

DeLuxe Edition



COMPLIMENTS OF THE

*Coffees of Maxwell House*

KOSHER FOR PASSOVER

כשר לפסח

NEW EDITION OF THE MAXWELL HOUSE  
HAGGADAH



DURING THE PAST 30 YEARS, the Coffees of Maxwell House have been privileged to sponsor the distribution of many millions of Passover Haggadahs.

This year the Maxwell House Haggadah has been completely redesigned for improved readability, and for understanding and deeper appreciation of every one at the Seder table.

This Haggadah is complete. There are no deletions from the traditional version, in either Hebrew or English. The Hebrew and English texts are printed in parallel columns. Included this year are trans-literations of prayers and points that should be said in Hebrew—easy for all to follow and enjoy.

Acknowledgement is gratefully given to the Orthodox Rabbis and scholars who have worked so many hours on this book. Particular appreciation is expressed to Rabbi Hersch Kohn and to his associate Rabbi Bernard Levy, for their generous contributions. Rabbi Kohn has, of course, always supervised preparation of the Maxwell House Haggadah, and has supervised and certified Maxwell House Coffee, Sanka Coffee and Yuban Coffee for Passover for many, many years.

# YOUR SEDER PLATE

**ביצה**  
*Hard-boiled Egg*

**זרוע**  
*Roasted  
Shankbone*



**כרפס**  
*Karpas*

**חרוסת**  
*Charoses*

**מרור**  
*Bitter Herbs*

**T**he Seder Plate is placed on the table in front of the leader. A special Seder Plate or a regular large platter may be used. Shown above is a traditional assembly for the Seder Plate which includes the following:

1. **Roasted Shankbone of Lamb.**
2. **Hard boiled Egg.**
3. **Bitter Herbs** cut into small pieces, or use grated fresh horse radish.
4. **Charoses.** A mixture of finely chopped apples, nuts and cinnamon mixed with a little wine.
5. **Karpas.** Either parsley, celery, lettuce, onion or potatoes may be used.

## OTHER ITEMS ON YOUR SEDER TABLE

**Three Matzohs:** Place them separately in Matzoh covers, or fold them separately in one or two large napkins.

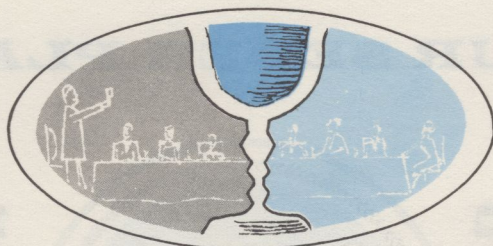
**Wine:** Place a wine goblet or glass in front of each setting, and a filled wine decanter near the center of the table.

**Salt Water:** All celebrants will use salt water and a dish of it should be easily available to all at the table. Use more than one dish if desired.

**Cup of Elijah:** Use a large goblet, filled with wine and placed near the center of the table.

**Pillow:** Put a pillow or cushion on the left arm of the leader's chair or on another chair close to it.

# KIDDUSH



# קִדּוּשׁ

## סֵדֶר קִדּוּשׁ לְלֵיל פֶּסַח.

*If the festival falls on Friday night, the following is added:*

**וַיְהִי** And it was evening and it was morning, the sixth day. Thus the heaven and the earth were finished, and all the host of them. And on the seventh day God had finished his work which He had made: and He rested on the seventh day from all his work which He had done. And God blessed the seventh day, and hallowed it; because that in it He rested from all his work, which God had created in order to make it.

**וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי:**  
 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל  
 אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר  
 עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-  
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים  
 אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת  
 מְכַל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים  
 לַעֲשׂוֹת:

*On weekdays commence here:*

**בְּרוּךְ** Blessed art thou, O Eternal, our God, King of the Universe, Creator of the fruit of the vine.

**סְבִרֵי מְרֵנוּ וּרְבִנוּ וּרְבוּתֵי:**

**בְּרוּךְ** אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ:  
 הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

**בְּרוּךְ** Blessed art thou, O Eternal, our God, King of the Universe, who selected us from among all people and exalted us among nations, and did sanctify us with his commandments. And thou, O Eternal, our God, hast given us (Sabbath days for rest and) fes-

**בְּרוּךְ** אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ:  
 הָעוֹלָם אֲשֶׁר בְּחַר-בָּנוּ מְכַל-  
 עַם וְרוֹמַמְנוּ מְכַל-לְשׁוֹן וְקִדְּשָׁנוּ  
 בְּמִצְוֹתָיו. וַתַּתְּן-לָנוּ יְיָ אֱלֹהֵינוּ  
 בְּאַהֲבָה (שְׁבֻחוֹת לְמִנוּחָה) מוֹעֲדִים

tival days for joy, (this Sabbath and the day of) this feast of the unleavened bread, the time of our deliverance (in love) in remembrance of the departure from Egypt. For us hast thou selected, and sanctified from amongst all nations, in that thou causedst us to inherit thy holy (Sabbath and) festival days (in love and favour). Blessed art thou, O Eternal, who hallowest (the Sabbath and) Israel and the festival days.

לְשִׁמְחָה תָּנִים וְזִמְנִים לְשִׁשּׁוֹן  
 אֶת־יּוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יּוֹם) תַּג  
 הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ (בְּאֶהְבָּה)  
 מְקַרָּא קִדְשׁ זָכָר לִיְצִיאַת מִצְרָיִם.  
 כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְשַׁת מִכְּל־  
 הָעַמִּים (וְשָׁבַת) וּמוֹעֲדֵי קִדְשֶׁךָ  
 (בְּאֶהְבָּה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׁשּׁוֹן  
 הִנַּחְלָתָנוּ. בְּרוּךְ אַתָּה יְיָ מְקַדְשׁ  
 (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים:

## KIDDUSH

VA-Y'HEE E-REV VA-Y'HEE BO-KER YOM HA-SHEE-SHEE. VA-Y'CHU-LU HA-SHAW-MA-YIM V'HAW-AW-RETZ V'CHAWL TZ'VAW-AWM. VA-Y'CHAL ELO-HEEM BA-YOM HA-SH'VEE-EE M'LACH-TO A-SHER AW-SAW. VA-YISH-BOS BA-YOM HA-SH'VEE-EE MEE-KAWL M'LACH-TO A-SHER AW-SAW. VA-Y'VAW-RECH ELO-HEEM ES YOM HA-SH'VEE-EE VA-Y'KA-DAYSH O-SO KEE VO SHAW-VAS MEE-KAWL M'LACH-TO A-SHER BAW-RAW ELO-HEEM LA-A-SOS.

SOV-RAI MAW-RAW-NAWN V'RA-BAW-NAWN V'RA-BO-SAI  
 BAW-RUCH A-TAW A-DO-NOI ELO-HAY-NU ME-LECH HAW-O-LAWM BO-RAY P'REE HA-GAW-FEN.

BAW-RUCH A-TAW A-DO-NOI ELO-HAY-NU ME-LECH HAW-O-LAWM A-SHER BAW-CHAR BAW-NU MEE-KAWL AWM V'RO-M'MAW-NU MEE-KAWL LAW-SHON V'KI-D'SHAW-NU B'MITZ-VO-SAWV. VA-TEE-TEN LAW-NU A-DO-NOI E-LO-HAY-NU B'A-HA-VAW (*on Sabbath add: SHA-BAW-SOS LIM-NU-CHAW U*) MO-ADEEM L'SIM-CHA CHA-GEEM U-Z'MA-NEEM L'SAW-SON ES YOM (*on Sabbath add: HA-SHA-BAWS HA-ZEH V'ES YOM*) CHAG HAMATZOS HA-ZEH, Z'MAN CHAY-RU-SAY-NU (*on Sabbath add: B'A-HA-VAW*) MIK-RAW KO-DESH ZAY-CHER LEE-TZEE-AS MITZ-RAW-YIM. KEE VAW-NU VAW-CHAR-TAW V'O-SAW-NU KID-DASH-TAW MEE-KAWL HAW-A-MEEM (*on Sabbath add: V'SHA-BAWS*) U-MO-A-DAY KAWD-SH'CHAW (*on Sabbath add: B'A-HA-VAW U-V'RAW-TZON*) B'SIM-CHAW U-V'SAW-SON HIN-CHAL-TAW-NU. BAW-RUCH A-TAW A-DO-NOI M'KA-DAYSH (*on Sabbath add: HA-SHA-BAWS V'*) YIS-RAW-AYL V'HAZ-MA-NEEM.

