.)

דָם. וָאֵשׁ. וְתִמְרוֹת עָשָׁן

Blood. And Fire. And pillars of smoke.

דָּבָר אַחֵר: בְּיָד חֲזָקָה--שְׁתָּיִם. וּבִזְרֹעַ נְטוּיָה-- שְׁתַּיִם. וּבְמֹרָא גָּדוֹל-- שְׁתָּיִם.
וּבְאֹתוֹת--שְׁתַּיִם. וּבְמוֹפְתִים--שְׁתַּיִם.

אֵלּוּ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלּוּ הֵן:

In different words: With a strong hand--two. With an upstretched arm--two
With great terror--two With signs--two. And with wonders--two

These were the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt:

(use finger to spill a drop of wine for each plague named)

Blood	**דָּם**
Frogs	**צְפַרְדֵּעַ**
Lice	**כִּנִּים**
Beasts	**עָרוֹב**
Cattle disease	**דֶּבֶר**
Boils	**שְׁחִין**
Hail	**בָּרָד**
Locusts	**אַרְבֶּה**
Darkness	**חֹשֶׁךְ**
Slaying of the Firstborn	**מַכַּת בְּכוֹרוֹת**

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים:

דְּצַ"ךְ עֲדַ"שׁ בְּאַחַ"ב

Rabbi Judah made up their acronyms:

D'tzakh -- Adash --B'akhav

(spill a drop of wine for each acronym. Plague-laden wine drops are later discarded.)

רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר: מִנַּיִן אַתָּה אוֹמֵר, שֶׁלָּקוּ הַמִּצְרִים בְּמִצְרַיִם עֶשֶׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת. בְּמִצְרַיִם מָה הוּא אוֹמֵר: וַיֹּאמְרוּ הַחַרְטֻמִּים אֶל פַּרְעֹה: אֶצְבַּע אֱלֹהִים הִיא. וְעַל הַיָּם מַה הוּא אוֹמֵר? וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה, אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם, וַיִּירְאוּ הָעָם אֶת ה', וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ. כַּמָּה לָקוּ בְּאֶצְבַּע, עֶשֶׂר מַכּוֹת: אֱמוֹר מְעַתָּה, בְּמִצְרַיִם לָקוּ עֶשֶׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת.

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנַּיִן שֶׁכָּל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הָיְתָה שֶׁל אַרְבַּע מַכּוֹת שֶׁנֶּאֱמַר: יִשַּׁלַּח בָּם חֲרוֹן אַפּוֹ, עֶבְרָה וַזַּעַם וְצָרָה מִשְׁלַחַת מַלְאֲכֵי רָעִים. עֶבְרָה אַחַת. וַזַּעַם שְׁתַּיִם. וְצָרָה שָׁלֹשׁ. מִשְׁלַחַת מַלְאֲכֵי רָעִים, אַרְבַּע. אֱמוֹר מְעַתָּה, בְּמִצְרַיִם לָקוּ אַרְבָּעִים מַכּוֹת וְעַל הַיָּם לָקוּ מָאתַיִם מַכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר: מִנַּיִן שֶׁכָּל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הָיְתָה שֶׁל חָמֵשׁ מַכּוֹת שֶׁנֶּאֱמַר: יִשַּׁלַּח בָּם חֲרוֹן אַפּוֹ, עֶבְרָה וַזַּעַם וְצָרָה מִשְׁלַחַת מַלְאֲכֵי רָעִים. חֲרוֹן אַפּוֹ, אַחַת. עֶבְרָה שְׁתַּיִם. וַזַּעַם שָׁלֹשׁ. וְצָרָה אַרְבַּע. מִשְׁלַחַת מַלְאֲכֵי רָעִים, חָמֵשׁ. אֱמוֹר מְעַתָּה, בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים וּמָאתַיִם מַכּוֹת.

Have you come to the Red Sea place in your life Annie Johnson Flint, 1866-1932

Where, in spite of all you can do
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord, with a trust serene
Till the night of your fear is gone
He will send the winds, he will heap the floods
When he says to your soul, "Go on!"
And his hand shall lead you through, clear through
Ere the watery walls roll down;
No wave can touch you, no foe can smite
No mightiest sea can drown.
The tossing billows may rear their crests
Their foam at your feet may break
But over their bed you shall walk dry-shod
In the path that your Lord may make.
In the morning watch, 'neath the lifted cloud
You shall see but the Lord alone
When He leads you forth from the place of the sea
To a land that you have not known.
And your fears shall pass, as your foes have passed
You shall no more be afraid
You shall sing His praises in a better place
In a place that His hand hath made.

כַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ!

אִלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם --- דַּיֵּנוּ
אִלּוּ נָתַן לָנוּ אֶת הַשַּׁבָּת --- דַּיֵּנוּ
אִלּוּ נָתַן לָנוּ אֶת הַתּוֹרָה --- דַּיֵּנוּ

(Dayeynu = it would have been enough for us)

Had He brought us out of Egypt
Had He brought us out of Egypt
Made us free of Egypt's bondage
Dah--yey--nu
Dai Dah-yey-noo
Dai Dah-yey-noo
Dai Dah-yey-noo
Dah-yey-noo Dah-yey-noo!

Had He given us the Sabbath
Had He given us the Sabbath
Given us a day to rest on
Dah--yey--nu
Dai Dah-yey-noo
Dai Dah-yey-noo
Dai Dah-yey-noo
Dah-yey-noo Dah-yey-noo!

Had He given us the Torah
Had He given us the Torah
Given us the laws to live by
Dah--yey--nu
Dai Dah-yey-noo
Dai Dah-yey-noo
Dai Dah-yey-noo
Dah-yey-noo Dah-yey-noo!

