

Haggadah LeDor VaDor



LIGHTING THE FESTIVAL CANDLES

As evening descends, we kindle these lights to welcome this festival of Pesach and to recall a night long ago, when our ancestors left the darkness of Egypt accompanied by a pillar of fire. May these candles shine upon us and illumine the path of goodness and truth.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

*Baruch atah Adonai, eloheinu melech ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu l'hadlik ner shel (Shabbat v'shel) yom tov.*

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy and who commands us to light (the Sabbath) and the Festival candles.

BLESSING EACH OTHER

For girls

יְשִׁמַּח אֱלֹהִים כְּסָרָה, רִבְקָה, רָחֵל, וְלֵאָה.

Y'simach Elohim k'Sarah, Rivka, Rachel v'Leah.

May God make you like Sarah, Rebecca, Rachel and Leah.

For Boys

יְשַׁמְדָּ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.

Y'simcha Elohim k'Ephra'im v'chiM'nasheh.

May God make you like Ephraim, and Manasseh.

For All

יְבָרְכֵנוּ יי וְיִשְׁמְרֵנוּ :

יְאֵר יי פָּנָיו אֵלֵינוּ וְיַחַנֵּנוּ :

יִשָּׂא יי פָּנָיו אֵלֵינוּ, וְיָשֵׁם לָנוּ שְׁלוֹם :

Y'varech'cha Adonai v'yishm'recha.

May the Living God bless us and watch over us.

Ya'eir Adonai panav eilecha vichunecha.

May the face of the Living God enlighten us and be gracious to us.

Yisa Adonai panav eilecha, v'yasem lecha shalom.

May the face of the Living God be lifted towards us and give us peace.

Artwork by Malkah Rosen

For those who have died

We remember all those who once shared this story of our ancestors' liberation from Egypt and who are no longer in our midst. They are at peace; their hope is full of immortality for they abide with the Eternal One in love. (Based on the Wisdom of Solomon 3:3, 4, 9)

For those in need and a prayer for healing

May the Source of life, courage, strength and healing, support and sustain friends and loved ones. May the Living God whose presence abides with us, be with us now and forever more.

For everyone

May the One whose presence dwells in this house, make love and companionship, peace and friendship dwell always among each one of us.

OPENING PRAYER

Long ago at this season, on such a night as this, a people set out on a journey.

*All but crushed by their enslavement, they yet recalled
the far-off memory of a happier past,*

And heard the voice of their ancestral God, bidding them
summon up the courage to be free.

*Boldly, they went forth from Egypt, crossed the Sea, and
headed through the desert for the Promised Land.*

What they experienced, they remembered, and told their
children, and they to theirs.

*From generation to generation, the story was retold,
and we are here to tell it yet again.*

We too give thanks for Israel's liberation; we too remember what it means to be a slave.

And so we pray for all who are still fettered, still denied their human rights.

Let all God's children sit at God's table, drink the wine of deliverance, eat the bread of freedom:

*Freedom from bondage
And freedom from oppression,*

*Freedom from hunger
And freedom from want,*

*Freedom from hatred
And freedom from fear,*

*Freedom to think
And freedom to speak,*

*Freedom to learn
And freedom to love,*

*Freedom to hope
And freedom to rejoice:*

Soon, in our days.

Amen.

ORIGINS

Once we had two spring festivals: Pesach, a lambing holiday, and Chag Hamatzah, a holiday celebrating the year's first grain. In the second half of the thirteenth century B.C.E., our people left Egypt, the two celebrations became one.

Passover has four aspects. It is seasonal, rejoicing in spring. It is historical, marking the “birthday” of the Jewish people. It is a festival of freedom. And it is a ritual of preparation for an ultimate redemption, of which our first redemption was a hint and a promise.

In the northern hemisphere, Passover coincides with the beginning of spring: a time for renewal, rethinking, rebirth. We throw open the windows of our houses, we sweep away winter's grit and dust. The story of Passover is a story of liberation and new beginnings: what better time to rethink our own liberation than now, as snow melts and new greenery appears?

May this Passover spring give us the insight and courage to create ourselves anew.

ORDER

Seder literally means order, from the Hebrew 'I'sader' meaning 'to arrange,' and there's a set order to the proceedings:

קִדְּשׁ. וְיִרְחֹץ. כְּרִפָּס. יִחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא. מַצָּה. מְרוֹר.
כּוֹרֵךְ. שְׁלַחן עוֹרֵךְ. צִפּוּן. בְּרָךְ. הַלֵּל. נִרְצָה.

<i>Kadesh.</i>	Recite the Kiddush.
<i>Urchatz.</i>	Wash the hands.
<i>Karpas.</i>	Eat a green vegetable.
<i>Yachatz.</i>	Break the middle matzah.
<i>Maggid.</i>	Tell the Passover story.
<i>Rochtzah.</i>	Wash the hands.
<i>Motzi Matzah.</i>	Say the blessing for matzah.
<i>Maror.</i>	Eat the bitter herb.
<i>Koreich.</i>	Eat bitter herb with matzah.
<i>Shulchan Oreich.</i>	Serve the festive meal.
<i>Tzafun.</i>	Eat the Afikoman.
<i>Bareich.</i>	Say the grace after meals.
<i>Hallel.</i>	Recite the Hallel.
<i>Nirtzah.</i>	Conclude the seder.

KIDDUSH

Tonight at our seder, we will drink four cups of wine in remembrance of the four promises of redemption made by God to Moses in the wilderness (Exodus 6:6-7)

I will bring you out
from under the burdens of the Egyptians

I will deliver you
from their bondage

I will redeem you
with an outstretched arm, and great judgments

I will take you
to Me for a people, and I will be your God.

The four promises, in turn, have been interpreted as four stages on the path of liberation: becoming aware of oppression, opposing oppression, imagining alternatives, and accepting responsibility to act.

As we thank God for liberating our ancestors from slavery, we also recall those whose acts of faith and courage hastened their liberation:

We remember the midwives Shifra and Puah, who saved the new-born Hebrew baby boys in defiance of Pharaoh's

genocidal decree.

We remember Yocheved and Miriam, the mother and elder sister of the baby Moses who ensured his survival.

We remember Moses and Aaron, who confronted Pharaoh with the demands of the Eternal One.

We remember the Hebrew slaves, who daubed blood on the doorposts of their houses and so declared their trust in God.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

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

Praised are You, Our Living God, whose presence fills the universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם,
וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ
בְּאַהֲבָה, (שְׂבִתוֹת לְמִנוּחָה ו)מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים
לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׂבִת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, וְאֶת
יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, זְמַן חֲרוּתֵנוּ בְּאַהֲבָה, מִקְרָא קֹדֶשׁ,
זָכָר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל
הָעַמִּים, (וְשְׂבִתוֹת ו)מוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה
וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יי, מִקְדָּשׁ (הַשְּׂבִת ו)יִשְׂרָאֵל
וְחִזְמִנִים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם,
 וְרוֹמַמְנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ
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 יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, זְמַן חֲרוּתֵנוּ בְּאַהֲבָה, מִקְרָא קֹדֶשׁ,
 זָכָר לִיציאת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל
 הָעַמִּים, (וְשַׁבָּתוֹת ו) מוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה
 וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל
 וְהַזִּמְנִים.

*Baruch atah Adonai, eloheinu melech ha-olam, asher bachar banu
 mikol am, u'rom'manu mikol lashon, v'kidshanu b'mitzvotav. Va-
 titein lanu Adonai Eloheinu, b'ahavah (shabbatot limnucha u-)
 mo'adim l'simcha, chagim uz'manim l'sason, et yom (ha-Shabbat
 hazeh v'et yom) chag ha-matzot hazeh, z'man cheruteinu, (b'ahavah)
 mikra kodesh, zevher litziat mitzrayim. Ki vanu vacharta, v'otanu
 kidashta, mikol ha'amim u-moadei kadshecha (b'ahava uv'ratzon)
 b'simcha uv-sason hin-chal-tanu. Baruch atah Adonai, m'kadesh (ha-
 Shabbat v') Yisrael v'hazmanim.*

We praise You, our Living God! You have called us for ser-
 vice from among the peoples, and have hallowed our
 lives with commandments. In love You have given us
 (Shabbat and) Festivals for rejoicing, seasons of celebra-
 tion, including this (Shabbat and this) Festival of Matzot,
 the time of our freedom, a commemoration of the Exo-
 dus from Egypt. Praised are You, our Living God, who
 gave us this joyful heritage and who sanctifies (Shabbat
 and) Israel and the Festivals.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהַחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזֶמַן הַזֶּה.

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

Praised are you, our Living God who has sustained us,
maintained us, and enabled us to reach this moment.

*After the blessing we take a sip or drink the whole glass, however
you prefer and then refill.*



URHATZ

We wash in preparation for eating the vegetable (Karpas). Since the need for such washing was questioned after the Rabbinic period and washing before eating vegetables fell ultimately into disuse except for the seder, no blessing is required. For some seder celebrations, only the leader has his/her hands washed – without a blessing, and in other customs we go around to each of the participants, pouring water over the hands from a jug into a bowl.

KARPAS

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

We now take the vegetables and dip it into the salt water. We recite the blessing and eat.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Baruch atah Adonai, eloheinu melech ha-olam, borei p’ri ha-adamah.

Praised are you, our Living God, whose Presence fills the universe, who creates the fruit of the earth.

YACHATZ

Divide the middle matzah into two parts. Take the larger part, wrap it in a serviette and save it for the conclusion of the meal as the Afikomen.



MAGGID

The central imperative of the seder is to tell the story. Torah teaches: ‘You shall tell your child on that day, saying: “This is because of what God did for me when I came out of Egypt”’ (Exodus 13:8). We relate the story of our ancestors to regain the memories as our own.

We each have a story to tell – a story of enslavement, struggle, liberation. Let us tell our story for Passover is offered not as a one-time event, but as a model for human experience in all generations.

Written in Aramaic, this statement begins the narration of the seder by inviting the hungry to our table. Aramaic, Jewish legend has it, is the one language which the angels do not understand. Why then is *Ha Lachma* spoken in Aramaic? To teach us that where there is hunger, no one should rely upon the angels, no one should pray to the heavens for help. We know the language of the poor, for we were poor in the land of Egypt. We know that we are called to feed the poor and to call them to join our celebration of freedom.

הָא לַחֲמַא עֲנִיא דִּי אָכְלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין
יֵיתִי וְיֵיכֹל, כָּל דְּצָרִידְךָ יֵיתִי וְיִפְסַח. הֲשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה
בְּאַרְעָא דְּיִשְׂרָאֵל. הֲשַׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

*Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol difchin
yeitei v'yeichol, kol ditzrich yeitei v'yifsach. Hashata hacha, l'shana
haba'ah b'arah d'Yisrael. Hashata avdei, l'shana ha-ba'ah b'nei chorin.*

This is the bread of affliction, which our ancestors ate in
the land of Egypt. Let all who are hungry come and eat.
Let all who are in need, come and celebrate Passover. To-
day, we are here. Next year, in the land of Israel. Today
we are slaves. Next year, may we be free.