*If the festival falls on Saturday night, add the following:*

**ברוך** Blessed art thou, O Eternal our God, King of the Universe, Creator of the radiance of the fire.

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא מְאוֹרֵי הָאֵשׁ:**

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who hast made a distinction between holy and not holy, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Thou didst also discriminate between the sanctity of the Sabbath day, and the sacredness of the festival; and didst consecrate the seventh day in preference to the six working days; thou didst also separate thy people Israel and didst sanctify them with thy holiness. Blessed art thou, O Eternal, who makest a distinction between holy and holy.

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אוֹר  
לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם  
הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת  
שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלְתָּ וְאַתְּ יוֹם  
הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ.  
הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל  
בְּקֹדֶשֶׁתָּךְ. בְּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין  
קֹדֶשׁ לְקֹדֶשׁ:**

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who hast preserved us alive; sustained us, and brought us to enjoy this season.

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ  
לְזִמְנוּ הַזֶּה:**

*Drink the wine in a reclining position.*

*On Saturday night add the following paragraph:*

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM BO-RAY M'O-RAY HAW-AYSH.

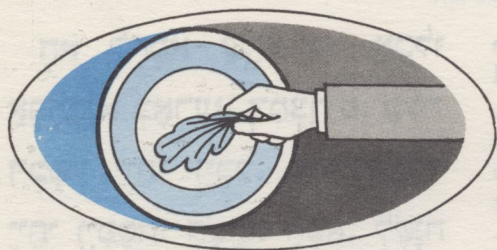
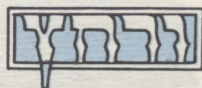
BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM HA-MAV-DIL BAYN KO-DESH L'CHOL, BAYN OR L'CHO-SHECH, BAYN YIS-RAW-AYL LAW-A-MEEM, BAYN YOM HA-SH'VEE-EE L'SHAY-SHES Y'MAY HA-MA-A-SEH, BAYN K'DU-SHAS SHA-BAWS LIK-DU-SHAS YOM TOV HIV-DAL-TAW, V'ES YOM HA-SH'VEE-EE MEE-SHAY-SHES Y'MAI HA-MA-A-SEH KEE-DASH-TAW; HIV-DAL-TAW V'KEE-DASH-TAW ES A-M'CHAW YIS-RAW-AYL BIK-DU-SHAW-SE-CHAW. BAW-RUCH A-TAW A-DO-NOI HA-MAV-DEEL BAYN KO-DESH L'KO-DESH.

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM SHE-HE-CHE-YAW-NU, V'KEE-Y'MAW-NU, V'HEE-GEE-YAW-NU LA-Z'MAN HA-ZEH.



*Washing the hands*

*Wash your hands but do not say the blessing*



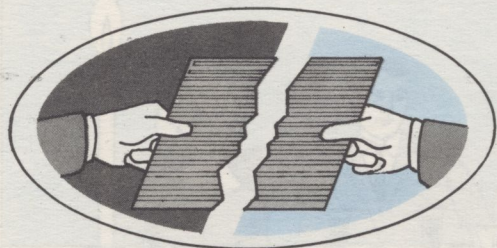
*Karpas*

*The head of the house takes some parsley or chervil, dips it into saltwater, and distributes it to all present, saying:*

ברוך Blessed art thou, O Eternal,  
our God, King of the Universe, Cre-  
ator of the fruits of the earth.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרֵי הָאָדָמָה:

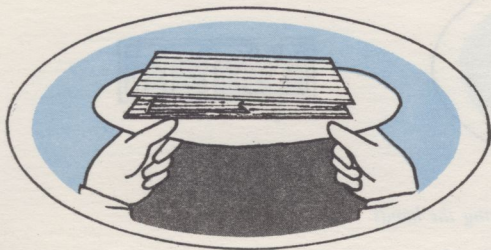
BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM BO-RAY P'REE  
HAW-A-DAW-MAW.