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה
דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יָצָא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן:

פֶּסַח מַצָּה וּמָרוֹר

Rabban Gamliel used to say: whoever did not say these three words on Passover has not fulfilled his duty, and they are *(all say):*

Pesach *(Passover offering)*

Matzah

and Maror

(Bone from Passover plate is held up)

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, **עַל שׁוּם מַה?**
עַל שׁוּם שֶׁפָּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא עַל בָּתֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם שֶׁנֶּאֱמַר: וַאֲמַרְתֶּם זֶבַח פֶּסַח הוּא לַה', אֲשֶׁר פָּסַח עַל בָּתֵּי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנָגְפּוֹ אֶת מִצְרַיִם וְאֶת בָּתֵּינוּ הִצִּיל.
וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ.

The **Passover offering** which our forefathers ate in the days of the Temple, what was the reason for it? Because God **passed over** the houses of our forefathers in Egypt, as it is written: "And you shall say, 'It is a Passover offering for the LORD, who passed over the houses of our forefathers in Egypt, when he smote the Egyptians and spared our houses.' And the people bowed down and worshipped."

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ
לְהַחֲמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם. שֶׁנֶּאֱמַר:
וַיֹּאפוּ אֶת הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגוֹת מַצּוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם צֵדָה לֹא עָשׂוּ לָהֶם.

(Hold up the Matzah)

This **Matzah** which we eat, what is the reason for it? Because the dough of our forefathers did not have time to rise, before God revealed Himself to them and redeemed them. As it is written: "And the dough which they had brought out from Egypt they baked into round cakes of unleavened bread, for it had not leavened, because they were thrust out of Egypt, nor had they prepared for themselves any provisions.

[The above reason for the matzah seems a bit puzzling. Matzah is ***just the kind of food*** *one would prepare in anticipation of a long journey in the wilderness! Unleavened crackers or "hardtack" have long been the staple of sailors, of lifeboat provisions and military rations; in the Israeli army they are called "matzeeyoth" or "little matzoth." In Alaska they are popular as "pilot bread," winter food capable of being stored almost indefinitely, short on taste but long on caloric value.*

If the exodus from Egypt indeed followed the biblical scenario, the Israelites might have expected it for a long time. As the miraculous plagues grew more intense, it should have become evident which way things were moving--even Pharaoh's resistance softened. It would then have made sense for the Israelites to prepare matzoth for their great journey--and in that case, matzah would still have been the symbol of the Exodus. But that is not the way the Bible tells it!]

(Hold up the bitter herb)

מָרוֹר זֶה שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁמֵּרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בְּחֹמֶר וּבִלְבֵנִים וּבְכָל עֲבֹדָה בַּשָּׂדֶה. אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ.

This **maror**, the bitter herb which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our forefathers in Egypt. As it is written: "They made their life bitter with hard labor: with bricks and mortar, with all kinds of work in the field, all the work which they made them do was rigorous."

בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם. שֶׁנֶּאֱמַר: "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם." לֹא אֶת אֲבוֹתֵינוּ בִּלְבַד גָּאַל הַקָּדוֹשׁ בָּרוּךְ הוּא, אֶלָּא אַף אוֹתָנוּ גָּאַל עִמָּהֶם, שֶׁנֶּאֱמַר: "וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אוֹתָנוּ, לָתֶת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבוֹתֵינוּ."

נִזְכֹּר וּבַל נִשְׁכַּח: עוֹד יֵשׁ עֲבדוּת בָּעוֹלָם, וְלוּ גַּם בְּמַסְוֹות חֲדָשִׁים. בַּאֲשֶׁר הִיא קַיֶּמֶת, תּוֹעֲבַת אֱלֹהִים הִיא, וְלָחֵם נִלָּחֵם בָּהּ עַד כִּלּוֹתָהּ.

In every generation one should see oneself as having personally come out of Egypt, as it is written: "And thou shalt tell thy son on that day, saying, it is because of this that the LORD did for ***me*** when I came out of Egypt." Not our forefathers alone did God redeem from Egypt, but us too did he redeem from there. As it is written: "And He brought us out of there, to bring us, to give us the land which He had promised to our forefathers."

Let us remember and never forget: slavery still exists in this world, even if it wears new guises. Wherever it exists, it is an abomination before God, and we will surely fight it until it disappears.

בְּכָל דוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא נִצָּל מִן הַשּׁוֹאָה. בְּלֵיל סֵדֶר זֶה נִפְתַּח הַמֶּרֶד הָמְיוּאָשׁ שֶׁל גֶּטוֹ וָרְשָׁה. חֹדֶשׁ אַחֲרֵי כֵּן נוֹתְרוּ מִן הַגֶּטוֹ חֲרָבוֹת בִּלְבָד וְרַק מְתֵי מְעָט מתוֹשָׁבָיו נוֹתְרוּ בַּחַיִּים.

In every generation one should see oneself as having personally survived the Holocaust. On this seder night began the desperate uprising of the Warsaw ghetto. A month later only ruins were left of the ghetto, and only a handful of its inhabitants remained alive.

Pesach Has Come to the Ghetto Again

(Warsaw, April 19, 1943)-- by Binem Heller, 1906-1998

Pesach has come to the Ghetto again.
The wine has no grape, the matzah no grain.
But the people anew sing the wonders of old,
The flight from the Pharaohs, so often retold.
How ancient the story, how old the refrain.
- - - - - - - -
The windows are shuttered. The doors are concealed.
The Seder goes on. And fiction and fact
Are confused into one. Which is myth? Which is real?
"Come all who are hungry!" invites the Haggadah.
The helpless, the aged, lie starving in fear.
"Come all who are hungry!" and children sleep, famished.
"Come all who are hungry!" and tables are bare.

Pesach has come to the Ghetto again,
And shuffling shadows shift stealthily through,
Like convert-marranos in rack-ridden Spain
Seeking retreat--with the God of the Jews.
But these are the shards, the shattered remains
Of the "sixty ten-thousands" whom Moses led out
Of their bondage...driven to ghettos again...
Where dying's permitted but protest is not.
From Holland, from Poland, from all Europe's soil,
Becrippled and beaten the remnant has come.
And there they sit weeping, plundered, despoiled,
And each fifty families has dwindled to one.