Mah Nishtanah

Children are assigned a special place of love and honour
on Passover eve and that includes asking the Four Ques-
tions. The youngest child who is able to recite the Four
Questions does so, in order that we might fulfil the Bibli-
cal injunction to tell our children about the flight from
slavery to freedom, redeemed by the hand of God.



מה נשתנה הלילה הזה מכל הלילות?

Mah nishtanah ha-layla hazeh mikol ha-leilot?

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

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה – בלול מצה.

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

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

שבכל הלילות אנו אוכלין שאר ירקות – הלילה הזה מרור.

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

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

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

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

On all other nights, we do not dip vegetables even once, why on
this night do we dip twice? Once the greens into salt water and
the second time, bitter herbs into sweet haroset.

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

*Sheb'chol ha-leilot anu ochlin bein yoshvin uvein m'subin. Ha-laylah
hazeh kulanu m'subin.*

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

AVADIM HAYINU

There are many questions. Now we begin to answer. Our history moves from slavery toward freedom. Our narration begins with degradation and rises to dignity. Our service opens with the rule of evil and advances to the kingdom of God.

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 בנים 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.

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

Once we were slaves to Pharaoh in Egypt, but God led us out from there with a mighty hand and an outstretched arm. Had not God liberated our people from Egypt, then we, our children and our children's children would still be enslaved praise. Therefore, even if all of us were wise, filled with understanding, and learned in Torah, it would still be our

duty to tell the story of the Exodus, the time when we left Egypt. And those who elaborate on the story of the Exodus, deserve praise.

THE FOUR CHILDREN

Four times Torah commands us to tell our children about the Exodus from Egypt. Four times Torah repeats: 'And you shall tell your child on that day...'. From this, our tradition infers four kinds of children...

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא, בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל,
בָּרוּךְ הוּא. כְּנֶגֶד אַרְבַּעַה בָּנִים דִּבְרָה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד
רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹי יוֹדֵעַ לְשֹׂאוֹל.

*Baruch hamakom, baruch hu. Baruch shenatan Torah l'amo yisrael,
baruch hu. K'neged arba'ah vanim dib'rah Torah. Echad chacham,
v'echad rasha, v'echad tam, v'echad sh'eino yodei'a lishol.*

The Torah speaks of four types of children: one who is studious, one is cynical, one is naïve, and one does not know how to begin to ask.

חָכָם מָה הוּא אוֹמֵר? מָה הָעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר
צִוָּה יְיָ אֱלֹהֵינוּ אֲתָכֶם? וְאִי אַתָּה אֹמֵר לוֹ כְּהִלְכוֹת הַפֶּסַח:
אֵין מִפְּטִירִין אַחֲרֵי הַפֶּסַח אֲפִיקוֹמָן:

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

The studious child asks: 'What is the meaning of the laws and traditions God has commanded?' You should teach

her all the traditions of Passover, even to the last detail.

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוּדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ.
וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלֵל, כָּפַר בְּעֶקֶר. וְאַף אֵתָּה
הִקְהֵה אֶת שְׁנֵיו, וְאָמַר-לוֹ: "בְּעֶבֶר זֶה, עָשָׂה יְיָ לִי, בְּצֵאתִי
מִמִּצְרַיִם". לִי וְלֹא-לוֹ. אֱלֹהֵי הָיָה שָׁם, לֹא הָיָה נִגְאָל:

*Rasha, mah hu omeir? Mah ha'avodah hazot lachem? Lachem v'lo lo.
Ulfei shehotzi et atzmo min hak'lal, kafar b'ikar. V'af atah hakheih et
shinav, ve'emor lo: 'ba'avur zeh, asah Adonai li, b'tzeiti mimitzrayim.'
Li v'lo lo. Ilu hayah sham, lo hayah nigal.*

The cynical child asks: 'What does this ritual mean to you?'
By using the expression 'to you' he excludes himself from
his community and people. Shake his arrogance and say
him: 'It is because of what God did for me when I came
out of Egypt...' for me and not for him – for had he been
in Egypt, he would not have been freed.

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

*Tam, mah hu omeir? Mah zot? V'amarta eilav: b'chozek yad hotzi'anu
Adonai mimitzrayim mibeit avadim.*

The naïve child asks: 'What is all this about?' You should
tell her: 'It was with strength and power that God took us
out of Egypt, out of the slave camps.'

וְשֵׂאֵינוּ יוֹדֵעַ לְשֹׂאֵל - אֶת פֶּתַח לוֹ. שְׁנֵאֵמַר, וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם
הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי בְצֵאתִי מִמִּצְרָיִם.

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

As for the child who does not know how to begin to ask,
you should start the story, as Torah says: 'And you shall
explain to your child on that day, "It is because of what
God did for me when I came out of Egypt."'

IN THE BEGINNING

First the Haggadah describes how we should tell the story
of the Exodus. Now, with this section, the actual account
of the Exodus truly begins, reminding us of how we were
first in Egypt, and then enslaved. Our history moves from
slavery toward freedom. Our story begins with degrada-
tion and rises to dignity:

1. We were not born free men and women; we were not
born believers in one God. We came from an ancestry of
slaves and idol worshippers. Tonight, we celebrate not
our genesis – what we were – but what we have become.
We are a choosing people, and our choice has come out
of tragic encounters with pagan superstition and political
enslavement. We are a choosing people and we have

discovered the meaning of our choice: to live as witnesses to the one God who calls upon us to mend the world, to make whole the broken vessels of this incomplete world.

2. Torah recounts the early history of the Jewish people. It describes how God commanded Abraham to leave his country and his father's house and go to the land of Canaan, where he would become the founder of 'a great nation.' Abraham and his wife, Sarah, obeyed God's command and journeyed to Canaan. There God blessed them and their family. Their son was Isaac, who married Rebecca. Their grandson was Jacob; and it was Jacob who went down to Egypt.

3. Why did Jacob journey to Egypt? Because Joseph, his son by his beloved Rachel, had become Prime Minister to Pharaoh, King of Egypt. When a famine broke out in Canaan, Joseph asked his father and all his family to join him there. Then Joseph granted his father and his brothers land, as Pharaoh commanded. And Israel dwelt in the land of Goshen; and they were fruitful and multiplied exceedingly.

Artwork by Brooke Sendele

4. Joseph died, and all his brothers, and all that generation. Now there arose a new Pharaoh over Egypt, who knew not Joseph. And he said unto his people, 'Behold,

the people of the children of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and it come to pass, that if there be a war, they join themselves unto our enemies and fight against us.' Therefore Pharaoh set over them taskmasters to afflict them with burdens. But the more the Egyptians afflicted them, the more the Israelites multiplied and the more they spread through the land.

5. The cruellest decree of all was the Pharaoh's order that every baby boy born to an Israelite woman be drowned in the River Nile. One couple, Amram and Yocheved, would not kill their newborn son. Instead they hid him in their hut for three months. When his cries became too loud Yocheved placed him in a basket on the river. Their daughter Miriam watched to see what would happen.

6. As the Pharaoh's daughter came to bathe in the river she discovered the basket. She felt pity for the helpless child and decided to keep him as her own. She named him Moshe/Moses, which means 'drawn from the water.' Bravely, Miriam asked the princess if she needed a nurse to help her with the baby. The Princess said yes, and so it happened that Yocheved was able to care for her own son and teach him about his heritage.

7. Moses would have lived at the Pharaoh's palace forever, but he could not ignore the suffering of his people. Once when he saw an Egyptian beating an Israelite slave, he could not control his anger, and he killed the Egyptian. Knowing his life would be in danger once the news of this deed spread, Moses fled to the land of Midian where he became a shepherd.

8. One day, while tending sheep on Mount Horeb, Moses saw a bush that seemed to be on fire, but was not burning up. From the bush, he heard God's voice calling him. God said, 'I am the God of your ancestors. I have seen the suffering of the Israelites and have heard their cries. I am ready to take them out of Egypt and bring them to a new land, a land flowing with milk and honey.'

9. God told Moses to return to Egypt to bring the message of freedom to the Israelites and to warn Pharaoh that God would bring plagues on the Egyptians if he did not let the slaves go free. Moses was such a humble man that he could not imagine being God's messenger. 'I will be with you,' God promised Moses. With this assurance and challenge, Moses set out for Egypt.

10. When Moses asked Pharaoh to free the Israelites, he refused. It was only then that God brought ten plagues on the Egyptians. Each one frightened Pharaoh, and each time he promised to free the slaves. But when each plague ended, Pharaoh did not keep his word. It was only after the last plague, the death of the firstborn of the Egyptians, that Pharaoh agreed to let the Israelites go. And so it was that God brought us forth out of Egypt, with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders.

Artwork by Randy Zucker

11. And so God's promise to our ancestor Abraham was fulfilled: 'Your children shall be strangers in a land not their own, and they shall be enslaved and oppressed four hundred years. But I will bring judgment on the nation they shall serve, and in the end, they shall go free with abundance.'

V'HI SHE'AMDAH

Since the cup of wine represents the 'cup of salvation', we lift up our cup of wine and cover the matzah, as we recite the following and recall God's promise to Abraham, emphasizing God's eternal watchfulness.

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בְּלֶבֶד עֶמֶד עָלֵינוּ
לְכַלּוֹתֵנוּ. אֲלֹא שֶׁבְּכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.
וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

*V'hi she'amdah la'avoteinu v'lanu. Shelo echad bilvad, amad aleinu
l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu,
v'haKadosh Baruch hu matzileinu miyadam.*

This is God's promise to our ancestors and to us:
Although one individual stands against us to destroy us,
Another stands with us in difficult times.
In every generation, when some are blinded by hate
Others build bridges of understanding.
The Holy One, our Source of help, sustains us.

The experience of the Exodus was transforming.
It made us a free people forever. No matter how
oppressed we are, deep inside we remain free.
We know now that history has meaning. We know
that power cannot forever vanquish freedom. We
know that God has purposes in human history.

THE TEN PLAGUES

As we recite each of the Ten Plagues, we dip out a drop
of wine from our wine cup. When human beings suffer,
even evil human beings, our joy cannot be complete.

אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים
במצרים, ואלו הן:

*Eilu eser makot sheheivi haKadosh Baruch hu al hamitzrim b'mitz-
rayim, v'eilu hen:*

These are the Ten Plagues that God brought upon the
Egyptians, and they were:

דם. צפרדע. כנים. ערוב. דבר. שחין. ברד. ארבה. חשך. מכת
בכורות.

*Dam. Tz'fardaya. Kinim. Arov. Dever. Shechin. Barad. Arbeh.
Choshech. Makat bechorot.*

Blood. Frogs. Lice. Insect swarms. Cattle plague. Boils.
Hail. Locusts. Darkness. Death of the Firstborn.

Artwork from the Golden Haggadah, Circa 1300s

DAYEINU

God has bestowed many favours upon us.

אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דיינו.

Had God brought us out of Egypt, and not executed judgments
against the Egyptians, it would have been enough – Dayeinu.

אלו עשה בהם שפטים, ולא עשה באלהיהם, דיינו.

Had God executed judgments against the Egyptians, and not their
gods, it would have been enough – Dayeinu.