*Break the middle matzah*

*Then he takes the middle Matzah and breaks it in two, leaves one half between the two whole ones and puts the other half under the cloth for the "Afikomen".*





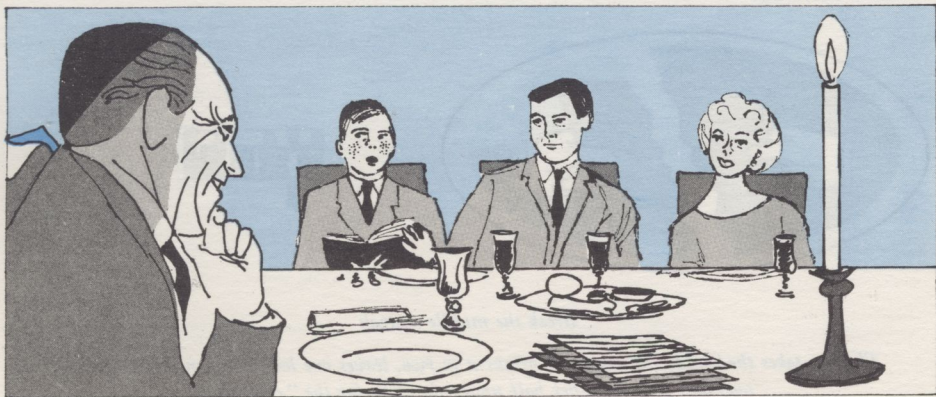
# מגיד

*He then elevates the dish containing the matzahs, and all at the table take hold thereof and say:*

**הא** This is the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry, enter and eat thereof; and all who are in distress, come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be freemen in the land of Israel.

**הא לחמא עניא די אכלו**  
**אבהתנא בארעא דמצרים. כל-**  
**דכפין ייתי ויכל. כל-דצריך**  
**ייתי ויפסת. השתא קא. לשנה**  
**הבאה בארעא דישראל. השתא**  
**עבדי. לשנה הבאה בני חורין:**

HAW LACH-MAW AN-YAW DEE-A-CHAW-LU A-VAW-HAW-SAW-NAW B'AR-AW D'MITZ-RAW-YIM. KAWL DICH-FEEN YAY-SAY V'YAY-CHUL. KAWL DITZ-REECH YAY-SAY V'YIF-SACH. HA-SHA-TAW HAW-CHAW L'SHAW-NAW HA-BAW-AW B'AR-AW D'YIS-RAW-AYL. HA-SHA-TAW AV-DAY, L'SHAW-NAW HA-BAW-AW B'NAY CHO-REEN.





# מה נשתנה

*Fill the cups with wine the second time. The youngest present then asks The Four Questions.*

**מה** Wherefore is this night distinguished from all other nights? Any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread; all other nights we may eat any species of herbs, but this night only bitter herbs; all other nights we do not dip even once, but on this night twice; all other nights we eat and drink either sitting or reclined, but on this night we all of us recline.