Pesach has come to the Ghetto again.
The lore-laden words of the Seder are said,
And the cup of the Prophet Elijah awaits,
But the Angel of Death has intruded, instead.
As always--the German snarls his commands.
As always--the words sharpened-up and precise.
As always--the fate of more Jews in his hands:
Who shall live, who shall die, this Passover night.
But no more will Jews to the slaughter be led.
The truculent jibes of the Nazis are past.
And the lintels and doorposts tonight will be red
With the blood of free Jews who will fight to the last.

Pesach has come to the Ghetto again.
And neighbor to neighbor the battle-pledge gives:
The blood of the German will flow in the Ghetto
So long as one Jew in the Ghetto still lives!
In face of the Nazi--no fear, no subjection!
In face of the Nazi--no weeping, no wincing!
Only the hatred, the wild satisfaction
Of standing against him and madly resisting.
Listen! How Death walks abroad in the fury!
Listen! How bullets lament in their flight!
See how our History writes END to the story,
With death heroic, this Passover night.

Tonight we remember. Blind hate still exists in this world, driving people to kill and expel their neighbors, under the banners of "ethnic cleansing" and "racial purity." Wherever it exists, it is an evil. Our forefathers commanded "Love the stranger in thy midst, for thou wast a stranger in the land of Egypt." We, too, will teach tolerance.

לְפִיכָך אֲנַחנוּ חַיָּבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדֵּר,
לְבָרֵך, לְעַלֵּה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לַאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה.
הוֹצִיאָנוּ מֵעַבדוּת לְחֵרוּת, מְיָגוֹן לְשִׂמחָה, מֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה
לְאוֹר גָּדוֹל, וּמִשִּׁעבּוּד לְגְאוּלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָה!

Therefore it is our duty to thank, praise, laud, glorify, uplift, extol, bless, exalt and adore--Him, who did all these miracles for our fathers and for ourselves. He brought us forth from slavery to freedom, from sorrow to joy, from darkness to great light, and from enslavement to redemption. Let us therefore recite before Him a new song: praise the LORD, **Halleluyah!**

(Psalm 113) *(תְּהִילִים קי"ג)*

Halleluyah! Praise, servants of the LORD	הַלְלוּיָה! הַלְלוּ עַבְדֵי ה'
Halleluyah! Praise the name of the LORD	הַלְלוּיָה! הַלְלוּ אֶת שֵׁם ה'
Every living soul will praise the LORD	כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ
Halleluyah, Halleluyah.	הַלְלוּיָה, הַלְלוּיָה

Blessed be the name of the LORD	יְהִי שֵׁם ה' מְבֹרָךְ
From this time forth and forever	מֵעַתָּה וְעַד עוֹלָם
From the rising of the sun to its setting	מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ
The LORD's name is to be praised	מְהֻלָּל שֵׁם ה'
The LORD is high above all nations	רָם עַל כָּל גּוֹיִם ה'
His glory is above the heavens	עַל הַשָּׁמַיִם כְּבוֹדוֹ

מִי כַה' אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת. הַמַּשְׁפִּלִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ. מְקִימִי מֵעָפָר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן. לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, אֵם הַבָּנִים שְׂמֵחָה. הַלְלוּיָה!

Who is like the LORD our God
Who sits so high, yet sees so far below,
In the heavens and on Earth?
He lifts up the poor from the dust
And the needy from the filth.
To have them sit with the princes of His people
Who makes the barren woman to dwell in her house
As joyful mother of the children. **Halleluyah!**
(תְּהִילִים קי"ד)

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֹעֵז
הָיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מַמְשְׁלוֹתָיו.
הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יִסֹּב לְאָחוֹר,
הֶהָרִים רָקְדוּ כְּאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן.

מַה לְּךָ הַיָּם כִּי תָנוּס, הַיַّרְדֵּן תִּסֹּב לְאָחוֹר?
הֶהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן?
מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ, מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב
הַהֹפְכִי הַצּוּר אֲגַם מָיִם, חַלָּמִישׁ לְמַעְיְנוֹ מָיִם.

(Psalm 114)

When Israel came out of Egypt
The house of Jacob from a stranger's folk
Judah became his sanctuary
Israel his dominion
The sea saw it, and fled
The Jordan turned backwards
The mountains skipped like rams
The hills like young sheep.

What ails thee, oh sea, that thou fleest?
Thou Jordan, that thou turnest backwards?
Ye mountains, that you skip like rams
Ye hills, like young sheep?
Tremble, thou earth, before your master
Before the God of Jacob
Who turns the rock into a pool of water
The flint into a fountain of waters.

(Fill second cup of wine. Rise for the Kiddush)

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גְּאָלָנוּ וְגָאַל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ לַלַּיְלָה הַזֶּה, לֶאֱכָל בּוֹ מַצָּה וּמָרוֹר. כֵּן ה' אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים וּלְרְגָלִים אֲחֵרִים, הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם. שְׂמֵחִים בְּבִנְיַן עִירֶךָ וְשָׂשִׂים בְּעֲבוֹדָתֶךָ, וְנֹאכַל שָׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים אֲשֶׁר יַגִּיעַ דָּמָם עַל קִיר מִזְבַּחֲךָ לְרָצוֹן. וְנוֹדֶה לְךָ שִׁיר חָדָשׁ עַל גְּאֻלָּתֵנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה ה', גָּאַל יִשְׂרָאֵל.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן

Blessed art Thou, Lord our God

ruler of the universe, creator of the fruit of the vine.