אלו עשה באלהיהם, ולא הרג את בכוניהם, דיינו.

Had God executed judgments against their gods, and not put to death their firstborn, it would have been enough – Dayeinu.

אלו הרג את בכוניהם, ולא נתן לנו את ממונם, דיינו.

Had God put to death their firstborn, and not given us their riches, it would have been enough – Dayeinu.

אלו נתן לנו את ממונם, ולא קרע לנו את הים, דיינו.

Had God given us their riches, and not split the Sea for us, it would have been enough – Dayeinu.

אלו קרע לנו את הים, ולא העבירנו בתוכו בחרבה, דיינו.

Had God split the Sea for us, and not led us through on dry land, it would have been enough – Dayeinu.

אלו העבירנו בתוכו בחרבה, ולא שקע צרנו בתוכו, דיינו.

Had God led us through on dry land, and not sunk our foes in it, it would have been enough – Dayeinu.

אלו שקע צרנו בתוכו, ולא ספק צרפנו במדבר ארבעים

שנה, דיינו.

Had God sunk our foes in it, and not satisfied our needs in the desert for forty years, it would have been enough – Dayeinu.

אלו ספק צרפנו במדבר ארבעים שנה, ולא האכילנו את

המן, דיינו.

Had God satisfied our needs in the desert for forty years, and not fed us the manna, it would have been enough – Dayeinu.

אלו האכילנו את המן, ולא נתן לנו את השבת, דיינו.

Had God fed us the manna, and not given us the Sabbath, it would have been enough – Dayeinu.

אלו נתן לנו את השבת, ולא קרבנו לפני הר סיני, דיינו.

Had God given us the Sabbath, and not brought us to Mount Sinai, it would have been enough – Dayeinu.

אלו קרבנו לפני הר סיני, ולא נתן לנו את התורה, דיינו.

Had God brought us to Mount Sinai, and not given us the Torah, it would have been enough – Dayeinu.

אלו נתן לנו את התורה, ולא הכניסנו לארץ ישראל, דיינו.

Had God given us the Torah, and not brought us into Israel, it would have been enough – Dayeinu.

אלו הכניסנו לארץ ישראל, ולא בנה לנו את בית הבחירה, דיינו.

Had God brought us into Israel, and not built the Temple for us, it would have been enough – Dayeinu.

*Ilu hotzi hotzi-anu
Hotzi-anu mimitzrayim
Dayeinu.*

אלו הוצי הוצי־אנו
הוצי־אנו ממצרים
דיינו :

Had God only brought us out of Egypt, it would have been enough!

*Ilu natan natan lanu
Natan lanu et ha-shabbat
Dayeinu.*

אֱלֹהֵינוּ נָתַן לָנוּ
נָתַן לָנוּ אֶת הַשַּׁבָּת
דַּיֵּינוּ :

Had God only given us the Shabbat, it would have been
enough!

*Ilu natan natan lanu
Natan lanu et ha-Torah
Dayeinu.*

אֱלֹהֵינוּ נָתַן לָנוּ
נָתַן לָנוּ אֶת הַתּוֹרָה
דַּיֵּינוּ :

Had God only given us the Torah, it would have been
enough!

RABBAN GAMLIEL

Rabban Gamliel the first-century sage who compiled the Haggadah, taught: Those who have not explained these three things during the seder have not fulfilled their obligation to tell the story, and they are: Pesach (Paschal lamb), Matzah and Maror (bitter herb).

PESACH

When the great Temple of Jerusalem was still in existence, our ancestors ate a special sacrificial offering called the Pesach. The word 'Pesach' means to 'pass over.' The offering was eaten as a symbol that God passed over the houses of the Israelites, as the Torah teaches, 'You shall say: This is the Pesach offering we offer to God, because God passed over the houses of the Israelites when he destroyed the Egyptians, but our homes God saved.'

MATZAH

What does it symbolize in the seder? To remember that even before our ancestors' dough had time to rise, God was revealed to them and saved them. As the Torah teaches: And they baked the dough which they had brought from Egypt, into matzah; it did not rise since they hurried out of Egypt, and they could not delay, nor had they prepared other provisions for themselves.'

MAROR

Why do we eat bitter foods? To remember that the Egyptians embittered the lives of our ancestors with hard labour in mortar and brick, and in every manner of drudgery in the field and worked them ruthlessly in all their labour.

OTHER SIGNS AND SYMBOLS

The Haroset, a mixture of apples and nuts and wine, which represents the bricks and mortar we made in ancient times, and the new structures we are beginning to build in our lives today.

The Lamb Shank represents the sacrifices we have made to survive. Before the tenth plague, our people slaughtered lambs and marked our doors with blood; because of this marking, the Angel of Death passed over our homes and our firstborns were spared.

The Egg symbolizes creative power and our rebirth.

The Parsley represents the new growth of spring; for we are earthy, rooted beings, connected to the earth and nourished by our connection.

Salt water represents our tears – both then and now.

B'CHOL DOR VADOR

בְּכָל-דּוֹר וָדּוֹר חַיֵּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ, כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם.

B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatzah mimitzrayim.

In each generation we must look at ourselves as though we personally had been redeemed from Egypt. As Torah teaches: You shall tell your children on that day, saying, 'It is because of what God did for me when I went free out of Egypt.' For the Holy One redeemed not only our ancestors; God redeemed us with them, as it says, 'God brought us out of there so that God might bring us to the land promised to our ancestors.'

The story is eternal; it repeats itself again and again. After the Exodus, we continue to wander in the desert on our way to the Promised Land. These are the wanderings of the people Israel after they went out of Egypt.

And Israel travelled from Rameses and camped in Sukkot.
They travelled from Sukkot and camped in Eitam.
They travelled from Eitam and camped in Babylon.
They travelled from Babylon and camped in Spain.
They travelled, they camped... in France, in North Africa,
in Germany, in Poland, in Russia.

Ours is not a happy history. We have suffered much for daring to be different, for the audacity of saying 'no' to Pharaohs, princes, priests and potentates. But every 'no' is a more powerful 'yes.' We say 'yes' to the present and the future; 'yes' to the real possibilities for shaping a happier society for ourselves and our children; 'yes' to the men and women outside our own circle who are real and potential allies in the struggle to attain the Passover of the future. None of our sufferings is wasted if, when recalled, they strengthen our resolve to engage in the struggle towards wholeness and freedom for our people and for humanity.

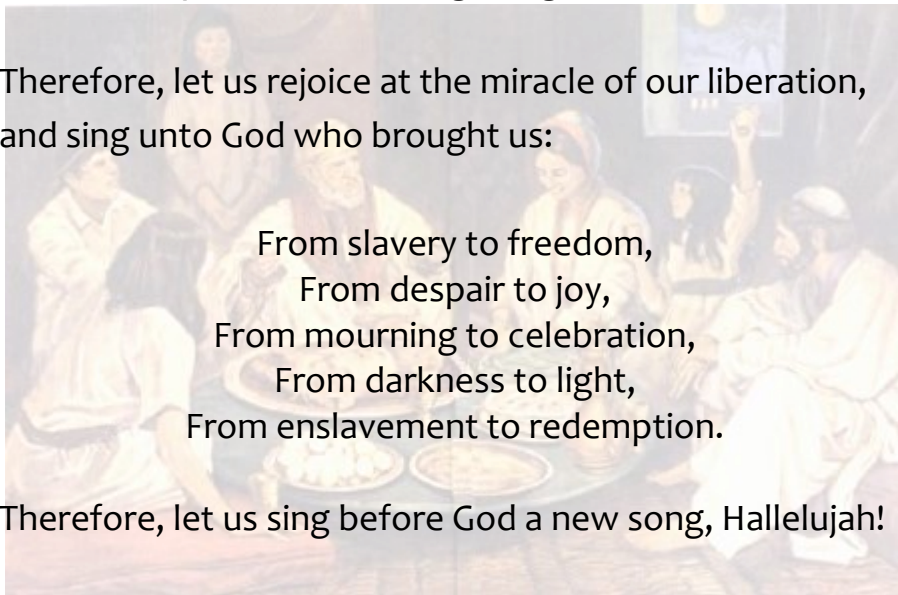
HALLEL

We praise God, raising our glasses of wine.

Therefore, let us rejoice at the miracle of our liberation,
and sing unto God who brought us:

From slavery to freedom,
From despair to joy,
From mourning to celebration,
From darkness to light,
From enslavement to redemption.

Therefore, let us sing before God a new song, Hallelujah!



לְפִיכָךְ אֲנַחֲנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם,
 לְהַדָּר, לְבָרֵךְ, לְעֹלֶה וּלְקָלֵם, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת-כָּל
 הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה,
 וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֶפֶלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגֵאֻלָּה.
 וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ :

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

Therefore it is our duty to thank, to praise, to laud, to glorify, to
 exalt, to honour, to bless, to extol and give respect to God who
 performed all these miracles for our ancestors and for us. God
 has brought us forth from slavery to freedom, from sorrow to
 joy, from mourning to festivity, from darkness to bright light,
 and from bondage to redemption! Therefore let us recite a new
 song before God. Hallelujah!

PSALM 113

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה :
 יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם :
 מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ מְהֵלָל שֵׁם יְהוָה :
 רָם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ :
 מִי כִּיהוָה אֱלֹהֵינוּ הַמִּגְבִּיהִי לְשָׁבַת :
 הַמְשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ :
 מְקִימִי מַעֲרָךְ דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן :
 לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ :
 מוֹשִׁיבִי עֲקָרַת הַבַּיִת אִם־הַפָּנִים שִׂמְחָה הַלְלוּיָהּ :

Hallelujah! Sing praises to God, you who serve God, praise the name of the Eternal. May God's name be blessed now and forever. From the rising of the sun to its setting, praised be God's name. Greater than all the nations is God; God's glory surpasses heaven. Who is like our Living God enthroned on high; You are present in humble dwellings. Surveying both heaven and earth, You raise the weak from the dust, lift the needy from the dirt, to seat them with honour to those who create a home. Let the ones who nurture children rejoice – Hallelujah!

PSALM 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעֹז :
הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו :
הָיָם רָאָה וַיִּנָּס הַיַּרְדֵּן יָסֹב לְאַחֹר :
הַהָרִים רָקְדּוּ כְּאֵילִים גְּבְעוֹת כְּבְּנֵי־צֹאן :
מֵה־לֶּךְ הָיָם כִּי תָנוּס הַיַּרְדֵּן תִּסָּב לְאַחֹר :
הַהָרִים תִּרְקְדּוּ כְּאֵילִים גְּבְעוֹת כְּבְּנֵי־צֹאן :
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב :
הַהֹפְכִי הַצּוּר אֶגֶם־מַיִם חֲלָמִישׁ לְמַעַיְנו־מַיִם :

B'tzeit yisraeil mimitzrayim, beit Ya'akov mei'am lo'eiz.

Hay'tah Y'hudah l'kod'sho, Yisraeil mamsh'lotav.

Hayam ra-ah vayanos, haYardein yisov l'achor.

Heharim rak'du ch'eilim, g'va'ot kivnei tzon.