**מה נשתנה הלילה הזה מכל-הלילות:** שְׁבָכַל-הַלֵּילוֹת אָנוּ אוֹכְלִין חֻמֵּץ וּמִצֵּה. הַלֵּילָה הַזֶּה בָּלוּ מִצֵּה: שְׁבָכַל-הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת הַלֵּילָה הַזֶּה מְרֹר: שְׁבָכַל-הַלֵּילוֹת אֵין אָנוּ מְטַבֵּילִין אֲפִילוּ פַּעַם אַחַת. הַלֵּילָה הַזֶּה שְׁתֵּי פַּעְמִים: שְׁבָכַל-הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה כָּלְנוּ מְסֻבִּין:

MA NISH-TA-NAW HA-LAI-LAW HA-ZEH MEE-KAWL HA-LAY-LOS? SHE-B'CHAWL HA-LAY-LOS AW-NU O-CH'LEEN CHAW-MAYTZ U-MA-TZAW, HA-LAI-LAW HA-ZEH KU-LO MA-TZAW. SHE-B'CHAWL HA-LAY-LOS AW-NU O-CH'LEEN SH'AWR Y'RAW-KOS, HA-LAI-LAW HA-ZEH MAW-ROR. SHE-B'CHAWL HA-LAY-LOS AYN AW-NU MAT-BEE-LEEN A-FEE-LU PA-AM E-CHOS, HA-LAI-LAW HA-ZEH SH'TAY F'AW-MEEM. SHE-B'CHAWL HA-LAY-LOS AW-NU O-CH'LEEN BAYN YO-SH'VEEN U-VAYN M'SU-BEEN, HA-LAI-LAW HA-ZEH KU-LAW-NU M'SU-BEEN.

# עבדים היינו

*When the dish is replaced on the table, the company responds:*

**עבדים** Because we were slaves unto Pharaoh in Egypt, and the Eternal, our God, brought us forth thence with a mighty hand and an outstretched arm. And if the Most Holy, blessed be He, had not brought forth our ancestors

**עבדים היינו לפַּרְעֹה בְּמִצְרָיִם.** וַיּוֹצֵאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה. וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת-

from Egypt, we and our children and our children's children would still be in bondage to the Pharaohs in Egypt. Therefore, even if we were all of us wise, all of us men of knowledge and understanding, all of us learned in the Law, it nevertheless would be incumbent upon us to speak of the departure from Egypt; and all those who speak of the departure from Egypt, are accounted praiseworthy.

**מעשה** And it is related of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar the son of Azariah, Rabbi Akeebah, and Rabbi Tarphon that they once met (on the night of Passover) in Bene-Berak and spoke of the departure from Egypt all that night, until their disciples came, and said thus: Masters, the time hath arrived to read the morning sh'ma.

**אמר** Rabbi Elazar the son of Azariah said, Verily I am like a man of seventy years of age, yet I was not able to prove that the narration of the departure from Egypt should be made at night, until the son of Zoma proved it from the following words of scripture: "That thou mayest remember the day of thy going forth from Egypt, all the days of thy life." "The days of thy life," said he, refer to the days alone, but "all the days of thy life" include the nights also. The doctors however,

אבותינו ממצרים הרי אנו ובנינו ובני בנינו משעבדים היינו (לפרעה) במצרים. ואפילו בלנו חכמים. בלנו נבונים. בלנו זקנים. בלנו יודעים את-התורה. מצוה עלינו לספר ביציאת מצרים. וכל-המרה לספר ביציאת מצרים הרי זה משבת:

**מעשה** ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני ברק. והיו מספרים ביציאת מצרים כל-אותו הלילה. עד שבאו תלמידיהם ואמרו להם רבותינו הגיע זמן קריאת שמע של שחרית:

**אמר** רבי אלעזר בן עזריה. הרי אני בן שבעים שנה. ולא זכיתי שתאמר יציאת מצרים בלילות. עד שדרשה בן זומא שנאמר למען תזכר את-יום צאתך מארץ מצרים כל ימי חייך. ימי חייך, תמיד. כל ימי חייך, הלילות. וחכמים אומרים

say thus: "The days of thy life," refer to this world only, but "all the days of thy life," include the time of the Messiah.

יְמֵי תַיִדָּה, הָעוֹלָם הַזֶּה. כֹּל יְמֵי  
תַיִדָּה, לְהַבְיֵא לַיְמֹת הַמְּשִׁיחַ:

**ברוך** Blessed be the Omnipotent. Blessed be He who hath given the Law to His people Israel. Blessed be He whose Law speaketh distinctly of the four different characters of children: viz.: the wise, the wicked, the simple, and the one who hath no capacity to inquire.