(Drink second cup of wine)

רָחְצָה

Wash hands and recite benediction:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

Blessed art Thou, LORD our God, ruler of the universe, who has sanctified us with His commandments and has ordered us to wash our hands.

מוֹצִיא מַצָּה

The master of the seder breaks pieces from the top and bottom matzah on the platter and distributes them, keeping half of the middle matzah for afikoman. After that the benediction is recited

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Blessed art Thou, LORD our God, ruler of the universe who bringest forth bread from the earth.

Blessed art Thou, LORD our God, ruler of the universe, who has sanctified us with His commandments and ordered us to eat matzah.

(Eat of the Matzah)

מָרוֹר

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Blessed art Thou, LORD our God, ruler of the universe, who has sanctified us with His commandments and ordered us to eat bitter herbs.

כּוֹרֵךְ

זֵכֶר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הִלֵּל בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם. הָיָה כּוֹרֵךְ מַצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּם מַה שֶּׁנֶּאֱמַר: עַל מַצּוֹת וּמְרוֹרִים יֹאכְלוּהוּ.

We do as Hillel did, in memory of the holy Temple. Thus would Hillel do when the Temple was standing: he would wrap matzah and maror together, to fulfil what is written, "they shall eat it *(the Passover offering)* on matzah and bitter herbs."

The Festival Meal שֻׁלְחָן עוֹרֵךְ

צָפוּן

(Divide the afikoman among those present, as the last food of the me

Grace after the Meal בָּרֵךְ

(תְּהִילִים קכ"ו)

שִׁיר הַמַּעֲלוֹת בשוּב ה'

אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחוֹלְמִים
אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה
אָז יֹאמְרוּ בַגּוֹיִם: הִגְדִּיל ה' לַעֲשׂוֹת עִם אֵלֶּה
הִגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים.
שׁוּבָה ה' אֶת שְׁבִיתֵנוּ כָּאֲפִיקִים בַּנֶּגֶב.
הַזֹּרְעִים בְּדִמְעָה, בְּרִנָּה יִקְצֹרוּ.
הָלוֹךְ יֵלֵךְ וּבָכֹה, נוֹשֵׂא מֶשֶׁךְ הַזָּרַע.
בֹּא יָבוֹא בְּרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

Shir Hama'alot--When God returned *(Psalm 126)*
The exiles to Zion, we were like dreamers.
Laughter filled our mouth, song was on our tongue.
And the nations said: God had done greatly for these.
God had done greatly for us, and we were joyful.
Bring our return, God, like flash floods in the southland.
Those who sow tearfully, with song will reap;
Walking and weeping goes forth the bearer of the measure of seed
In glad song he will come back, carrying his sheaves.

*(The translation of "**Shir Hama'alot**" is obscure. "Shir" is of course "song", but the translation of "ma'alot" is unclear. Today is means "degrees," while in the full "Dayeynu" of the traditional Haggadah it means "virtues." But it also means "stairs" [e.g. Isaiah, **38**, v.8], so perhaps this was simply a psalm sung by a choir standing on a staircase in the 2nd Temple. Many other psalms are also labeled "Shir Hama'alot.)*

רַבּוֹתַי נְבָרֵךְ

-----יְהִי שֵׁם ה׳ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם

יְהִי שֵׁם ה׳ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם .

בִּרשׁוּת מָרָנַן וְרַבּוֹתַי, נְבָרֵךְ [מִנְיָן אוֹ יוֹתֵר: אֱלֹהֵינוּ] שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.

-----בָּרוּךְ [אֱלֹהֵינוּ] שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.

בָּרוּךְ [אֱלֹהֵינוּ] שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

[host] **My masters, let us bless.**

[Diners] ------May God's name be blessed from now and evermore.

[host repeats] *May God's name be blessed from now and evermore.*

[host] By permission of this assembly and of our teachers, let us bless our God whose bounty we have eaten and by whose goodness we live.

[Diners] ------Blessed be God, whose bounty we have eaten and by whose goodness we live.

[host repeats] Blessed be God, whose bounty we have eaten and by whose goodness we live.

Blessed be He and blessed be His name.

(translation fits the traditional melody)

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ, בְּחֵן וּבְחֶסֶד וּבְרַחֲמִים
הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ
וּבְטוּבוֹ הַגָּדוֹל, תָּמִיד לֹא חָסַר לָנוּ וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד.
בַּעֲבוּר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל,
וּמֵטִיב לַכֹּל וּמֵכִין מָזוֹן, לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה ה׳, הַזָּן אֶת הַכֹּל.

Blessed art Thou, Oh LORD
Our God and master of the world
Who feeds the whole world by his ample kind love
With grace, with favor and mercy.
He provides daily bread to all of flesh
Through His eternal grace
And by His love, oh, so great
We never suffered lack, nor may we ever lack
Food from now and for ever more
He is true to His own great name
As a God who sustains and provides
Who does favors to all, and sets out all ample food
To all of His creatures which He has called to life
So, blessed art Thou, oh LORD
Who feedeth everyone.

נוֹדֶה לְךָ ה' אֱלֹהֵינוּ עַל שֶׁהִנחַלְתָּ לַאֲבוֹתֵינוּ אֶרֶץ חֶמדָה טוֹבָה וּרחָבָה ;
עַל שֶׁהוֹצֵאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ מִצרַיִם וּפִדִיתָנוּ מִבֵּית עֲבָדִים ;
וְעַל בְּרִיתְךָ שֶׁחָתַמתָ בִּבשָׂרֵנוּ, וְעַל תוֹרַתְךָ שֶׁלִמַדתָנוּ, וְעַל חֻקֶיךָ שֶׁהוֹדַעתָנוּ
וְעַל חַיִים חֵן וַחֶסֶד שֶׁחוֹנַנתָנוּ, וְעַל אֲכִילַת מָזוֹן,
שֶׁאַתָה זַן וּמְפַרנֵס אוֹתָנוּ תָמִיד--**בְּכָל יוֹם, וּבְכָל עֵת, וּבכָל שָׁעָה.**

וְעַל הַכֹּל ה' אֱלֹהֵינוּ אֲנַחנוּ מוֹדִים לָךְ וּמְבָרכִים אוֹתָךְ
יִתבָּרַך שִׁמךָ בְּפִי כָל חַי לְעוֹלָם וָעֶד.
כַּכָתוּב: **וְאָכַלתָ וְשָׂבָעתָ וּבֵרַכתָ אֶת ה' אֱלֹהֶיךָ עַל הָאָרֶץ הַטוֹבָה אֲשֶׁר נָתַן לָךְ.**
בָּרוּך אַתָה ה', עַל הָאָרֶץ וְעַל הַמָזוֹן.