Mah l'cha hayam kit anus hayardein tisov l'achor.

He'harim tirk'du ch'eilim g'va'ot kivnei tzon.

Milifnei adon chuli aretz milifnei Eloha Ya'akov.

Hahof'chi hatzur agam mayim, chalamish l'ma'yno mayim.

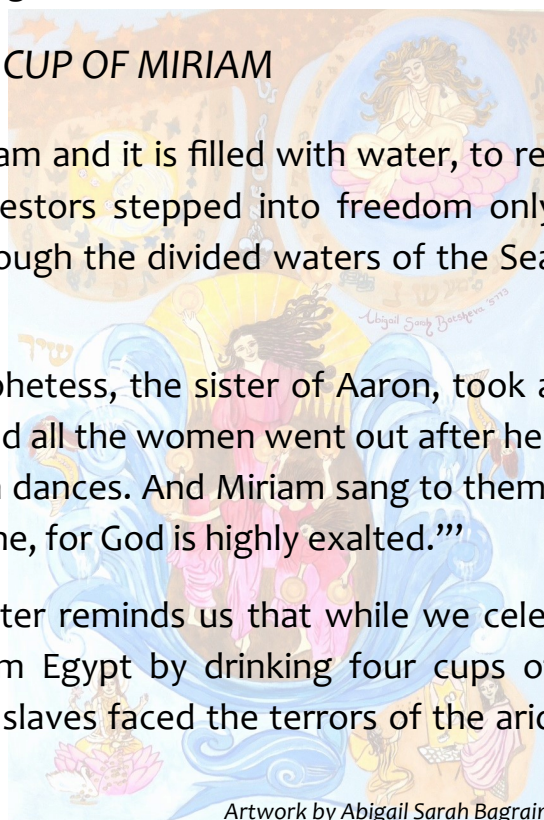
When Israel went out of Egypt, the household of Jacob left a people with a foreign tongue. Judah became a home for the children of Israel as they became a sanctuary for the God of their ancestors. The sea saw them coming and fled, the Jordan reversed its course. Mountains skipped like rams and the hills jumped about like young lambs. What is happening that you turn back, O sea, Jordan, why do you reverse your course? Mountains, why do you skip like rams? And hills, why do you jump like lambs? You are beholding the face of your Creator, it was the God of Jacob, turning rocks into swirling waters and stone into a flowing spring.

THE CUP OF MIRIAM

This is the Cup of Miriam and it is filled with water, to remind us that our ancestors stepped into freedom only when they passed through the divided waters of the Sea of Reeds.

‘Then Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam sang to them: “Sing to the Eternal One, for God is highly exalted.”’

This simple cup of water reminds us that while we celebrate the Exodus from Egypt by drinking four cups of wine, the newly-freed slaves faced the terrors of the arid desert.



Artwork by Abigail Sarah Bagraim

Then Moses led Israel onward from the Sea of Reeds, and they went into the wilderness of Shur; and they journeyed three days into the wilderness, and found no water. And when they came to Marah they could not drink the waters of Marah, for they were bitter. The people murmured against Moses, saying: 'What shall we drink?'

We lift the Cup of Miriam in gratitude to God, to remind us that our ancestors had no need to cry for water again until Miriam died forty years later, because, according to rabbinic legend, Miriam's Well accompanied the Israelites through all their journeys in the wilderness. The Israelites, the whole congregation, came into the wilderness of Zin in the first month of the fortieth year, and the people stayed in Kadesh and Miriam died there. Then there was no water for the congregation, so they assembled themselves against Moses and against Aaron.

Let us thank God for the saving powers of water which sustained our ancestors in the wilderness, from the time they left the banks of the Nile until they reached the shores of the River Jordan.

Blessed are You, our Living God, who separates water from water.

KOS SHEINI

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאָלָנוּ וְגָאֵל
אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ לַלַּיְלָה הַזֶּה, לֶאֱכֹל־בוּ מַצָּה
וּמָרֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, נִגְיַעֲנוּ לְמוֹעֲדִים
וְלִרְגָלִים אֲחֵרִים, הַבָּאִים לְקִרְאָתֵנוּ לְשָׁלוֹם. שְׂמֵחִים בְּבִנְיָן
עִירָךְ, וְשֹׁשֵׁים בְּעִבּוֹדְךָ. בָּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:

*Baruch atah Adonai, eloheinu melech ha-olam, asher galanu v'ga'al et
avoteinu mimitzrayim, v'higyanu lalayla hazeh, le'echol bo matzah
u'maror. Kein, Adonai eloheinu v'elohei avoteinu, yagi'einu l'moadim
v'lirgalim acheirim, habaim likrateinu l'shalom. S'meichim b'vinyan
yirecha, v'sasim ba'avodatecha. Baruch atah Adonai, ga'al Yisrael.*

Praised are You, Eternal God, whose presence fills the universe. You redeemed us and our ancestors from Egypt, and brought us to this night when we eat matzah and maror. May you, our God, and God of our ancestors, enable us to celebrate in peace other holy days and festivals. Joyful in the rebuilding of Your city Jerusalem and joyful in Your service, we will sing a new song of thanksgiving for our redemption and for our spiritual liberation. Praised are You, Eternal God, redeemer of the people Israel.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

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

Praised are You, our Living God, whose presence fills the universe, who creates the fruit of the vine.

RACHTZAH

The hands are ritually washed before the meal, as is required at any meal; it is performed similar to the previous hand-washing. Now, though, all wash with the usual benediction as the hands are dried. We wash because (1) we are a 'kingdom of priests' and whenever we wash before eating, we are reminded of that special role, and (2) the ritual washing recalls the priestly eating of their tithes in purity. It is customary not to speak – but you can hum quietly – until all are ready to recite *motzi-matzah*.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.
וְצִוָּנוּ עַל נְטִילַת יָדַיִם :

Baruch atah Adonai, eloheinu melech ha-olam, asher kidshanu b'mitz-votav. Vitzivanu al n'tilat yadaim.

Praised are You, our Living God, Sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

MOTZI - MATZAH

The first food at the meal is, as usual, bread (naturally, however, this bread – the matzah – is unleavened bread). The usual blessing – the *motzi* – is recited. However, before eating the matzah, a second blessing, thanking God for the requirement to eat matzah is recited.

Since there is a debate whether one and a half matzot fulfill the custom of 'lechem Mishnah,' the two loaves reminiscent of the double portion of manna in the desert for Shabbat and Festivals, we raise all three pieces to recite the motzi.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן
הָאָרֶץ :

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

Praised are you, our Living God, Sovereign of the universe,
who provides sustenance from the earth.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.
וְצִוָּנוּ עַל אֲכִילַת מַצָּה :

*Baruch atah Adonai, eloheinu melech ha-olam, asher kidshanu
bmitzvotav. Vitzivanu al achilat matzah.*

Praised are you, our Living God, Sovereign of the universe, who
has taught us the way of holiness through commandments,
commanding us to eat matzah.



*We now break up the top and middle
matzot into pieces and distribute
them for all to eat a portion while re-
clining.*

MAROR

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.
וְצִוָּנוּ עַל אֲכִילַת מָרֹר :

*Baruch atah Adonai, eloheinu melech ha-olam, asher kidshanu
bmitzvotav. Vitzivanu al achilat maror.*

Praised are you, Adonai our God, sovereign of the universe,
who has taught us the way of holiness through command-
ments, commanding us to eat the bitter herb.

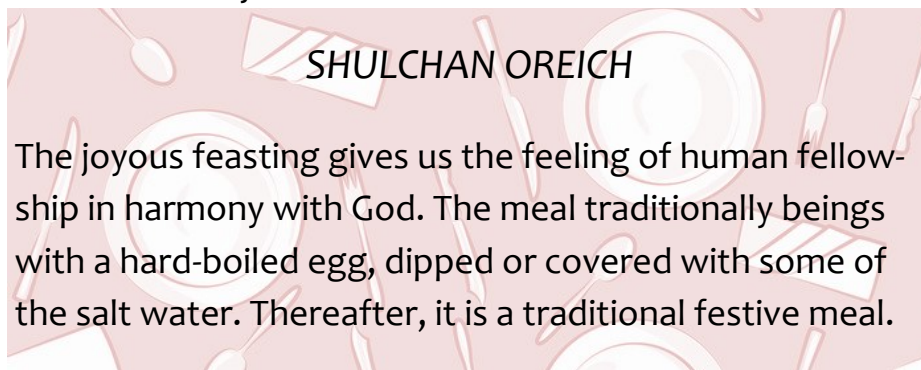
KOREICH/HILLEL SANDWICH

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

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמַּן שִׁבִּית הַמִּקְדָּשׁ הָיָה
קָיָם: הָיָה כּוֹרֵךְ פֶּסַח מִצָּה וּמָרֹר וְאוֹכֵל בֵּיחָד, לְקָיָם מָה
שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ.

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash
hayah kayam. Hayah koreich pesach, matzah, umaror v'ocheil
b'yachad. L'kayeim mah shene'emar: al matzot um'romim yochluhu.*

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



Tzafun/Afikoman/Dessert

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

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

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

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

It is the custom in some countries to save a piece of Afikoman from the second seder until the burning of chametz the following year, when both are burned together.

BARECH

Psalm 126

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים : אָז
יִמָּלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בְּגוֹיִם הַגְדִּיל יְהוָה
לַעֲשׂוֹת עִם־אֱלֹהֵי : הַגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים :
שׁוּבָה יְהוָה אֶת־שְׁבוּתֵנוּ [שְׁבִיתֵנוּ] כְּאֶפְיָקִים בְּנֶגֶב : הַזֵּרְעִים
בְּדִמְעָה בָּרְנָה יִקְצְרוּ : הַלֹּדֶי יִלְדוּ וּבָכָה נִשָּׂא מְשֻׁד־הַזֶּרַע בְּאִזְבוּא
בָּרְנָה נִשָּׂא אֶלְמֹתָיו :

*Shir hama'a lot b'shuv Adonai et shivat tzion hayinu k'cholmim. Az
y'malei s'chok pinu ul'shoneinu rina. Az yom'ru vagoyim higdil Adonai
la'asot im eileh. Higdil Adonai la'asot imanu hayinu s'meichim. Shuva
Adonai et shviteinu ka'afikim banegev. Hazorim b'dimah b'rinah yik-
tzoru. Haloch yelech uvacho nosei meshech hazara, bo yavo v'rinah
nosei alumotav.*

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

רבוֹתַי נְבָרֵךְ
Rabotai n'vareich
Friends, let us say grace.

יְהִי שֵׁם יי מְבָרֵךְ מְעַתָּה וְעַד עוֹלָם
Y'hi sheim Adonai m'vorach me'ata v'ad olam
Blessed be God's name now and forever.

יְהִי שֵׁם יי מְבָרֵךְ מְעַתָּה וְעַד עוֹלָם. בְּרִשּׁוֹת מָרְנוּ וְרַבָּנוּ וְרַבּוֹתַי
נְבָרֵךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשְׁלוֹ
Y'hi sheim Adonai m'vorach mei'atah v'ad olam. Birshut maranan
v'rabanan v'rabotai n'vareich Eloheinu sh'achalnu mishelo
Blessed be the name of God now and forever. With your
permission, let us now bless our God whose food we
have eaten.