**בָּרוּךְ** הַמְּקוֹם בָּרוּךְ הוּא. בָּרוּךְ  
שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בָּרוּךְ  
הוּא: בְּנֵגֶד אַרְבָּעָה בְּנִים דִּבְרָה  
תּוֹרָה. אֶחָד חָכָם. וְאֶחָד רָשָׁע.  
וְאֶחָד תָּם. וְאֶחָד שְׂאִינֹו יוֹדֵעַ  
לְשֹׂאֵל:



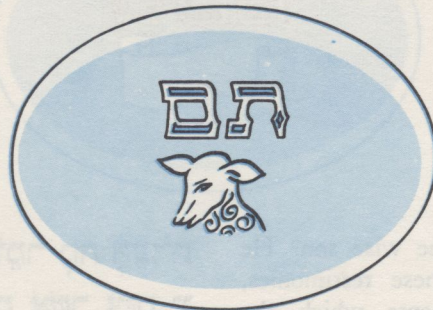
**חכם** What says the wise son? He asks: "What are these testimonies, statutes, and judgments which the Eternal, our God hath commanded you?" Then thou shalt instruct him in the laws of the Passover, teaching him that after the paschal lamb no dessert ought to be set on the table.

**חָכָם** מָה הוּא אוֹמֵר מָה הָעֵדוּת  
וְהַחֲקִים וְהַמְּשֻׁפְּטִים אֲשֶׁר צִוָּה יי  
אֱלֹהֵינוּ אֶתְכֶם: וְאִף אֵתָּה אֶמְרֶה  
לוֹ בְּהַלְכוֹת הַפֶּסַח אֵין מִפְּטִירִין  
אַחַר הַפֶּסַח אֶפִּיקוּמֵן:



**רשע** What says the wicked son? He asks: "What mean you by this service?" By the word "you", it is clear he doth not include himself, and thus hath withdrawn himself from the community; it is therefore proper to retort upon him by saying: "This is done, because of what the Eternal did for me, when I went forth from Egypt;" for me and not for him; for had he been there, he would not have been thought worthy to be redeemed.

**רשע** מָה הוּא אוֹמֵר מָה הָעֲבָדָה הַזֹּאת לָכֶם: לָכֶם וְלֹא לּוֹ. וְלִפִּי שְׁהוּצִיא אֶת-עַצְמוֹ מִן הַכָּלל בְּפֶרֶךְ בְּעֶקֶר. וְאִף אֶתָּה הִקְהֵה אֶת-שְׁנֵי וַיֹּאמֶר-לוֹ בְּעֵבֹר זֶה עָשָׂה יי לִי בְּצִאתִי מִמִּצְרַיִם. לִי וְלֹא לּוֹ. אֱלוֹ הָיָה שֵׁם. לֹא הָיָה נִגְאָל:



**תם** What says the simple son? He asks: "What is this?" Then thou shalt tell him: With a mighty hand did the Eternal bring us forth from Egypt, from the house of bondage.

**תם** מָה הוּא אוֹמֵר מָה זֹאת. וַאֲמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוּצִיאֲנוּ יי מִמִּצְרַיִם מִבֵּית עֲבָדִים:



**ושאינו** But as for him who hath no capacity to inquire thou must begin the narration as it is said: "And thou shalt relate to thy son on that day, this is done because of what the Eternal did for me, when I went forth from Egypt."

**יכול** One might possibly think, the narration was to be given from the first day of the month Nissan, therefore it is said, on that day. Yet, as it is said on that day, it might be inferred that only day-time was meant. But the scripture says on account of this: from which is to be inferred, that the narration is to be made only at a time when the unleavened bread and bitter herbs are placed before thee.