רַחֵם נָא ה, אֱלֹהֵינוּ עַל יִשׂרָאֵל עַמֶךָ וְעַל יְרוּשָׁלַיִם עִירֶךָ
וְעַל צִיוֹן מִשכַּן כְּבוֹדֶךָ וְעַל מַלכוּת דָוִד מְשִׁיחֶךָ
וְעַל הַבַּיִת הַגָדוֹל וְהַקָדוֹש שֶׁנִקרָא שִׁמךָ עָלָיו
אֱלֹהֵינוּ אָבִינוּ, רעֵנוּ זוּנֵנוּ, פַּרנְסֵנוּ וכַלכְּלֵנוּ, וְהַרוִיחֵנוּ וְהַרוַח לָנוּ.
וְנָא אַל תַצרִיכֵנוּ ה' אֱלֹהֵינוּ, לֹא לִידֵי מַתנַת בָּשָׂר וָדָם, וְלֹא לִידֵי הַלוָאָתָם,
כִּי אִם לְיָדְךָ הַפּתוּחָה, הַגדוּשָׁה וְהָרחָבָה, שֶׁלֹא נֵבוֹש וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.

(בְּשַׁבָּת)
רצֵה וְהַחֲלִיצֵנוּ ה' אֱלֹהֵינוּ, בְּמִצוֹתֶיךָ וּבְמִצוַת יוֹם הַשׁבִיעִי, הַשַׁבָּת הַגָדוֹל וְהַקָדוֹש הַזֶה.
כִּי יוֹם גָדוֹל וְקָדוֹש הוּא לְפָנֶיךָ, לִשׁבָּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצוַת רְצוֹנֶךָ. וּבִרצוֹנְךָ הַנַח
לָנוּ ה' אֱלֹהֵינוּ שֶׁלֹא תְהֵא צָרָה וְיָגוֹן וְאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ. וְהַראֵנוּ ה' אֱלֹהֵינוּ בְּנֶחָמַת
צִיוֹן עִירֶךָ וּבְּבִנְיַן יְרוּשָׁלַיִם עִיר קָדשֶׁךָ. כִּי אַתָה הוּא בַּעַל הַישׁוּעוֹת וּבַעַל הַנֶחָמוֹת.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ:

יַעֲלֶה וְיָבֹא, וְיַגִיעַ וְיֵרָאֶה, וְיֵרָצֶה וְיִשָׁמַע, וְיִפָּקֵד וְיִזָכֵר זִכרוֹנֵנוּ וּפִקדוֹנֵנוּ, וְזִכרוֹן אֲבוֹתֵינוּ,
וְזִכרוֹן מָשִׁיחַ בֶּן דָוִד, וְזִכרוֹן יְרוּשָׁלַיִם עִיר קָדשֶׁךָ, וְזִכרוֹן כָל עַמךָ יִשׂרָאֵל לְפָנֶיךָ.
לִפלֵיטָה, לטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִים וּלְשָׁלוֹם, **בְּיוֹם חַג הַמַצוֹת הַזֶה,**
זָכרֵנוּ ה' אֱלֹהֵינוּ בּוֹ לְטוֹבָה , וּפָקדֵנוּ בּוֹ לְבְרָכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִים טוֹבִים.
וּבִדבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵנוּ. וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶך חַנוּן וְרַחוּם אַתָה.

וּבנֵה יְרוּשָׁלַיִם עִיר הַקֹדֶש בִּמהֵרָה בְיָמֵינוּ.

בָּרוּך אַתָה ה' בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם--אָמֵן.

And build Jerusalem the holy city, soon and in our days.
Blessed art Thou God, who in his mercy builds Jerusalem--Amen.

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ, מַלְכֵּנוּ, אַדִּירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ, קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ, רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל שֶׁבְּכָל יוֹם וָיוֹם:

הוּא הֵטִיב, הוּא מֵטִיב, הוּא יֵיטִיב לָנוּ
הוּא גְמָלָנוּ, הוּא גּוֹמְלֵנוּ, הוּא יִגְמְלֵנוּ לָעַד.

לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, וּלְרֶוַח, הַצָּלָה וְהַצְלָחָה, בְּרָכָה וִישׁוּעָה, נֶחָמָה, פַּרְנָסָה וְכַלְכָּלָה, וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב. וּמִכָּל טוּב לְעוֹלָם אַל יְחַסְּרֵנוּ.

הָרַחֲמָן, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
הָרַחֲמָן, הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ.
הָרַחֲמָן, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאַר בָּנוּ לָעַד וּלְנֶצַח נְצָחִים, וְיִתְהַדַּר בָּנוּ לָעַד וּלְעוֹלְמֵי עוֹלָמִים.
הָרַחֲמָן, הוּא יְפַרְנְסֵנוּ בְּכָבוֹד.
הָרַחֲמָן, הוּא יִשְׁבּוֹר עֻלֵּנוּ מֵעַל צַוָּארֵנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ.
הָרַחֲמָן, הוּא יִשְׁלַח לָנוּ, בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה, וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו.

May the Merciful One grant ample blessings to this house
and to this table *(some rap the table here)* on which we have eaten.