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.
Baruch Eloheinu sh'achalnu mishelo uv'tuvo chayinu.
Blessed be our God whose food we have eaten and
through whose goodness we live.

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.
Baruch Eloheinu sh'achalnu mishelo uv'tuvo chayinu.
Blessed be our God whose food we have eaten and
through whose goodness we live.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.
Baruch hu uvaruch sh'mo.
Blessed be God and may God's name be blessed.

ברוך אתה יי, אלהינו מלך העולם, הן את העולם כלו בטובו
 בחן בחסד 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 ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי,
 הן את הכל.

*Baruch atah Adonai Eloheinu melech ha'olam, hazan et ha'olam kulo
 b'tuvo b'chen b'chesed uv'rachamim, hu notein lechem l'chol basar ki
 l'olam chasdo. Uvtuvo hagadol, tamid lo chasar lanu, v'al yechar lanu
 mazon l'olam va'ed, ba'avur sh'mo hagadol, ki hu El zan um'farneis
 lakol umeitiv lakol, umeichin mazon l'chol b'riyotav asher bara. Ba-
 ruch atah Adonai, hazan et hakol.*

Praised are you, our God, Sovereign of the Universe, who
 nourishes the whole world with grace, kindness and mercy.
 You provide food to all creatures, for your kindness endures
 forever. Through this great goodness we have never been in
 want; may we never be in want of sustenance. God sustains
 us all, doing good to all, and providing food for all creation.
 Praised are you, Eternal God, who sustains all.

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

*Nodeh l'cha Adonai Eloheinu al shehinchalta la'avoteinu, eretz
 chemdah tovah ur'chavah, v'al shehotzeitanu Adonai eloheinu*

*mei'erezt mitzrayim, ufditanu mibeit avadim, v'al b'ritcha she-
chatamta bivsareinu, v'al Torat'cha shelimad'tanu, v'al chukecha
shehodatanu, v'al chayim chen vachosed shechonantanu, v'al achilat
mazon she'atah zan umfarneis otanu tamid, b'chol yom uv'chol eit
uv'chol sha'ah.*

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

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבָּרֵךְ
שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּכַתוּב, וְאָכַלְתָּ וְשָׂבַעְתָּ
וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ
אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

*V'al kol Adonai Eloheinu anachnu modem lach, umvarchim otach, yit-
barach shim'cha b'fi chol chai tamid l'olam va'ed. Kakatuv v'achalta
v'savata, u'veirachta et Adonai Elohecha al ha'aretz hatovah asher
natan lach. Baruch atah Adonai, al ha'aretz v'al hamazon.*

For everything, Eternal God, we thank and praise you.
May your name be blessed by all forever, as it is written:
'After you have eaten and are satisfied, you shall bless the
Eternal One your God for the good land given to you.'
Praised are you, O God, for the land and the food.

רַחֵם יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן
 מְשֻׁכָּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל
 וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ אֲבִינוּ רְעֵנוּ זִוְגֵנוּ פְּרִנְסֵנוּ
 וְכֻלְּכֵנוּ וְהַרְוִיחֵנוּ וְהַרְוּחַ לָנוּ יְיָ אֱלֹהֵינוּ מִהֲרָה מְכַל צָרוֹתֵינוּ.
 וְנָא אֵל תִּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא לַיָּדִי מִתְּנַת בְּשָׁר וְדָם וְלֹא לַיָּדִי
 הַלְוָאתָם, כִּי אִם לְיָדְךָ הַמְּלָאָה הַפְּתוּחָה הַקְּדוֹשָׁה וְהַרְחֲבָה,
 שְׁלֹא יִבּוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.

*Rachem Adonai Eloheinu, al Yisraeil amecha, v'al
 Y'rushalyim irecha, v'al tzion mishkan k'vodecha, v'al mal-
 chut beit David m'shichecha, v'al habayit hagadol v'haka-
 dosh shenikra shimcha alav. Eloheinu, avinu, r'einu, zuneinu,
 parn'seinu, v'chalk'leinu, v'harvicheinu, v'harvach lanu, Ado-
 nai Eloheinu m'heira mikol tzaroteinu, v'na al tatzricheinu
 Adonai Eloheinu, lo lidei matnat basar vadam, v'lo lidei hal-
 va'atam. Ki im l'yadcha ham'le'ah hap'tucha, hak'doshah
 v'harchavah shelo neivosh v'lo nikaleim l'olam va'ed.*

Have mercy, Eternal God, on Israel your people,
 on Jerusalem your city, on Zion where your glory
 appeared, on the kingdom of the house of David
 your anointed one, and on the great and holy
 Temple that bears your name. Our God, tend and
 feed us; sustain and support us. Speedily, O God,
 grant us relief from all our troubles. Eternal God,
 make us not rely on the gifts and loans of others,
 but rather on your full, open and generous hand,
 that we may never be put to shame and disgrace.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן
מָשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזִכְרוֹן כָּל
עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלְטָה לְטוֹבָה לְחַן וּלְחֻסָּד
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.

*Eloheinu veilohei avoteinu, yaleh v'yavo v'yagiah, v'yei-ra-eh, v'yei-
ratzeh, v'yishma, v'yipakeid, v'yizacher zichroneinu ufik-doneinu, v'zi-
chron avoteinu, v'zichron mashiach ben david avdecha, v'zichron
y'rushalayim ir kod-shecha, v'zichron kol amcha beit Yisrael l'fanecha,
lifleta l'tova l'chen ul'chesed ul'rachamim, l'chayim ul'shalom b'yom
chag ha-matzot hazeh.*

Our God and God of our ancestors, may the remem-
brance of us, of our ancestors, of David your servant,
of Jerusalem your holy city, and of all your people the
house of Israel, ascend, come, appear, be heard, and
be accepted before you for deliverance and good, for
grace, kindness and mercy, for life and peace, on this
day of the Festival of Matzot.

זְכוּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה אָמֵן.

Zochreinu Adonai Eloheinu bo l'tova. Amen.

Remember us this day, Our Living God, for goodness
(Amen.)

וּפְקֻדֵינוּ בּוֹ לְבִרְכָּה אָמֵן.

Ufokdeinu vo livracha. Amen.

Consider us for blessing (Amen.)

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.
V'hoshieinu vo l'chayim. Amen.
And save us for life. (Amen.)

וּבְדִבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ
עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:
Uvid-var y'shu-ah v'rachamim, chus v'cha-neinu, v'racheim aleinu
v'hoshi-einu, ki eilecha eineinu, ki El melech chanun v'rachum ata.

With a word of salvation and mercy spare us and favour
us; have pity on us and save us, for we look to you, for
you are a Sovereign of mercy and compassion.

וּבִנְהָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה
בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.
U-v'nei Yerushalyim ir ha-kodesh bi-m'heyrah b'yameinu. Barch atah
Adonai, boneh b'rachamav Y'rushalayim. Amen.

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ מִלְכֵנוּ אֲדִירָנוּ
בּוֹרְאֵנוּ גֹאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל
הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַטִּיב הוּא
מְטִיב הוּא יִיטִיב לָנוּ. הוּא גֹמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לַעֲד
לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ הַצֶּלֶה וְהַצֹּלָחָה בְּרַכָּה וַיְשׁוּעָה
נְחָמָה פְּרִנְסָה וְכִלְכָּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל
טוֹב לַעֲוֹלָם אֵל יְחַסְּרָנוּ.

Baruch atah Adonai Eloheinu melech ha-olam, ha-El, avinu, malkeinu, adireinu, boreinu, go-aleinu, yotzreinu, k'dosheinu, k'dosh Ya'akov, ro-einu, ro-eh Yisra-el, ha-melech ha-tov v'hameitiv la-kol, sheb'chol yom va-yom. Hu heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu, hu gom-leinu, hu yigm'leinu la-ad. L'chen u-l'chesed u-l'rachamim, u-l'revach, ha-tzalah v'hatzlachah, b'rachah, vishu-ah, nechama, parnasah, v'chalkalah. V'rachamim, v'chayim, v'shalom, v'chol tov, u-mi-kol tuv l'olam al y'chasreinu.

Praised are you, our Living God, Sovereign of the universe, you are our sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the ruler who does good to all and has done good, is doing good and will do good. You bestow favours on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May You never deprive us of any good thing.

הַרַחֲמָן הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד

Ha-rachaman, hu yimloch aleinu l'olam va-ed.

May the Merciful One reign over us forever and ever.

הַרַחֲמָן הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.

Ha-rachaman, hu yitbarach ba-shamayim u-va-aretz.

May the Merciful One be blessed in heaven and on earth.

**הַרַחֲמָן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וְיִתְפָּאֵר בְּנוֹ לָעַד וּלְנֶצַח
נְצָחִים וְיִתְהַדָּר בְּנוֹ לָעַד וּלְעוֹלָמֵי עוֹלָמִים.**

Ha-rachaman, hu yistabach l'dor dorim, v'yitpa-ar banu l'netzach netzachim, v'yit-hadar banu la'ad u-l'olmei olamim.

May the Merciful One be praised for all generations; may God be glorified in us forever and ever; and be honoured in us to all eternity.

הַרְחֵמֶן הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.

Ha-rachaman, hu y'farn'seinu b'chavod.

May the Merciful One grant us an honourable livelihood.

הַרְחֵמֶן הוּא יִשְׁבֵּר עָלֵינוּ מֵעַל צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ
קוֹמְמִיּוֹת לְאַרְצֵנוּ.

*Ha-rachaman hu yishbor uleinu me-al tzavareinu v'hu yolicheinu
kom'miyut l'artzeinu.*

May the Merciful One break the yoke from our neck; and lead us with uprightness into our land.

הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלֶחָן זֶה
שֶׁאֲכָלְנוּ עָלָיו.

*Ha-rachaman, hu yishlach b'racha m'rubah ba-bayit ha-zeh, v'al
shulchan zeh she-achalnu alav.*

May the Merciful One send ample blessing into this house and upon this table at which we have eaten.

הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא זְכוֹר לְטוֹב וְיִבְשָׁר לָנוּ
בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

*Ha-rachaman, hu yishlach lanu et Eliyahu ha-navi, zakhur la-tov, vi-
vaser lanu b'sorot tovot, y'shu-ot v'nechamot.*

May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

הַרְחֵמֶן הוּא יְבָרֵךְ אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ
אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק, וְיַעֲקֹב, וְאַמּוֹתֵינוּ, שָׂרָה, רִבְקָה, רָחֵל
וְלֵאָה : בְּכָל, מְכָל, כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ כָּלְנוּ יַחַד. בְּבִרְכָּה שְׁלֵמָה
וְנֹאמַר אָמֵן.

