

# The Passover Haggadah

## Based upon the traditional Ashkenazic Version

### **Step 1: Kiddush**

On Friday night add:

(There was evening and there was morning.

On the sixth day, the heavens and the earth and all their hosts were completed. And God completed, on the seventh day, His work which He had made, and He ceased on the seventh day, all His work in which He had been engaged. And God blessed the seventh day and sanctified it; because on it He ceased all His work which He had created.)

Kadesh: First cup of wine

Pour the first cup and say the blessing:

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the vine.

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen and exalted us above all nations and has sanctified us with Your commandments. And You, Adonai our God, has lovingly bestowed upon us (Sabbaths for rest), appointed times for happiness, holidays and seasons for joy, (this Sabbath day, and) this Feast of Matzot, our season of freedom, a holy convocation recalling the Exodus from Egypt. You did choose and sanctify us above all peoples. In Your gracious love, You did grant us Your (holy Sabbath, and) appointed times for happiness and joy. Blessed are You, Adonai, who sanctifies (the Sabbath,) Israel, and the appointed times.

Blessed are You, Adonai our God, Sovereign of the universe, who has granted us life and sustenance and permitted us to reach this season.

Drink the wine.

### **Step 2: Urchatz: Washing hands**

### **Step 3: Karpas. Dipping vegetable (parsley) in salt water**

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the earth.

Eat the parsley.

**Step 4: Yachatz:** Breaking the middle matzah/dessert matzah

The larger piece is the Afikomen (after dinner fun). Adults hide the afikomen for the children to find it later.

**Step 5: Magid. Recite the Haggadah**

Raising the matzot, the leader declares:

This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. At present we are here; next year may we be in Israel. At present we are slaves; next year may we be free men.

The second cup of wine is poured and the youngest present asks the four questions:

Why is this night different from all other nights?

1. On all other nights we eat chametz and matzah. Tonight, only matzah.
2. On all other nights we eat any kind of herbs. Tonight, only bitter herbs.
3. On all other nights we do not dip even once. Tonight, we dip twice.
4. On all other nights we eat sitting or reclining. Tonight, we all recline

The following reply is recited in unison:

We were slaves to Pharaoh in Egypt, but Adonai our God took us out of there with a mighty hand and an outstretched arm. Had not God taken our fathers out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt. Even if we all were wise, and perceptive, experienced, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt. The more one talks about the Exodus, the more praise he deserves.

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is time for the recitation of the Shema."

Rabbi Elazar ben Azaryah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at

night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life." The Torah adds the world all to the phrase the days of your life to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all" includes the messianic era.

Blessed be the Omnipresent; blessed be He.

Blessed be God who has given the Torah to His people Israel; blessed be He. The Torah speaks of four sons; a wise one, a wicked one, a simple one, and who is not able to ask a question.

The wise son asks: "What is the meaning of the testimonies, statutes, and laws which Adonai our God has commanded us?" Explain to him the laws of the Pesach: that "no dessert may be eaten after the Passover sacrifice."

The wicked son asks: "What does this service mean to you?" By the words "to you" he implies that this service is only for you--not for himself. By excluding himself from the community, he denies God. So tell him bluntly: "This is done on account of what Adonai did for me when I came out of Egypt." For me, not for him; had he been there, he would not have been redeemed.

The simple son asks: "What is this all about?" Tell him, "With a strong hand Adonai brought us out of Egypt from the house of slavery."

As for the son who is unable to ask a question, you must open up the subject to him, as it is written: "You shall tell your son on that day: This is on account of what Adonai did for me when I came out of Egypt."

One might think that the Haggadah should be recited on the first day of the month of Nisan, but the Torah says: "You shall tell your son on that day" [the first day of Passover]. One might think that the phrase on that day means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: "This is on account of what Adonai did for me." The word this refers to the time when this matzah and this maror are placed before you--on Passover night when you are obliged to eat them.