הָרַחֲמָן, הוּא יִשְׁלַח לָנוּ אֶת אֵלִיָּהוּ הַנָּבִיא זָכוּר לַטּוֹב, וְיְבַשֶּׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנֶחָמוֹת.

May the Merciful One send us Elijah the prophet, of blessed memory,
to bring us good tidings, salvations and consolations

(Modify lines below according to circumstances)

הָרַחֲמָן, הוּא יְבָרֵךְ אוֹתִי וְאֶת אִשְׁתִּי, וְאֶת זַרְעִי וְמִשְׁפְּחוֹתֵיהֶם, וְאֶת כֹּל הַמְסֻבִּין אִתָּנוּ, אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ. כְּמוֹ שֶׁנִּתְבָּרְכוּ אָבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב, בַּכֹּל מִכֹּל כֹּל. כֵּן יְבָרֵךְ אוֹתָנוּ כֻּלָּנוּ יַחַד, בִּבְרָכָה שְׁלֵמָה וְנֹאמַר אָמֵן.

May the Merciful One bless me, my wife, my children and their families, and all who are joined here, us and all that is ours. As our forefathers Abraham, Isaac and Jacob were blessed, with all, by all, in all.
Thus may He bless us all together, with a perfect blessing and let us say **Amen**.

בַּמָּרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת שֶׁתְּהֵא לְמִשְׁמֶרֶת שָׁלוֹם.
וְנִשָּׂא בְרָכָה מֵאֵת ה׳, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ. וְנִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

(בְּשַׁבָּת)
הָרַחֲמָן, הוּא יַנְחִילֵנוּ לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה, לְחַיֵּי הָעוֹלָמִים.
הָרַחֲמָן, הוּא יַנְחִילֵנוּ לְיוֹם שֶׁכֻּלּוֹ טוֹב.
הָרַחֲמָן, הוּא יְזַכֵּנוּ לִימוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.

מִגְדּוֹל יְשׁוּעוֹת מַלְכּוֹ, וְעוֹשֶׂה חֶסֶד לִמְשִׁיחוֹ,
לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם.
עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

יִרְאוּ אֶת ה' קְדֹשָׁיו, כִּי אֵין מַחְסוֹר לִירֵאָיו.
כְּפִירִים רָשׁוּ וְרָעֵבוּ, וְדוֹרְשֵׁי ה' לֹא יַחְסְרוּ כָל טוּב.
הוֹדוּ לְה' כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן.
בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּה', וְהָיָה ה' מִבְטַחוֹ.
נַעַר הָיִיתִי גַּם זָקַנְתִּי וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֶּשׁ לָחֶם.
ה' עֹז לְעַמּוֹ יִתֵּן, ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.

(Fill 3rd cup and cup of Elijah)

A short digression on Elijah the prophet, Elijah's cup and the open door.

Elijah appears on the biblical scene in the first Book of Kings, as an inspiring personality and miracle-worker active in the Northern Kingdom (Israel, not Judah). In his days it was ruled by King Ahab--a strong ruler who (together with his foreign wife Jezebel) supported the cult of the idol Ba'al. The scriptures tell how Elijah challenged to priests of the Ba'al (fire descended from the sky to ensure he won), how he chastised Ahab for murdering Naboth the Jezreelite in order to take over his land, how he miraculously broke a drought and how God appeared to him in the wilderness. And they tell Elijah never died, but was taken to heaven on a chariot of fire, in front of his disciple and successor Elisha.

Elijah enters the Passover holiday some days before the Seder--on the Shabbat preceding Passover, known as "Shabbat of **the great**" (Shabbat Hagadol). The Haftarah on that day is the last chapter of Mal'achi, last in the books of the prophets. It ends by predicting the return of Elijah to Earth before the Day of Judgement (verse numbers included):

"(23) Behold, I will send you Elijah the prophet, before the coming of **the great** and terrible day of the LORD.
(24) And he shall turn the heart of fathers to their children, and the heart of children to their fathers, lest I come and smite the land with utter destruction"

Actually, if you listen that day in the synagogue, you will hear verse 23 repeated at the end, so as not to end the reading on a note of utter destruction. And although the prophet clearly states that Elijah's second coming is meant to heal the breach between generations, Jewish tradition has spun legends around this verse--e.g. that Elijah will be the one who will bring the messiah.

Our sages, may their memory be blessed, also suggested an additional purpose. Usually in Talmudical debates, the view of one side or the other prevailed and became halachah, accepted law--e.g., should Channukah be celebrated by 8 candles on the first day, 7 on the next, and so forth--or with numbers that increase? As we know, the second view prevailed, but some arguments ended in a draw, undecided. Although a practical choice was usually made, formally the issue was left open "until Elijah comes and resolves it." One such question concerned the (least) number of cups of wine drunk at the seder--four or five? As we know, four cups is now the norm, but just to indicate the question remains open, we place a fifth "cup of Elijah" on the table. It stands there to demonstrate the issue is not yet closed, in case he suddenly appears and decrees five cups, not four.

Now to the opening of the door, after reciting the Kiddush over the 3rd cup. Children are told we are welcoming Elijah, in case he wants to join our seder; his

cup is already waiting on the table! Perhaps he will bring some glad tidings for us, fulfilling what was read a bit earlier in the "Birkat Hamazon," the grace after meal:

> ***May the Merciful One*** *send us Elijah the prophet, of blessed memory, to bring us good tidings, salvations and consolations*

Sad to say, but the open door has less to do with Elijah than with the lines immediately following it in the traditional Haggadah:

> "Pour out Thy wrath upon the nations that know Thee not, and upon kingdoms that did not call upon Thy name. For they have consumed Jacob, and laid waste his habitation. Pour out Thy rage upon them, and let Thy fury overtake them. Pursue them in anger and destroy them, from under the heavens of the LORD."