**מחלה** Originally our ancestors were idolators, but at present the Lord hath brought us near to His service; as it is said: "And Joshua said unto all the people, thus saith the Eternal, the God of Israel. Your ancestors dwelt on the other side of the river, Terah, the father of Abraham and the father of Nahor, and they served other gods. And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan, and multiplied his seed, and gave him

**ושאינו יודע לשאול את פתח לו. שנאמר והגדת לבנך ביום ההוא לאמר בעבור זה עשה יי לי בצאתי ממצרים:**

**יכול מראש חדש. תלמוד לומר ביום ההוא. אי ביום ההוא יכול מבעוד יום. תלמוד לומר בעבור זה. בעבור זה לא אמרתי. אלא בשעה שיש מצה ומרור מנחים לפניך:**

**מתחלה עובדי עבודה זרה היו אבותינו ועבשו קרבנו המקום לעבודתו. שנאמר ויאמר יהושע אל כל-העם. בה-אמר יי אלהי ישראל בעבר הנחך ישובו אבותיכם מעולם. תרח אבי אברהם ואבי נחור. ויעבדו אלהים אחרים: ואקח את-אביכם את-אברהם מעבר הנחך. ואולך אתו בכל-ארץ כנען וארבה את-זרעו ואתן-לו**

Isaac; and I gave unto Isaac, Jacob and Esau, and I gave unto Esau Mount Seir in his possession; but Jacob and his children went down to Egypt.”

**ברוך** Blessed be He, who observeth strictly his promise unto Israel. Blessed be the Most Holy who computed the end of the captivity, that he might perform what He had promised to our father Abraham at the covenant between the parts, as it is said: “And he said unto Abraham, know of a certainty, that thy seed shall be strangers in a land that is not theirs and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge: they shall afterwards go forth with great abundance.”

אֶת-יִצְחָק: וְאֶת־וּאֶת־יִצְחָק אֶת-  
יַעֲקֹב וְאֶת-עֵשָׂו. וְאֶת־לְעֵשָׂו אֶת-  
הַר שְׁעִיר לְרֵשֶׁת אוֹתוֹ. וַיַּעֲקֹב  
וּבָנָיו יָרְדוּ מִצְרָיִם:

**בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל.**  
בְּרוּךְ הוּא. שֶׁהִקְדוּשׁ בְּרוּךְ הוּא  
חָשַׁב אֶת-הַקֵּץ. לַעֲשׂוֹת כְּמָה  
שֶׁאָמַר לְאַבְרָהָם אֲבִינוּ בְּבְרִית  
בֵּין הַבְּתָרִים. שֶׁנֶּאֱמַר וַיֹּאמֶר  
לְאַבְרָם יָדַע תֵּדַע כִּי גֵר יִהְיֶה  
זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם  
וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם  
אֶת-הַגּוֹי אֲשֶׁר יַעֲבָדוּ דָן אֲנִי  
וְאַחֲרָי כִּן וְצֹאוּ בְּרַכְשׁ גָּדוֹל:

*Elevate the cup of wine and say:*

**וְהִיא** And it is that promise which has been the support of our ancestors and of ourselves, for not one only has risen up against us, but in every generation some have arisen against us to annihilate us, but the Most Holy, blessed be He, always delivered us out of their hands.

**וְהִיא שֶׁעֲמִדָּה לְאַבוֹתֵינוּ וְלָנוּ.**  
שֶׁלֹּא אֶחָד בְּלִבָּר עָמַד עָלֵינוּ  
לְכַלּוֹתֵנוּ. אֲלָא שֶׁבְּכָל-דּוֹר וְדוֹר  
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהִקְדוּשׁ  
בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם:

*Put down the cup and say:*

**צֵא** Go forth and inquire what Laban, the Syrian, intended to do to our father Jacob. Pharaoh decreed the destruction of the males only, while Laban designed to root out the whole,

**צֵא וְלִמַּד. מַה בִּקֵּשׁ לָבָן הָאֲרָמִי**  
לַעֲשׂוֹת לְיַעֲקֹב אֲבִינוּ. שֶׁפָּרְעָה  
לֹא גָזַר אֲלָא עַל-הַזְּכָרִים וְלָבָן  
בִּקֵּשׁ לַעֲקוֹר אֶת-הַכּוֹל. שֶׁנֶּאֱמַר

as it is said: A Syrian had nearly caused my father to perish; and he went down into Egypt and sojourned there with a few persons, and there became a nation, great, mighty, and numerous.