At first our forefathers worshiped idols, but now the Omnipresent has brought us near to His service, as it is written: "Joshua said to all the people: so says Adonai God of Israel--your fathers have always lived beyond the Euphrates River, Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied

his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt.”

Blessed be He who keeps His promise to Israel; blessed be He.

The Holy One, blessed be he, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: “He said to Abram, Your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth.”

Raise the wine cup and say:

This promise has sustained our fathers and us. For not only one enemy has risen against us to annihilate us, but in every generation men rise against us. But the Holy One, Blessed be He, saves us from their hand.

The wine cup is put down.

Learn what Laban the Syrian tried to do to our father Jacob. While Pharaoh decreed only against the newborn males, Laban tried to uproot all of Israel, as it is written: “The Aramaean sought to destroy my father, however, he went down to Egypt and sojourned there few in number and there he became a great, mighty, and numerous nation.”

He went down to Egypt, compelled by divine decree.

He sojourned there implies that he did not come down to settle in Egypt but only to live there temporarily, as it is written: “They (the sons of Jacob) said to Pharaoh: ‘We have come to sojourn in this land because there is no pasture for your servants’ flocks, for the famine is severe in the land of Canaan. For now, though, let your servants dwell in the land of Goshen.’ ”

Few in number, as it is written: “With seventy souls your ancestors went down to Egypt, and now Adonai your God has made you as numerous as the stars in the sky.”

There he became a nation means that they became a distinct people in Egypt.

Great, mighty, as it is written. “The children of Israel were fruitful and increased greatly; they multiplied and became mighty, and the land was full of them.”

And numerous, as it is written: "I made you as populous as the plants of the field; you grew up and wore choice adornments; your breasts were firm and your hair grew long; yet, you were bare and naked."

"The Egyptians suspected us of evil and afflicted us; they imposed hard labor upon us."

The Egyptians suspected us of evil, as it is written: "Let us deal with them wisely lest they multiply, and, if we happen to be at war, they may join our enemies and fight against us and then leave the country."

And afflicted us, as it is written: "They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pithom and Raamses as storecities for Pharaoh."

They imposed hard labor upon us, as it is written: "They imposed back-breaking labor upon the people of Israel."

"We cried to Adonai, the God of our fathers; Adonai heard our cry and saw our affliction, our toil, and our oppression."

We cried to Adonai, the God of our fathers, as it is written: "It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; their cry of servitude reached God."

Adonai heard our cry, as it is written: "God heard their groaning; God remembered His covenant with Abraham, with Isaac, and with Jacob."

And saw our affliction, that is, the conjugal separation of husband and wife, as it is written: "God saw the children of Israel and God knew."

Our toil refers to the drowning of the sons, as it is written: "Every son that is born you shall cast into the river, but you shall let every daughter live"

Our oppression means the pressure used upon them, as it is written: "I have also seen how the Egyptians are oppressing them."

"Adonai brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders."

Adonai brought us out of Egypt not by an angel, not by a seraph, not by a messenger, but by the Holy One, blessed be He, Himself, as it is written: "I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute

judgments; I am Adonai.”

I will pass through the land of Egypt on that night, myself and not an angel; I will smite all the firstborn in the land of Egypt, myself and not a seraph; on all the gods of Egypt I will execute judgments, myself and not a messenger; I am Adonai, I and none other.

Mighty hand refers to the disease among the cattle, as it is written: “Behold the hand of Adonai strikes your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks--a very severe pestilence.”

Outstretched arm means the sword, as it is written: “His drawn sword in his hand, outstretched over Jerusalem.”

Great awe alludes to the divine revelation, as it is written: “Has God ever attempted to take unto Himself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw Adonai your God do for you in Egypt, before your eyes?”

Miraculous signs refer to the miracles performed with the staff [of Moses, but the Hebrew does not mention the name of Moses here], as it is written: “Take this staff in your hand, that you may perform the miraculous signs with it.”

Wonders alludes to the plague of blood, as it is written: “I will show wonders in the sky and on the earth.”