*Ha-rachaman, hu y'vareich otanu v'et kol asher lanu, k'mo she-
nitbarchu avoteinu, Avraham, Yitzhak, v'Ya-akov, Sarah, Rivka, Rachel
v'Leah, ba-kol, mi-kol, kol. Ken y'vareich otanu kulanu yachad bi-
v'racha sh'leimah, v'nomar: Amen.*

May the Merciful One bless all those who are participating in this meal. May God bless us all together and all our possessions just as God blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah with every blessing. May God bless us all together with a perfect blessing, and let us say, Amen.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת, שֶׁתִּהְיֶה לְמִשְׁמֶרֶת שְׁלוֹם,
וְנִשָּׂא בְּרָכָה מֵאֵת יְיָ וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשִׂכָּל
טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם :

*Ba-marom y'lamdu aleihem v'aleinu z'chut, she-t'hey l'mishmeret shalom,
v'nisa b'rachah me-et Adonai, u-tz'dekah me-Elohei yisheinu,
v'nimtza chen v'sechel tov b'einei Elohim v'adam.*

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from God, justice from the God of our salvation, and may we find favour and good sense in the eyes of God and all people.

הַרַחֲמָן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

Ha-rachaman, hu yanchileinu yom she-kulo tov.

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

הַרַחֲמָן הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל.

Ha-rachaman hu y'vareich et medinat Yisrael.

May the Merciful One bless the state of Israel.

הַרַחֲמָן הוּא יִזְכֵּנוּ לַיָּמֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.

Ha-rachaman, hu y'zakeinu limot ha-mashi'ach u-l'chayei ha-olam haba.

May the Merciful One enable us to live in the Messianic Age and in the world to come.

מִגְדוֹל יְשׁוּעוֹת מַלְכוּ, וְעֹשֶׂה חֶסֶד לְמֹשִׁיחוֹ לְדָוִד וּלְזָרְעוֹ עַד
עוֹלָם: עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Migdol y'shu-ot mal-ko v'o-seh che-sed lim-shi-cho, l'Da-vid ul-zar-o ad o-lam. O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'im-ru a-mein.

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

יִרְאוּ אֶת יְיָ קְדוֹשׁ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ
וְרָעִבוּ, וְדוֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָּל טוֹב: הוֹדוּ לַיהוָה כִּי טוֹב כִּי
לְעוֹלָם חֶסֶד: פִּוְתַח אֶת־יְדֶךָ וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן: בְּרוּךְ

הַגָּבֵר אֲשֶׁר יִבְטַח בְּיָי, וְהָיָה יָי מְבִטָּחוֹ : נֶעַר הָיִיתִי גַם זָקֵנְתִּי
וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ מְבַקֵּשׁ לֶחֶם : יָי עַז לְעַמּוֹ יִתֵּן, יָי
יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם :

*Y'ru et A-do-nai, k'do-shav, ki ein mach-sor li-rei-av. K'fi-rim ra-shu v'ra
-ei-vu, v'dor-shei A-do-nai lo yach-s'ru chol tov. Ho-du La-do-nai ki tov,
ki l'o-lam chas-do. Po-tei-ach et ya-de-cha, u-mas-bi-a l'chol chai ra-
tson. Ba-ruch ha-ge-ver a-sher yiv-tach ba-do-nai, v'ha-yah A-do-nai
miv-ta-cho. Na-ar hayiti gam zakanti, v'lo ra-iti tzadik ne-ezav, v'zar-o
m'vakeish lachem. Adonai oz l'amo yitein, Adonai y'vareich et amo va
-shalom.*

Be in awe of God you who seek holiness, for those who
revere God lack nothing. Lions may be famishing and
starving, but those who seek God shall not lack any good
thing. Give thanks to the Living God who is good; whose
kindness endures forever. You open your hand and satisfy
the desire of every living thing. Blessed are those who
trust in God, and whose trust is God alone. I was young
and now I am old, but never have I seen the righteous for-
saken, nor their children wanting bread.

O God, give strength to Your people;
O God, bless Your people with peace.

KOS SH'LISHI

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

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

Praised are you, Eternal God, Sovereign of the universe,
who has created the fruit of the vine.

POUR OUT YOUR WRATH

This is a late addition to the Haggadah, after the period of the Crusades and the pogroms of the Rhineland. The Crusades were a series of military conflicts of a religious character waged by Christians from 1096-1291, usually sanctioned by Pope Urban II with the dual goals of liberating the sacred city of Jerusalem and the Holy Land from Muslims, and freeing the Eastern Christians from Muslim Rule. Inevitably, the Crusades also involved destruction and oppression of Jewish communities in Europe and the Holy Land.

Sh'foch Chamatcha... Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home. Pour out your wrath on them; may your blazing anger overtake them. Pursue them in wrath and destroy them from under the heavens of the Lord.

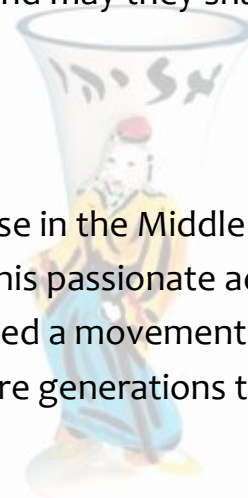
POUR OUT YOUR LOVE

In recent years, a medieval Haggadah text from Worms, 1521, attributed to the grandchildren of Rashi has been added to many sederim. While its authenticity is debated, its sentiment is genuine. Let us not forget the actions of those like the Danish King Christian X in 1933 to save all of the 8000 Danish Jews. Let us not forget the Avenue of the Righteous Gentiles and the efforts of the Jewish People to remember that there are good as well as evil in humanity.

Sh'foch Ahavt'echa... Pour out your love on the nations who have known You and on the kingdoms who call upon Your name. For they show loving-kindness to the seed of Jacob and they defend Your people Israel from those who would devour them alive. May they live to see the Sukkah of peace spread over all Your children and may they share in the redemption of all peoples.

ELIJAH'S CUP

Three thousand years ago, a farmer arose in the Middle East who challenged the ruling elite. In his passionate advocacy for common people, Elijah sparked a movement and created a legend which would inspire generations to come.



The prophet Elijah symbolizes the dreams of the Jewish people. Elijah challenged the injustice of the powerful and overthrew the worship of idols. He healed the sick and protected the helpless. At the end of his days, Elijah was carried off to heaven in a fiery chariot. The prophet Malachi promised that Elijah will return one day to announce the coming of the Messianic Age, when all the world will celebrate universal freedom.

Elijah declared that he would return once each generation in the guise of someone poor or oppressed, coming to people's doors to see how he would be treated. Thus would he know whether or not humanity had become ready to participate in the dawn of the Messianic Age. He is said to visit every seder, and sip from his cup of wine.

This cup is Elijah's cup. In setting this cup at our table, we invite Elijah to join us, and we bring his passion for justice into our lives.

According to Hasidic custom begun at the table of the master Rabbi Naftali Zvi of Ropshitz (1760-1827), we have filled Elijah's cup, each person pouring a little wine into Elijah's cup from our own cups. In this way we recognize that we must act together, each contributing our best talents and energies, to bring Elijah's promise to the world.

Only through the efforts of our hands will the world be redeemed. We open the door, we stand, and we sing of the Jewish dream of freedom.

אֱלֹהֵינוּ הַנָּבִיא, אֱלֹהֵינוּ הַתִּשְׁבִּי, אֱלֹהֵינוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵנוּ יָבוֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד.

Eliyahu ha-navi, Eliyahu ha-tishbi, Eliyahu ha-giladi, bimheirah, beya-meinu, yavo eleinu im mashiach ben David.

Elijah the prophet, Elijah the Tishbite, Elijah from Gilead, swiftly in our day will come to us with the Messiah, the son of David.

PSALM 117

הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֻמִּים :
כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאֱמֶת־יְהוָה לְעוֹלָם הַלְלוּ־יָהּ :

Hal'lu et Adonai, kol goyim, shab'chu-hu, kol ha-umim. Ki gavar aleinu chasdo, ve-emet Adonai l'olam, hal'luyah.

Give thanks to God, all you nations; praise God, all your peoples! Whose love for us is strong and the truth of God is forever, Hallelujah!

PSALM 118:1-4

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ :
יֹאמְרוּ־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ :
יֹאמְרוּ־נָא בֵּית־אֱהֱרֹן כִּי לְעוֹלָם חַסְדּוֹ :
יֹאמְרוּ־נָא יְרֵאֵי יְהוָה כִּי לְעוֹלָם חַסְדּוֹ :

Hodu l'Adonai ki tov, ki l'olam chasdo.

Yomar na yisra-eil, ki l'olam chasdo.

Yomru na veit aharon, ki l'olam chasdo.

Yomru na yirei Adonai, ki l'olam chasdo.

Give thanks to God who is good;
Whose kindness endures forever.

Let Israel say: God's kindness endures forever.

Let the house of Aaron say: God's kindness endures forever.

Let those who revere God say: God's kindness endures forever.

אוֹדֶה כִּי עָנִיתָנִי וַתִּהְיֶה לִּי לִישׁוּעָה :

אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פֶּנֶה :

מֵאִתְּ יְהוָה הָיְתָה זֹאת הִיא נִפְלְאֶת בְּעֵינֵינוּ :

זֶה הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמְחָה בּוֹ :

Od'cha ki anitani, vat'hi li lishuah.

Even ma-asu haboneem, hay'tah l'rosh pinah.

Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.

Zeh hayom asah Adonai, nagilah v'nism'chah vo.

I thank You for you have answered me, becoming my salvation.

The stone which the builders rejected has become the major
cornerstone itself.

Through God this came about, it is marvellous in our eyes.

This is the day God has made; let us be glad and rejoice on it.

אָנָּה יְהוָה הוֹשִׁיעָה נָּא

אָנָּה יְהוָה הַצְּלִיחָה נָּא :

Ana Adonai hoshi-ah na.

Ana Adonai hatzlichah na.

O God, please save us!

O God, let us prosper!

בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה בִּרְכוּנוֹכֶם מִבֵּית יְהוָה :
אֵל יְהוָה וַיָּאָר לָנוּ אֶסְרוּ־חַג בְּעֲבֹתַיִם עַד־קִרְנוֹת הַמִּזְבֵּיחַ :
אֱלֹהֵי אֲתָהּ וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ :
הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסִדּוֹ :

Baruch ha-ba b'sheim Adonai, beirachnuchem mibbeit Adonai.

Eil Adonai vaya'eir lanu, isru chag ba'avotim ad karnot ha-mizbei'ach.

Eili attah v'odeka, elohai arom'meka.

Hodu l'Adonai ki tov, ki l'olam chasdo.

Blessed are those who come in God's name;

We bless you from God's house.

God is the Creator who gives us light;

Bind the sacrifice with cords, up to the altar-horns.

You are my God, and I thank you;

You are my God and I exalt you.

Give thanks to God who is good,

Whose kindness endures forever.

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסִדּוֹ :

Hodu l'Adonai ki tov, ki l'olam chasdo.

KOS R'VI'I

The fourth cup of wine is filled.

We have completed the telling of our ancient story. Why do we tell this story, again and again, for hundreds of generations?