Strong words, not taken kindly by Christian neighbors in Europe. The door was therefore opened for a practical reason--to make sure no adversary was eavesdropping, ready to pounce on the seder as soon as the offending words were spoken. Traditionally, every one rises for this part, and once it is over, the door is closed again.

The world has changed and today--at least in the USA--these words can be spoken without fear of retribution. But still--is it appropriate to curse ceremonially all nations and anyone not Jewish, even using the words of Psalm 79?

Sure, the words have been part of the seder for many centuries, an ancient tradition. But are they essential? An even older prayer, "Aleinu," had derogatory words removed (at least among Ashkenazi Jews), after authorities threatened Jews with expulsion and worse. Are not these words contrary to the spirit of the seder?

In this Haggadah, therefore, they were replaced by other words. **But the door is still opened.** In the traditional seder, the door is also opened at the beginning of the seder--when the leader invites "**All who are hungry, come and eat**." We open it at that time to demonstrate that our invitation is made in earnest.

Here this theme is picked up again. We who enjoy freedom and ample food, should always bear in mind the less fortunate who are not so privileged. It is for them that the door is opened--symbolically, at least.

Blessing of the third cup. All rise for the Kiddush

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Blessed art Thou, LORD our God, ruler of the universe, creator of the fruit of the vine.

Remain standing. Open the door

הַיּוֹם אֶת דַּלְתֵנוּ נִפְתַּח בְּרָצוֹן
נוֹשִׁיט אֶת הַיָּד לְכֹל עַם וְלָשׁוֹן
נִפְתַּח אֶת הַלֵּב לַסּוֹבְלִים בְּעַבְדוּת
גַּם הֵם זְכָאִים לְבִרְכַּת הַחֵרוּת
חָפְשִׁים מִסְּבָלָם, אִתָּנוּ לִבְנוֹת
חַיִּים חֲדָשִׁים שֶׁל שָׁלוֹם וְכָבוֹד

Our door stands open to receive any friend
To strangers and neighbors, a hand we extend
We open the heart to the ones still oppressed
May they too, by right, be with liberty blessed
To suffer no longer, our freedom to share
To build a new life that is peaceful and fair.

רַב הוּנָא הָיָה פּוֹתֵחַ דַּלְתָּיו וְאוֹמֵר: כָּל מִי שֶׁצָּרִיךְ יָבֹא וְיֹאכֵל

Rabbi Huna would open his door and proclaim:
May anyone who is needy come and eat.

Thus may our doors be open, this day and throughout the year.

Door is closed. All are seated.

The redemption from Egypt teaches us, how memory of kind deeds to strangers outlasts that of misdeeds. For it is written:

"Thou shalt not abhor an Egyptian, for thou wast a stranger in his land" *(Deut. 23, 8)*

The kindness of the Egyptians who provided food and refuge to Jacob and his family outweighed later enslavement and oppression.

In every generation one should see oneself as having been part of an exodus, as our forefathers were when they went out of Egypt, and as our ancestors were when they sought a new free life across the sea. They were greeted by the words of a Jewish poet, inscribed on the pedestal of the Statue of Liberty:

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me
I lift my lamp beside the golden door!"

Emma Lazarus, 1849-87

The Torah wrote:
"Proclaim liberty throughout the land, unto all the inhabitants thereof"

וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל יוֹשְׁבֶיהָ

A distant echo across the sea, this line is also inscribed on the Liberty Bell.
"**Proclaim liberty throughout the land, unto all the inhabitants thereof.**"
This holiday of freedom reminds us that not only did our forefathers suffer slavery, but others did so too, even in this country, and not all that long ago.

As our forefathers were persecuted in Egypt and later in other countries, so were other traditions and beliefs persecuted, and other races too. Tonight we celebrate safe and free, but around the world, people very much like us still live in fear and hunger. We should never forget, and where it lies within our power, we should strive to create a better world.

About half a century ago, Jews once more returned to their homeland.
Israel gave a home to the victims of the Holocaust and created a spiritual focus for Jews everywhere, a place where a new vibrant Hebrew culture rose again.

If it only were possible to recapture the youthful exuberance and creativity of fifty years ago! One of the legacies of that era was the homespun Haggadah, often created by kibbutzim who strove to outdo each other in art and creativity. Tonight we try to maintain that creativity in our own small way. **May the flame keep burning.**

בְּכָל דּוֹר וַדּוֹר חַיָּב אָדָם לְקַיֵּם אֶת מַסּוֹרֶת אֲבוֹתָיו
וְלְחַדְשָׁה בְּרוּחַ דּוֹרוֹ. בְּדִבְרֵי רַבִּי טַרְפוֹן:
לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר
וְלֹא אַתָּה בֶּן חוֹרִין לְהִתְבָּטֵל מִמֶּנָּה.

In every generation it is one's duty to keep our forefather's tradition alive and inspire it anew in the light of our times. As Rabbi Tarfon used to say:

"It is not up to you to finish the work,
But neither are you free to abstain from it."

Besides strange rivers we sat down and wept
We hung our harps upon the wilow-bough
And when the men who took us captive asked
For song, we could not sing. We wondered how.
How could we sing God's songs in a strange land?
If I forget thee, Zion, may my hand
Forget its cunning! Oh, Jerusalem--
All my chief joys--I love thee more than them.

How shall we sing Thy song in a strange land?
How shall we not? *For if my tongue should cleave*
To the roof of my mouth and no song ever came
The dream must perish. Can I still believe
That once, though long ago, I had a home
If, seeing it never, if with lips still dumb
I cannot sing of thee, Mount Olivet?
And I shall die in shame, if I forget.

Take down the harp and stroke its plaintive strings
With unaccustomed fingers. Let its tone
Cry to the world our griefs, two thousand years
Of echoing sorrows in its ancient moan
Then let it thrill with challenge, and defy
All time, all violence to make us die
And to our own hearts, though we darkly grope
Sing our old pride, with some new, desperate hope.