As one spills three drops of wine, one declares:

“Blood, fire, and columns of smoke.”

Another explanation of the preceding verse: Each two-word phrase represents two plagues, hence strong hand, two: outstretched arm, two: great awe, two: miraculous signs, two; wonders, two.

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

The Ten Plagues

1. Blood
2. Frogs
3. Vermin
4. Wild Animals
5. Cattle Disease
6. Boils
7. Hail
8. Locusts
9. Darkness
10. Death of the Firstborn

Rabbi Judah abbreviated the ten plagues by composing three words from their Hebrew initials:

D'tzach, Adash, B'achav

Rabbi Yose the Galilean says: How does one derive that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that "the magicians said to Pharaoh, it is the finger of God." However, at the Sea, the Torah relates that "Israel saw the great hand which Adonai laid upon the Egyptians, and the people revered Adonai and they believed in Adonai and in His servant Moses." It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

Rabbi Eliezer says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

Rabbi Akiva says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

Dayyenu- sing

God has bestowed many favors upon us.

Had He brought us out of Egypt, and not executed judgments against the Egyptians,

It would have been enough--Dayyenu

Had He executed judgments against the Egyptians, and not their gods, It would have been enough--Dayyenu

Had He executed judgments against their gods and not put to death their firstborn, It would have been enough--Dayyenu

Had He put to death their firstborn, and not given us their riches, It would have been enough--Dayyenu

Had He given us their riches, and not split the Sea for us, It would have been enough--Dayyenu

Had He split the Sea for us, and not led us through it on dry land, It would have been enough--Dayyenu

Had He led us through it on dry land, and not sunk our foes in it, It would have been enough--Dayyenu

Had He sunk our foes in it, and not satisfied our needs in the desert for forty ears, It would have been enough--Dayyenu

Had He satisfied our needs in the desert for forty years, and not fed us the manna, It would have been enough--Dayyenu

Had He fed us the manna, and not given us the Sabbath, It would have been enough--Dayyenu

Had He given us the Sabbath, and not brought us to Mount Sinai, It would have been enough--Dayyenu

Had He brought us to Mount Sinai, and not given us the Torah, It would have been enough--Dayyenu

Had He given us the Torah, and not brought us into Israel, It would have been enough--Dayyenu

Had He brought us into Israel, and not built the Temple for us, It would have been enough--Dayyenu

How much more so, then should we be grateful to God for the numerous favors that He bestowed upon us: He brought us out of Egypt, and punished the Egyptians; He smote their gods, and slew their firstborn; He gave us their wealth and split the Sea for us; He led us through it on dry land, and sunk our foes in it; He sustained us in the desert for forty years, and fed us with the manna; He gave us the Sabbath, and brought us to Mount Sinai; He gave us the Torah, and brought us to Israel; He built the Temple for us, to atone for all our sins.

Rabbi Gamliel used to say: Anyone who has not discussed these three things on Passover has not fulfilled his duty, namely:



Pesach, the Passover Offering;

Matzah, the Unleavened Bread;

Maror, the Bitter Herbs.

Pesach: Why did our fathers eat the Passover Offering during the period of the Temple? It is because the Holy One, Blessed be He, passed over the houses of our fathers in Egypt, as it is written: "You shall say: It is the Passover offering for Adonai, who passed over the houses of the children in Egypt when he smote the Egyptians and spared our houses. The people knelt and bowed down."

One raises the Matzah and says:

Matzah: Why do we eat this matzah? It is because the Sovereign of Kings, the Holy one, revealed Himself to our fathers and redeemed them before their dough had time to ferment, as it is written: "They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey."

One raises the Maror and says:

Maror: Why do we eat this bitter herb? It is because the Egyptians embittered the lives of our fathers in Egypt, as it is written: "They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; whatever work tasks they performed were backbreaking."

In every generation people must see themselves as they had personally had come out of Egypt, as it is written: "You shall tell your son on that day: This is on account of what Adonai did for me when I came out of Egypt." It was not only our fathers whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written: "He took us out from there so that He might take us to the land which He had sworn to our fathers."