Because it is the foundation of our hope, and the basis of our Jewish dreams. After Holocaust and Pogrom, the Inquisition and Expulsion, this story gives us the strength to resist despair and resignation. We know that God has purposes in human history. We know that power and cruelty are not history's last words. We know that there is always hope. We raise this Cup of Hope and we say:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

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

Praised are you, Eternal God, Sovereign of the Universe, who has created the fruit of the vine.

S'FIRAT HA'OMER

Omer means 'measures.' When the Temple stood in Jerusalem, it was customary to bring harvest offerings three times a year, at Sukkot, Pesach, and Shavuot. Some say the tradition of Counting the Omer dates to those days. We measured the seven weeks between planting new barley and harvesting it; then offered a measure, in thanks, to our Source.

Now that few of us are barley farmers, and those who are can no longer offer sacrifices at the Temple, practices like the counting the Omer must take on new meaning or risk becoming outdated husks of observance. Today we

focus less on Shavuot's harvest roots, and more on its continuing relevance as the anniversary of the day the Israelites accepted the teachings of Torah at Sinai. One Midrash holds that we were all, mystically, present at Sinai to forge a personal bond with the essence of the Word: that's a day worth commemorating.

Tonight we celebrate our freedom from slavery; in fifty days we will celebrate our acceptance of the Torah's teachings. Counting the Omer reminds us that we are freed not only from, but also toward. Passover and Shavuot are linked stages on our collective journey to maturity, thinking, engaged Jewishness: we must be free in order to accept the joyful responsibility of connecting with God and healing the world.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל סְפִירַת הָעֹמֶר.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al s'firat ha-omer.

Blessed are You, Eternal God, who sanctifies with the commandment to count the Omer.

הַיּוֹם יוֹם אֶחָד לָעֹמֶר.

Hayom yom echad la'omer.

Today is the first day of the Omer!

KI LO NA-EH, KI LO YA-EH

אָדיר בַּמְלוּכָה, בָּחוּר כְּהֶלְכָה
גְּדוּדָיו יֹאמְרוּ לוֹ :

Adir bimplucha, bachur kahalcha, g'dudav yomru lo:

Powerful in sovereignty, truly chosen, God's troops sing:

לָךְ וְלָךְ, לָךְ כִּי לָךְ, לָךְ אֵף לָךְ
לָךְ יְיָ הַמְּמַלְכָה.
כִּי לוֹ נֶאֱדָה, כִּי לוֹ יֵאָדָה.

*L'cha u'l'cha, l'cha ki l'cha, l'cha af l'cha, l'cha Adonai hamamlachah,
Ki lo na'eh, ki lo ya'eh.*

'Yours, to You only O God, is the majestic kingdom.' Beautiful praises are God's due.

דָּגוּל בַּמְלוּכָה, הַדוּר כְּהֶלְכָה, וְתִיקָיו יֹאמְרוּ לוֹ :

Dagul bimpluchah, hadur kahalachah, vaticav yom'ru lo:

Famous in sovereignty, truly glorious, God's faithful sing:

זַכָּאי בַּמְלוּכָה, חֲסִין כְּהֶלְכָה, טַפְסָרָיו יֹאמְרוּ לוֹ :

Zakai bimpluchah, chasin kahalachah taf'srav yom'ru lo:

Guiltless in sovereignty, truly strong, God's angels sing:

יָחִיד בַּמְלוּכָה, כָּבִיר כְּהֶלְכָה, לְמוּדָיו יֹאמְרוּ לוֹ :

Yachid bimpluchah, kabir kahalachah limudav yom'ru lo:

Alone in sovereignty, truly powerful, God's scholars sing:

מוֹשֵׁל בְּמְלוּכָה, נוֹרָא כְּהִלָּכָה, סְבִיבִיו יֹאמְרוּ לוֹ :

Mosheil bimpluchah, nora kahalachah savivav yom'ru lo:

Commanding in sovereignty, truly revered, God's near ones sing:

עֲנִיו בְּמְלוּכָה, פּוֹדֶה כְּהִלָּכָה, צַדִּיקָיו יֹאמְרוּ לוֹ :

Anav bimpluchah, podeh kahalachah, tzadikav yom'ru lo:

Humble in sovereignty, truly redeeming, God's righteous sing:

קָדוֹשׁ בְּמְלוּכָה, רַחוּם כְּהִלָּכָה, שְׁנֵאֲנָיו יֹאמְרוּ לוֹ :

Kadosh bimpluchah, rachum kahalachah shinanav yom'ru lo:

Holy in sovereignty, truly merciful, God's angels sing:

תְּקִיף בְּמְלוּכָה, תּוֹמֵךְ כְּהִלָּכָה, תְּמִימָיו יֹאמְרוּ לוֹ :

Takif bimpluchah, tomaich kahalachah t'mimav yom'ru lo:

Indomitable in sovereignty, truly sustaining, God's innocent sing:

ADIR HU

אָדיר הוּא, אָדיר הוּא
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

Adir hu, yivei veito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'neih, El b'neih, b'neih veitcha b'karov.

God is powerful. May God build the Temple very soon. O God, build Your Temple speedily.

בָּחוּר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

Bachur hu, gadol hu, dagul hu, yivei veito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'neih, El b'neih, b'neih veitcha b'karov.

God is chosen, great and famous. May God build the Temple very soon. O God, build Your Temple speedily.

הַדוּר הוּא, וְתִיק הוּא, זָכַאי הוּא, חָסִיד הוּא,
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב .
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

Hadur hu, vatic hu, zakai hu, chasid hu, yivei veito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'neih, El b'neih, b'neih veitcha b'karov.

God is glorious, pure and guiltless; May God build the Temple very soon. O God, build Your Temple speedily.

טָהוֹר הוּא, יָחִיד הוּא, כָּבִיר הוּא, לָמוּד הוּא, מְלֶכֶךְ הוּא,
 נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא,
 יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֶה,
 אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקָרוֹב.

*Tahor hu, yachid hu, kabir hu, lamud hu, melech hu, Nora hu, sagiv hu,
 izuz hu, podeh hu, tzadik hu, yivnei veito b'karov. Bimheirah, bimhei-
 rah, b'yamainu b'karov. El b'neih, El b'neih, b'neih veitcha b'karov.*

God is pious, clean and unique; God is powerful, wise and majestic; God is revered, eminent and strong; God is re-deeming, righteous and holy; may God build the Temple very soon. O God, build Your Temple speedily.

קָדוֹשׁ הוּא, רַחוּם הוּא, שַׁדַּי הוּא, תַּקִּיף הוּא יִבְנֶה בֵּיתוֹ
 בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה
 בֵּיתְךָ בְּקָרוֹב.

*Kadosh hu, rachum hu, shadai hu, takif hu yivei veito b'karov. Bimheirah,
 bimheirah, b'yamainu b'karov. El b'neih, El b'neih, b'neih veitcha b'karov.*

God is merciful, omnipotent and indomitable; may God build the Temple very soon. O God, build Your Temple speedily.

ECHAD MI YODEI-AH

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ : אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
Echad mi yodea? Echad ani yodea. Echad Eloheinu, Eloheinu, Eloheinu, Eloheinu, Shebashamayim uva'aretz.

Who knows one? I know one! One is our God in the heavens and the earth.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ : שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Shenayim mi yodeah? Shnayim ani yodeah: Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.

Who knows two? I know two! Two are the tablets of the covenant, and one is our God in the heavens and the earth.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ : שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Shelosha mi yodeah? Shelosha ani yodeah: Shelosha avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.

Who knows three? I know three! Three are the fathers, two are the tablets of the covenant, and one is our God in the heavens and the earth.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ : אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Arba mi yodeah? Arba ani yodeah: Arba imahot. Shelosha avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.

Who knows four? I know four! Four are the matriarchs,

three are the patriarchs, two are the tablets of the covenant,
and one is our God in the heavens and the earth.

חַמִּישָׁה מִי יוֹדֵעַ? חַמִּישָׁה אֲנִי יוֹדֵעַ: חַמִּישָׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
אִמָּהוֹת, שְׁלֹשָׁה אַבוֹת, שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבְאָרֶץ.

*Chamishah mi yodea? Chamishah ani yodeah. Chamishah chum'shei
torah. Arba imahot. Shelosha avot. Shnei luchot habrit. Echad elo-
heinu shebashamayim uva'aretz.*

Who knows five? I know five! Five are the books of the To-
rah, four are the matriarchs, three are the patriarchs, two
are the tablets of the covenant, and one is our God in the
heavens and the earth.

שִׁשָּׁה מִי יוֹדֵעַ? שִׁשָּׁה אֲנִי יוֹדֵעַ: שִׁשָּׁה סִדְרֵי מִשְׁנָה, חַמִּישָׁה
חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבוֹת, שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

*Shisha mi yodea? Shisha ani yodeah. Shisha sidrei mishna. Chamishah
chum'shei torah. Arba imahot. Shelosha avot. Shnei luchot habrit.
Echad eloheinu shebashamayim uva'aretz.*

Who knows six? I know six! Six are the orders of the Mishnah,
five are the books of the Torah, four are the matriarchs, three
are the patriarchs, two are the tablets of the covenant, and
one is our God in the heavens and the earth.

שֶׁבַע מִי יוֹדֵעַ? שֶׁבַע אֲנִי יוֹדֵעַ: שֶׁבַע יָמֵי שִׁבְתָּא, שִׁשָּׁה
סִדְרֵי מִשְׁנָה, חַמִּישָׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה
אַבוֹת, שְׁנֵי לְחוֹת הַבְּרִית אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

Shivah mi yodeah. Shivah ani yodeah. Shivah yemei shabta. Shisha sidrei mishna. Chamishah chum'shei torah. Arba imahot. Shelosha avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.

Who knows seven? I know seven! seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our God in the heavens and the earth.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יְמֵי
שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבָאָרֶץ.

Shemona mi yodeah? Shemona ani yodeah: Shemona yemei milah. Shivah yemei shabta. Shisha sidrei mishna. Chamishah chum'shei torah. Arba imahot. Shelosha avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.

Who knows eight? I know eight! Eight are the days until circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our God in the heavens and the earth.

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יְרַחֵי לֵדָה, שְׁמוֹנָה
יָמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה
חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבָאָרֶץ.

Tishah mi yodeah? Tishah ani yodeah. Tisha yarchei leida. Shemona yemei milah. hivah yemei shabta. Shisha sidrei mishna. Chamishah chum'shei torah. Arba imahot. Shelosha avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.

Who knows nine? I know nine! Nine are the months of pregnancy, eight are the days until circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our God in the heavens and the earth.

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ: עֲשָׂרָה דְּבָרִים, תְּשָׁעָה יָרַחִי
לָדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבִיטָה, שֵׁשׁ סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבָּעָה מְהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

Asarah mi yodeah? Asarah ani yodeah. Asarah dibrayah. Tisha yarchei leida. Shemona yemei milah. hivah yemei shabta. Shisha sidrei mishna. Chamishah chum'shei torah. Arba imahot. Shelosha avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.

Who knows ten? I know ten! Ten are the commandments, nine are the months of pregnancy, eight are the days until circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our God in the heavens and the earth.