Julian Drachman, 1894-1983

Pour fourth cup of wine. Rise for the Kiddush

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Blessed art Thou, LORD our God, ruler of the universe, creator of the fruit of the vine.

Drink fourth cup

בָּרוּךְ אַתָּה ה׳. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרִי הַגֶּפֶן, וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ חֶמְדָּה, טוֹבָה וּרְחָבָה, שֶׁרָצִיתָ וְהִנְחַלְתָּ לַאֲבוֹתֵינוּ, לֶאֱכוֹל מִפִּרְיָהּ וְלִשְׂבּוֹעַ מִטּוּבָהּ. רַחֵם נָא ה׳ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירֶךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וְעַל מִזְבְּחֶךָ וְעַל הֵיכָלֶךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ. וְהַעֲלֵנוּ לְתוֹכָהּ, וְשַׂמְּחֵנוּ בְּבִנְיָנָהּ, וְנֹאכַל מִפִּרְיָהּ, וְנִשְׂבַּע מִטּוּבָהּ, וּנְבָרֶכְךָ עָלֶיהָ בִּקְדֻשָּׁה וּבְטָהֳרָה. (בְּשַׁבָּת וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה) וְשַׂמְּחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה, כִּי אַתָּה ה׳ טוֹב וּמֵטִיב לַכֹּל. בָּרוּךְ אַתָּה ה׳, עַל הָאָרֶץ וְעַל פְּרִי הַגָּפֶן.

Blessed art Thou, LORD our God and ruler of the universe, for the vine and the fruit of the vine, for the produce of the field, and for the handsome, good and wide land Thou have willfully given our forefathers, to eat of its fruit and be fed by its bounty. Have mercy LORD our God, on Israel Thy people, Jerusalem Thy city, Zion the dwelling place of Thy glory, and on Thy temple and Thy altar.

And build Jerusalem Thy holy city soon in our days. And bring us there, rejoice us in its building, and may we eat of its fruits and be fed by its bounty, so we can bless Thee for it, in holiness and purity. (*Sabbath*: *May it be Thy will to deliver us on this day of Sabbath*) and grant us joy on this Festival of Matzoth, for Thou art the LORD, good and beneficient to all. And we will thank Thee for the land and for the fruit of the vine. **Blessed art Thou, LORD, for the land and the fruit of the vine**.

עָמוֹס ט, 13-15

הִנֵּה יָמִים בָּאִים, נְאֻם ה׳, וְנִגַּשׁ חוֹרֵשׁ בַּקּוֹצֵר וְדוֹרֵךְ עֹנָבִים בְּמוֹשֵׁךְ הַזָּרַע, וְהִטִּפוּ הֶהָרִים עָסִיס וּכָל הַגְּבָעוֹת תִּתְמוֹגַגְנָה. וְשַׁבְתִּי אֶת שְׁבוּת עַמִּי יִשְׂרָאֵל. וּבָנוּ עָרִים נְשַׁמּוֹת וְיָשָׁבוּ, וְנָטְעוּ כְרָמִים וְשָׁתוּ יֵינָם, וְעָשׂוּ גַּנּוֹת וְאָכְלוּ אֶת פִּרְיהֶם. וּנְטַעְתִּים עַל אַדְמָתָם וְלֹא יִנָּתְשׁוּ עוֹד מֵעַל אַדְמָתָם אֲשֶׁר נָתַתִּי לָהֶם, אָמַר ה׳ אֱלֹהֶיךָ.

Amos, **9**, 13-15

Behold, the days come, saith the LORD
That the plowman shall overtake the reaper
And the treader of grapes him that soweth seed
And the mountains shall drip sweet wine
And all the hills shall melt.

And I will turn the captivity of my people Israel
And they shall build the waste cities and inhabit them
And they shall plant vineyards and drink the wine thereof
They shall also make gardens, and eat their fruit.

And I will plant them upon their land
And they shall no more be plucked up
Out of the land which I have given them
Saith the LORD thy God.

Through the Year *by Julian Stearns Cutler (1854-1930)*

God be with you in the Springtime
When the violets unfold,
And the buttercups and cowslips
Fill the fields with yellow gold;
In the time of apple blossoms,
When the happy bluebirds sing,
Filling all the world with gladness -
God be with you in the Spring!

God be with you in the Summer,
When the sweet June roses blow,
When the bobolinks are laughing
And the brooks with music flow;
When the fields are white with daisies
And the days are glad and long -
God be with you in the Summer,
Filling all your world with song.

God be with you in the Autumn,
When the birds and flowers have fled,
And along the woodland pathways
Leaves are falling, gold and red;

When the Summer lies behind you,
In the evening of the year -
God be with you in the Autumn,
Then to fill your heart with cheer.

God be with you in the Winter,
When the snow lies deep and white,
When the sleeping fields are silent
And the stars gleam cold and bright.
When the hand and heart are tired
With life's long and weary quest -
God be with you in the Winter,
Just to guide you into rest.

Conclusion of the Seder נִרצָה

(tune of "Hatikvah") ----------

Ended is our Seder this Passover night חֻסַל סִדּוּר פֶּסַח כְּהִלָּכָתוֹ

Each law and custom has been kept aright כְּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ

As we have this time gone through it with no stain כַּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ

God grant we do it properly again כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ

Pure one dwelling in his heights august זַךְ שׁוֹכֵן מְעוֹנָה

Strengthen Thy people, countless like the dust קוֹמֵם קְהַל עֲדַת מִי מָנָה

Soon lead your plantings, people of Thy ward בְּקָרוֹב נַהֵל נִטְעֵי כַנָּה

Liberated, full of song, streaming Zionward. פְּדוּיִים לְצִיּוֹן (לְצִיּוֹן) בְּרִנָּה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם
Next Year in Jerusalem!