The matzah is covered and the cup of wine is raised until the conclusion of the blessing, 'Ga-al Yisrael', so that the Hallel is recited over wine:

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

into redemption. We will recite a new song before Him! Halleluyah!

### Psalm 113

Praise Adonai! Praise, you servants of Adonai, praise the name of Adonai. Blessed be the name of Adonai from this time forth and forever. From the rising of the sun to its setting, Adonai's name is to be praised. High above all nations is Adonai; above the heavens is His glory. Who is like Adonai our God, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

### Psalm 114

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel His kingdom. The sea saw it and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like lambs. Why is it, sea, that you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? O earth, tremble at Adonai's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the flint into a flowing fountain.

Blessed are You, Adonai our God, Sovereign of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzah and maror. So Adonai our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion Your city, and joyful at Your service. There we shall eat of the offerings and Passover sacrifices (On Saturday night read: of the Passover sacrifices and offerings) which will be acceptably placed upon Your altar. We shall sing a new hymn of praise to You for our redemption and for our liberation. Blessed are You, Adonai, who has redeemed Israel.

Over the second cup of wine, one recites:

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the vine.

Drink wine.

### **Step 6: Rachtzah. Wash the hands for the meal**

Blessed are You, Adonai our God, Sovereign of the universe, who has sanctified us with Your commandments, and commanded us concerning the washing of the

hands.

**Step 7: Motzi. Blessing over the bread**

Blessed are You, Adonai our God, Sovereign of the universe, who brings forth bread from the earth.

**Step 8: Matzah. Blessing over the matzah**

Blessed are You, Adonai our God, Sovereign of the universe, who has sanctified us with Your commandments, and commanded us concerning the eating of matzah.

**Step 9: Maror.** Bitter herbs-horseradish. The maror can be eaten on a piece of matzah or inside a romaine lettuce.

Blessed are You, Adonai our God, Sovereign of the universe, who has sanctified us with Your commandments, and commanded us concerning the eating of the bitter herbs.

Eat maror.

To remind us of the Temple we do as Hillel did in Temple times; he combined matzah and maror in a sandwich and ate them together, to fulfill what is written in the Torah: "They shall eat it with unleavened bread and bitter herbs."

**Step 10: Korech.** Take 2 small pieces of bottom matza. Make a sandwich by putting a bit of maror and charoset in between.

**Step 11: Shulchan Orech -Serve the meal, eat.**

**Step 12: Tzafun.** Partaking of the Afikomen. Let children find the afikomen. After it is found, divide it up for everyone to eat.

**Step 13: Barch.** Thanks for the meal

Psalm 126

A Song of Ascents. When Adonai brought the exiles back to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with glad song. Then it was said among the nations: "Adonai has done great things for them." Adonai had done great things for us, and we rejoiced. Restore our captives, Adonai, 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.

The word “our” in parentheses is added if a minyan is present.

Seder leader:

Let us all say grace.

Guests respond, then Seder leader continues:

Blessed be the name of Adonai from this time forth and forever.

Seder leader:

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

Guests respond, then Seder leader:

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

All:

Blessed be He and blessed be His name

Blessed are You, Adonai our God, Sovereign of the universe, who nourishes the whole world with grace, kindness and mercy. You give 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 for His great name’s sake. He is the God who sustains all, does good to all, and provides food for all the creatures which He has created. Blessed are You, Adonai, who sustains all.

We thank You, Adonai our God, for having given a beautiful, good, and spacious land to our fathers as a heritage; for having taken us out, Adonai our God, from the land of Egypt and redeemed us from the house of slavery; Your covenant which You has sealed in our flesh; for Your Torah which You has taught us; for Your statutes which You has made known to us; for the life, grace and kindness You has bestowed on us; and for the food which You sustains us at all times.