אֶחָד עָשָׂר מִי יוֹדֵעַ? אֶחָד עָשָׂר אֲנִי יוֹדֵעַ : אֶחָד עָשָׂר כּוֹכְבַּיָּא, עֶשְׂרֵה
 דְּבִרָּא, תִּשְׁעָה יָרְחֵי לֵידָה, שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבִתָּא,
 שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּעַּ מְהוֹת, שְׁלֹשָׁה
 אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

*Achad asar mi yodeah? Achad asar ani yodeah. Achad asar cochbaya. Asa-
 rah dibrayah. Tisha yarchei leida. Shemona yemei milah. hivah yemei shab-
 ta. Shisha sidrei mishna. Chamishah chum'shei torah. Arba imahot.
 Shelosha avot. Shnei luchot habrit. Echad eloheinu shebashamayim
 uva'aretz.*

Who knows eleven? I know eleven! Eleven are the stars [in Jo-
 seph's dream], ten are the commandments, nine are the
 months of pregnancy, eight are the days until circumcision,
 seven are the days of the week, six are the orders of the Mish-
 nah, five are the books of the Torah, four are the matriarchs,
 three are the patriarchs, two are the tablets of the covenant,
 and one is our God in the heavens and the earth.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ : שְׁנַיִם עָשָׂר שְׁבִטָּא,
 אֶחָד עָשָׂר כּוֹכְבַּיָּא, עֶשְׂרֵה דְּבִרָּא, תִּשְׁעָה יָרְחֵי לֵידָה, שְׁמוֹנֶה
 יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבִתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה
 חוּמְשֵׁי תוֹרָה, אַרְבַּעַּ מְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

*Shneim asar mi yodeah. Shneim asar ani yodeah. Shneim asar
 shivtaya. Achad asar cochbaya. Asarah dibrayah. Tisha yarchei leida.
 Shemona yemei milah. hivah yemei shabta. Shisha sidrei mishna.
 Chamishah chum'shei torah. Arba imahot. Shelosha avot. Shnei lu-
 chot habrit. Echad eloheinu shebashamayim uva'aretz.*

Who knows twelve? I know twelve! Twelve are the tribes

[of Israel], eleven are the stars in Joseph's dream, ten are the commandments, nine are the months of pregnancy, eight are the days until circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our God in the heavens and the earth.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר
 מִדֵּינָא, שְׁנַיִם עָשָׂר שְׁבִטָּיָא, אֶחָד עָשָׂר כּוֹכְבֵּינָא, עֶשְׂרֵה דְּבִרָּא,
 תְּשַׁעַה יָרַחֵי לֵידָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבִיטָא, שֵׁשׁ
 סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּעַּ מְהוֹת, שְׁלֹשָׁה
 אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

*Shelosha asar mi yodeah? Shelosha asar ani yodeah: Shelosha asar
 midaya. Shneim asar shivtaya. Achad asar cochbaya. Asarah dibrayah.
 Tisha yarchei leida. Shemona yemei milah. hivah yemei shabta. Shisha
 sidrei mishna. Chamishah chum'shei torah. Arba imahot. Shelosha
 avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.*

Who knows thirteen? I know thirteen! Thirteen are the at-
 tributes [of God's mercy], twelve are the tribes [of Israel],
 eleven are the stars in Joseph's dream, ten are the com-
 mandments, nine are the months of pregnancy, eight are
 the days until circumcision, seven are the days of the
 week, six are the orders of the Mishnah, five are the
 books of the Torah, four are the matriarchs, three are the
 patriarchs, two are the tablets of the covenant, and one
 is our God in the heavens and the earth.

Chad Gadya

חד גדיא חד גדיא דזבין אבא בתרי זוזי חד גדיא, חד גדיא.
Chad gadya, chad gadya d'zabin abah bitrei zuzei, chad gadya, chad gadya.

One little goat, One little goat, which my father bought
for two zuzim; one little goat, one little goat.

ואתא שונרא, ואכלה לגדיא דזבין אבא בתרי זוזי חד גדיא,
חד גדיא

V'ata shunra v'achlah l'gadya, d'zabin abah bitrei zuzei, chad gadya, chad gadya.

The cat came, and ate the goat which my father bought
for two zuzim; one little goat, one little goat.

ואתא כלבא, ונשך לשונרא, דאכלה לגדיא דזבין אבא בתרי
זוזי חד גדיא, חד גדיא

V'ata chalba v'nashach l'shunrah, d'achlah l'gadya, d'zabin abah bitrei zuzei, chad gadya, chad gadya.

The dog came, and bit the cat, that ate the goat which my
father bought for two zuzim; one little goat, one little
goat.

ואתא חוטר, והכה לכלבא דנשך לשונרא, דאכלה לגדיא
דזבין אבא בתרי זוזי חד גדיא, חד גדיא

V'ata chutra v'hika l'chalba, d'nashach l'shunrah, d'achlah l'gadya, d'zabin abah bitrei zuzei, chad gadya, chad gadya.

The stick came, and beat the dog, that bit the cat, that ate
the goat which my father bought for two zuzim; one little
goat, one little goat.

וְאֵתָא נִירָא, וְשָׂרַף לְחוּטְרָא דְהִכָּה לְכַלְבָּא, דְנִשְׂדָּ לְשׁוּנְרָא,
 דְאֶכְלָה לְגַדְיָא דְזַבִּין אַבָּא בְתָרִי זַוְיִי חַד גַּדְיָא, חַד גַּדְיָא
V'ata nura v'saraf l'chutra, d'hikah l'chalba, d'nashach l'shunrah,
d'achlah l'gadya, d'zabin abah bitrei zuzei, chad gadya, chad gadya.
 The fire came, and burned the stick, that beat the dog,
 that bit the cat, that ate the goat which my father bought
 for two zuzim; one little goat, one little goat.

וְאֵתָא מַיָּא, וְכָבֵה לְנוּרָא דְשָׂרַף לְחוּטְרָא, דְהִכָּה לְכַלְבָּא
 דְנִשְׂדָּ לְשׁוּנְרָא, דְאֶכְלָה לְגַדְיָא דְזַבִּין אַבָּא בְתָרִי זַוְיִי חַד גַּדְיָא,
 חַד גַּדְיָא
V'ata maya v'chava l'nura, d'saraf l'chutra, d'hikah l'chalba, d'nashach
l'shunrah, d'achlah l'gadya, d'zabin abah bitrei zuzei, chad gadya, chad
gadya.
 The water came, and extinguished the fire, that burned
 the stick, that beat the dog, that bit the cat, that ate the
 goat which my father bought for two zuzim; one little
 goat, one little goat.

וְאֵתָא תוּרָא, וְשָׂתָה לְמַיָּא דְכָבֵה לְנוּרָא, דְשָׂרַף לְחוּטְרָא
 דְהִכָּה לְכַלְבָּא, דְנִשְׂדָּ לְשׁוּנְרָא, דְאֶכְלָה לְגַדְיָא דְזַבִּין אַבָּא בְתָרִי
 זַוְיִי חַד גַּדְיָא, חַד גַּדְיָא
V'ata tora v'shatah l'maya, d'chava l'nura, d'saraf l'chutra, d'hikah
l'chalba, d'nashach l'shunrah, d'achlah l'gadya, d'zabin abah bitrei
zuzei, chad gadya, chad gadya.
 The ox came, and drank the water, that extinguished the
 fire, that burned the stick, that beat the dog, that bit the
 cat, that ate the goat which my father bought for two
 zuzim; one little goat, one little goat.

וְאַתָּה הַשּׁוֹחֵט, וְשָׁחַט לְתוֹרָא דְּשִׁתָּה לְמֵיָא, דְּכָבָה לְנוֹרָא
דְּשָׂרָף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא
דְּזַבִּין אָבָא בְּתֵרֵי זִוְזִי חַד גַּדְיָא, חַד גַּדְיָא

*V'ata hashocheit v'shachat l'tora, d'shata l'maya, d'chava l'nura,
d'saraf l'chutra, d'hikah l'chalba, d'nashach l'shunrah, d'achlah
l'gadya, d'zabin abah bitrei zuzei, chad gadya, chad gadya.*

The slaughterer (Shohet) came, and killed the ox, that drank
the water, that extinguished the fire, that burned the stick,
that beat the dog, that bit the cat, that ate the goat which my
father bought for two zuzim; one little goat, one little goat.

וְאַתָּה מַלְאֲךְ הַמָּוֶת, וְשָׁחַט לְשׁוֹחֵט דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּה
לְמֵיָא דְּכָבָה לְנוֹרָא, דְּשָׂרָף לְחוּטְרָא דְּהִכָּה לְכַלְבָּא, דְּנִשְׁךְ
לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא דְּזַבִּין אָבָא בְּתֵרֵי זִוְזִי חַד גַּדְיָא, חַד
גַּדְיָא

*V'ata malach hamavet v'shachat l'shocheit, d'shachat l'tora, d'shata
l'maya, d'chava l'nura, d'saraf l'chutra, d'hikah l'chalba, d'nashach
l'shunrah, d'achlah l'gadya, d'zabin abah bitrei zuzei, chad gadya,
chad gadya.*

The angel of death came, and slew the slaughterer, who
killed the ox, that drank the water, that extinguished the
fire, that burned the stick, that beat the dog, that bit the
cat, that ate the goat which my father bought for two
zuzim; one little goat, one little goat.

וְאַתָּה הַקָּדוֹשׁ בָּרוּךְ הוּא וְשָׁחַט לְמַלְאֲךְ הַמָּוֶת, דְּשִׁחַט לְשׁוֹחֵט
דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּה לְמֵיָא דְּכָבָה לְנוֹרָא, דְּשָׂרָף לְחוּטְרָא
דְּהִכָּה לְכַלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא דְּזַבִּין אָבָא

בְּתֵרֵי זֵוִי חַד גְּדֵלָא, חַד גְּדֵלָא

V'ata Hakodesh Baruch Hu v'shachat l'malach hamavet, d'shachat l'shocheit, d'shachat l'tora, d'shata l'maya, d'chava l'nura, d'saraf l'chutra, d'hikah l'chalba, d'nashach l'shunrah, d'achlah l'gadya, d'zabin abah bitrei zuzei, chad gadya, chad gadya.

Then came the Holy One, Blessed be He, and smote the angel of death, who slew the slaughterer, who killed the ox, that drank the water, that extinguished the fire, that burned the stick, that beat the dog, that bit the cat, that ate the goat which my father bought for two zuzim; one little goat, one little goat.

Nirtzah

The Passover seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this seder, may we gather together as free people in years to come to sing these songs of freedom and share these ancient rites.

חֲסַל סִדּוּר פֶּסַח כְּהִלְכָּתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ
לְסִדֵּר אוֹתוֹ. בֶּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמִים קֹהֵל
עֹדֵת מִי מָנָה. בְּקָרוֹב נִהַל נְטִיעֵי כָנָה. פְּדוּיִם לְצִיּוֹן בְּרָנָה.

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

We conclude and sing together:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

L'shana Haba'ah b'Y'rushalayim



Next year in a Jerusalem at peace!
Next year may we celebrate in a world healed and
free!

Artwork by Jonathan Kis-Lev

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