For everything, Adonai our God, we thank You and bless You. Be Your name constantly blessed by all forever, as it is written: “After you have eaten and are satisfied, you shall bless Adonai your God for the good land He has given you.” Blessed are You, Adonai, for the land and the food.

Have mercy, Adonai our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on the kingdom of the house of David Your anointed one, and on the great and holy Temple that bears Your name. Our God,

our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Adonai our God, O make us not rely on the gifts and loans of men but rather on Your full, open and generous hand, that we may never be put to shame and disgrace.

On Sabbath add following paragraph:

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

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David Your servant, of Jerusalem Your holy city, and of all Your people the house of Israel, ascend, come, appear, be heard, and be accepted before You for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Feast of Matzot.

Remember us this day, Adonai our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to You, for You art a gracious and merciful God and Sovereign.

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

Blessed are You, Adonai our God, Sovereign of the universe. God You art our Father, our Sovereign and Sovereign, our Creator, our Redeemer, our Maker, the Holy One of Jacob, the Shepherd of Israel, the good Sovereign who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You dost ever 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.

May the Merciful One reign over us forever and ever.

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

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

May the Merciful One grant us an honorable livelihood.

May the Merciful One break the yoke from our neck; may He lead us upstanding

into our land.

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

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

At parents' table, add words in parenthesis:

(my revered father) the master of this house and (my revered mother) the mistress of this house.

At own table, add:

myself (my wife/my husband and children) and all that belongs to me and all those who are participating in this meal. May He bless us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

May they in heaven find merits with us so that we may enjoy a lasting peace. May we receive blessings from Adonai, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

On Sabbath add sentence in parenthesis:

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

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

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

He is the tower of salvation of His chosen king and shows kindness to His anointed prince, to David and his descendents forever.

He who creates peace in His heavenly heights, may He grant peace for us and for all Israel; and say, Amen.

Revere Adonai, you His holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek Adonai shall not lack any good thing. Give thanks to Adonai, for He is good; His kindness endures forever. You open Your hand and satisfy the desire of every living thing. Blessed is the man who trusts in Adonai, and whose trust is in Adonai. I have been

young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. Adonai will give strength to his people; Adonai will bless His people with peace.

Over the third cup of wine, say:

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the vine.

Drink wine.

A cup of wine is poured in honor of the Prophet Elijah. The door is opened and the Hallel continues, introduced by the paragraph *Shfoch Chamatcha*, "Pour out Your wrath..."

Pour out Your wrath upon the nations that do not know You, upon the governments which do not call upon Your name. For they have devoured Jacob and desolated his home. Pour out Your wrath on them; may Your blazing anger overtake them, destroy them from under the heavens of Adonai.  
(Psalms 79:6-7, 69:25, and Lamentations 3:66)

Step 14: Hallel

Psalm 115:1-11

Nor for our sake, Adonai, not for our sake, but for Your name's sake give glory, because of Your kindness and Your truth. Why should the nations say: "Where is their God?" Our God is in the heavens; He does whatever He pleases! Their idols are silver and gold, the work of human hands. They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they utter a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in Adonai! He is their help and shield. You who revere Adonai, trust in Adonai! He is their help and shield.

Psalm 115:12-18

Adonai who has remembered us will bless; He will bless the house of Israel; He will bless the house of Aaron; He will bless those who revere Adonai, the small with the great. May Adonai increase you, you and your children. You are blessed by Adonai, who made the heaven and earth. The heaven is Adonai's heaven, but He has given the earth to mankind. The dead cannot praise Adonai, nor can any

who go down into silence. We will bless Adonai from this time forth and forever. Halleluyah!

#### Psalm 116:1-11

I love that Adonai hears my supplications. Because He has inclined His ear to me, I will call upon Him as long as I live. The cords of death encircled me; the pains of the grave have overtaken me; I found trouble and sorrow. Then I called upon the name of Adonai: "Adonai, save my life!" Gracious is Adonai, and righteous and our God is merciful. Adonai protects the simple; I was brought low and He saved me. Return to Your rest, O my soul, for Adonai has been kind to you. You has delivered my soul from death, my eyes from tears and my feet from stumbling. I shall walk before Adonai in the lands of the living. I kept faith even when I cry out: "I am greatly afflicted." [I kept faith even when] I said in haste: "All men are deceitful."

#### Psalm 116:12-19

How can I repay Adonai for all His kind acts toward me? I will raise the cup of salvations, and call upon the name of Adonai. My vows to Adonai I will pay in the presence of all His people. Precious in the sight of Adonai is the death of His pious followers. Please, Adonai, I am truly Your servant; I am Your servant, the son of Your handmaid; You has loosened my bonds. To You I sacrifice a thanksgiving offering, and call upon the name of Adonai. My vows to Adonai I will pay in the presence of all His people, in the courts of Adonai's house, in the midst of Jerusalem. Halleluyah!

#### Psalm 117

Give thanks to Adonai, all you nations; praise Him, all you peoples! For His kindness overwhelms us, and the truth of Adonai is forever, Halleluyah!

#### Psalm 118:1-4

Give thanks to Adonai, for He is good;  
His kindness endures forever.  
Let Israel say:  
His kindness endures forever.  
Let the house of Aaron say:  
His kindness endures forever.  
Let those who revere Adonai say:  
His kindness endures forever.



Psalm 118:5-29

From the narrows I called upon Adonai; Adonai answered me by placing me in a great expanse. Adonai is with me; I have no fear of what man can do to me. Adonai is with me among my helpers; I shall see the defeat of my foes. It is better to seek refuge in Adonai than to trust in man. It is better to seek refuge in Adonai than to trust in princes. All nations have encompassed me; but in the name of Adonai, I routed them. They swarmed around me; but in the name of Adonai, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of Adonai, I cut them down. You pushed me that I might fall, but Adonai helped me. Adonai is my strength and song; He has become my salvation. The voice of rejoicing and salvation is heard in the tents of the righteous: "The right hand of Adonai does valiantly. Adonai's right hand is raised in triumph; Adonai's right hand does valiantly!" I shall not die, but live to relate the deeds of Adonai. Adonai has surely punished me, but He has not left me to die. Open for me the gates of righteousness, that I may enter and praise Adonai. This is the gate of Adonai; the righteous may enter through it.

Each verse is recited twice:

I thank You for You has answered me  
and have become my salvation.  
The stone which the builders rejected  
has become the major cornerstone.  
This Adonai's doing;  
It is marvelous in our eyes.  
This is the day which Adonai has made;  
We will be glad and rejoice on it.  
Adonai, please save us! Adonai, please save us!  
Adonai, let us prosper! Adonai, let us prosper!

Each verse is recited twice:

Blessed be he who comes in the name of Adonai;  
We bless you from the house of Adonai.  
Adonai is God who has shown us light;  
Bind the sacrifice with cords, up to the altar-horns.  
You art my God, and I thank You;  
You art my God, and I exalt You.  
Give thanks to Adonai, for He is good;  
His kindness endures forever.

Psalm 136

Give thanks to Adonai, for He is good,  
His kindness endures forever;  
Give thanks to the God above gods,  
His kindness endures forever;  
Give thanks to Adonai of lords,  
His kindness endures forever;  
To Him who alone does great wonders,  
His kindness endures forever;  
To Him who made the heavens with understanding,  
His kindness endures forever;  
To Him who stretched the earth over the waters,  
His kindness endures forever;  
To Him who made the great lights,  
His kindness endures forever;  
The sun to reign by day,  
His kindness endures forever;  
The moon and the stars to reign by night,  
His kindness endures forever;  
To Him who smote Egypt in their firstborn,  
His kindness endures forever;  
And took Israel out from among them,  
His kindness endures forever;  
With strong hand and outstretched arm,  
His kindness endures forever;  
To him who parted the Red Sea,  
His kindness endures forever;  
And caused Israel to pass through it,  
His kindness endures forever;  
And threw Pharaoh and his host in the Red Sea,  
His kindness endures forever;  
To Him who led His people through the wilderness,  
His kindness endures forever;  
To Him who smote great kings,  
His kindness endures forever;  
And slew mighty kings,  
His kindness endures forever;  
Sihon, king of the Amorites,  
His kindness endures forever;  
And Og, king of Bashan,  
His kindness endures forever;  
And gave their land as an inheritance,  
His kindness endures forever;

An inheritance to Israel His servant,  
His kindness endures forever;  
Who remembered us in our low state,  
His kindness endures forever;  
And released us from our foes,  
His kindness endures forever;  
Who gives food to all creatures,  
His kindness endures forever;  
Give thanks to God of all heaven,  
His kindness endures forever.

## NISHMAT

The soul of every living being shall bless Your name, Adonai our God the spirit of all flesh shall ever glorify and exalt Your remembrance, our Sovereign. Throughout eternity You art God. Besides You we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no Sovereign but You-God of the first and of the last, God of all creatues, Master of all generations, One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. Adonai neither slumbers nor sleeps; He rouses those who sleep and wakens those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To You alone we give thanks.

Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer--we should still be unable to thank You and bless Your name, Adonai our God and God of our fathers, for one of the thousands and even myriads of favors which You has bestowed on our fathers and on us. You has liberated us from Egypt, Adonai our God, and redeemed us from the house of slavery. You has fed us in famine and sustained us with plenty. You has saved us from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now Your mercy has helped us, and Your kindness has not forsaken us; may You, Adonai our God, never abandon us.

Therefore, the limbs which You has given us, the spirit and soul which You has breathed into our nostrils, and the tongue which You has placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim Your name, our Sovereign. To You, every mouth shall offer thanks; every tongue shall vow allegiance; every knee shall bend, and all who stand erect shall

bow. All hearts shall revere You, and men's inner beings shall sing to Your name, as it is written: "all my bones shall say: Adonai, who is like You? You save the poor man from one that is stronger, the poor and needy from one who would rob him." Who may be likened to You? Who is equal to You? Who can be compared to You? O Great, mighty and revered God, supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify You and bless Your holy name, as it is said: "A Psalm of David: Bless Adonai, O my soul, and let my whole inner being bless His holy name."

O God in Your mighty acts of power, great in the honor of Your name, powerful forever and revered for Your awe-inspiring acts, O Sovereign seated upon a high and lofty throne!

He who abides forever, exalted and holy is His name. And it is written: "Rejoice in Adonai, you righteous; it is pleasant for the upright to give praise." By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed; By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

In the assemblies of the multitudes of Your people, the house of Israel, with song shall Your name, our Sovereign, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless You; even beyond the songs and praises of David the son of Jesse, Your anointed servant.

Praise be Your name forever, our Sovereign, who rules and is great and holy in heaven and on earth; for to You, Adonai our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

All Your works praise You, Adonai our God; Your pious followers who perform Your will, and all Your people the house of Israel, praise, thank, bless, glorify, extol, exalt, revere, sanctify, and coronate Your name, our Sovereign. To You it is fitting to give thanks, and unto Your name it is proper to sing praises, for You art God eternal.

The fourth cup.

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the vine.  
Drink wine.

Blessed, are You, Adonai our God, Sovereign of the universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which You gave to our fathers as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Adonai our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and Your Temple. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat of its fruit and enjoy of its goodness; may we bless You for it in holiness and purity. (On Sabbath add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot; For You, Adonai, are good and beneficent to all, and we thank You for the land and the fruit of the vine. Blessed are You, Adonai for the land and the fruit of the vine.

Step 15: Nirtzah. The End

The Seder is accepted by God:

The Seder now concludes according to Halacha,  
Complete in all laws and ordinances.  
Just as we were privileged to arrange it tonight,  
So may we be granted to perform it again.  
O Pure One who dwells in the heights above,  
Establish us as a countless people once again,  
Speedily guide Your plants Israel as a redeemed people,  
To the land of Zion with song.

NEXT YEAR IN JERUSALEM

On the first night, recite:

IT CAME TO PASS AT MIDNIGHT

You performed most wonders at night,  
In the early watches of this night; The righteous convert  
Abraham did You cause to triumph at night;

It came to pass at midnight.

Grar's king Abimelech, did You judge in a dream by night; You did frighten  
Laban in the dark of night;  
Israel overcame an angel and won by night;

It came to pass at midnight.

Egypt's firstborn did You crush at midnight;  
Their strength they found not when they rose at night;  
Sisera, prince of Harashet, did You rout through stars of the night;

It came to pass at midnight.

Senncherib, the blasphemer, did You disgrace by night;  
Babylon's idol fell in the dark of night;  
Daniel was shown the secret of the king's dream of the night;

It came to pass at midnight.

Belshazzar, who drank from the Temple's vessel, was killed that same night;  
Daniel who was saved from the lion's den interpreted the visions of night;  
Hateful Haman the Agagite wrote letters in the night;  
It came to pass at midnight.

You did triumph against Haman in the king's sleepless night;  
Trample the winepress and aid those who ask; "What of the night?"  
The watchman responds: "Morning comes after night";

It came to pass at midnight.

Hasen the eternal day which is not really day or night;  
Exalted One, proclaim that Yours are day and night;  
Set guards about Your city all day and night;  
Brighten as day the darkness of the night;  
It came to pass at midnight.

On the second night, recite:

Your wondrous powers did You display on Pesach;  
Chief of all feasts did You make Pesach;  
You did reveal Yourself to Abraham on the midnight of Pesach;

And you shall say: It is the Pesach sacrifice.

To his door did You come at noon on Pesach;  
With matzot he served angels on Pesach;  
To the herd he ran for the ox recalling Joseph on Pesach;

And you shall say: It is the Pesach sacrifice.

The men of Sodom were burned in wrath on Pesach;  
Lot was saved, he baked matzot at the end of Pesach;  
You did sweep and destroy Egypt when passing on Pesach;

And you shall say: It is the Pesach sacrifice.

Adonai, every Egyptian firstborn You did crush on Pesach;  
But Your firstborn You did passover on the Pesach;  
So that no evil destroyed Israel's homes on Pesach;

And you shall say: It is the Pesach sacrifice.

The well-locked city of Jericho fell on Pesach;  
Midian was destroyed through a barley-cake from the Omer of Pesach;  
Assyria's mighty armies were consumed by fire on Pesach;

And you shall say: It is the Pesach sacrifice;

Senncherib would have held his ground at Nov but the siege on Pesach;  
A hand inscribed Babylon's fate on Pesach;  
Babylon's festive table was destroyed on Pesach;

And you shall say: It is the Pesach sacrifice.

Esther called a three-day fast on Pesach;  
You did hang the evil Haman on Pesach;  
Doubly, wilt You punish Edom on Pesach;  
Let Your mighty arm save us from harm on the night of Pesach;

Hallel. Singing praise songs.  
ECHAD MI YODEA

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

Who knows two? I know two! Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows four? I know four! Four are the mothers of Israel; Three are the

fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows five? I know five! Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows eight? I know eight! Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows nine? I know nine! Nine are the months to childbirth; Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

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 to childbirth; Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows thirteen? I know thirteen! Thirteen are the attributes of God; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

### HAD GADYA

One kid, one kid that Father bought for two zuzim; One kid, one kid.

The cat came and ate the kid that father bought for two zuzim; One kid, one kid.

The dog came and bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The stick came and beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The fire came and burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The water came and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The ox came and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The slaughterer came and killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The angel of death came and slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The Holy One, blessed be He, came and slew the angel of death that slew the

slaughterer that killed the ox that drank the water that quenched the fire that  
burned the stick that beat the dog that bit the cat that ate the kid that father  
bought for two zuzim; One kid, one kid.