**וירד** And he went down into Egypt: compelled by the word of God; and sojourned there: by which we are taught that he did not go down to settle there, but only to sojourn, as it is said: "And they said unto Pharaoh, we have come to sojourn in the land; for thy servants have no pasture for their flocks; for the famine is in the land of Canaan: now, we pray thee, let thy servants dwell in the land of Goshen." With but a few persons: as it is said: "With three score and ten souls thy ancestors went down to Egypt; and now the Eternal, thy God hath made thee as the Stars of heaven for multitude." And he there became a nation: by which we are taught that the children of Israel were distinguished even in Egypt. Great and mighty: as it is said: "And the children of Israel were fruitful increased abundantly, multiplied, and became exceedingly mighty, and the land was filled with them." And numerous: as it is said: "I have caused thee to multiply like the growth of the field, and thou hast increased and become great, and adorned with ornaments; Thy breast is fashioned, and thy hair is grown whereas thou wast naked and bare.

**וירעו** And the Egyptians ill-treated us, afflicted us, and laid heavy bondage upon us.

**אָרְמֵי אֲבִי וַיְרַד מִצְרַיִם וַיְנַר שָׁם בְּמַתִּי מֵעַט וַיְהִי שָׁם לְגוֹי גְּדוֹל עֲצוּם וְרַב:**

**וַיְרַד מִצְרַיִם.** אָנוּס עַל פִּי הַדְּבוּר: וַיְנַר שָׁם. מִלְּמַד שְׁלֵא יֵרַד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקַּע בְּמִצְרַיִם אֲלָא לְגוּר שָׁם. שְׁנַאֲמַר וַיֹּאמְרוּ אֶל־פַּרְעֹה לְגוּר בְּאַרְץ בְּאֵנוּ כִּי־אִין מִרְעָה לְצֹאן אֲשֶׁר לְעִבְדֶיךָ כִּי כָבֵד הָרַעַב בְּאַרְץ בְּנַעַן וְעַתָּה יִשְׁבוּ־נָא עִבְדֶיךָ בְּאַרְץ נָשׁוּן: בְּמַתִּי מֵעַט. כְּמָה שְׁנַאֲמַר בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיִם וְעַתָּה שְׂמֹךְ יִי אֱלֹהֶיךָ כְּכּוֹכְבֵי הַשָּׁמַיִם לְרַב: וַיְהִי שָׁם לְגוֹי גְּדוֹל. מִלְּמַד שְׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם: עֲצוּם. כְּמָה שְׁנַאֲמַר וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם: וְרַב. כְּמָה שְׁנַאֲמַר רַבְּכָה בְּצִמְחַת הַשָּׂדֶה נִתְתִּיךָ וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְּוֵאִי בְּעַדֵי עַדֵי־יָמַי שְׁדִים נִכְנֹו וּשְׁעָרַי צִמְחַ וְאֵת עָרוֹם וְעָרְיָה:

**וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם. וַיַּעֲנוּנוּ בַיְתָנוּ עָלֵינוּ עֲבָדָה קָשָׁה:**

**וירעו** And the Egyptians ill-treated us: as it is said, come let us deal wisely with them; lest they should multiply, and it come to pass, that when a war should happen, they might join our enemies, fight against us and depart from the land. And they afflicted us: as it is said, and they set taskmasters over them, to afflict them with their burdens, and they built stone cities for Pharaoh, Pithom and Raamses. And they laid heavy bondage upon us: as it is said, and the Egyptians compelled the children of Israel to labour with rigour.

**ונצעק** And we cried unto the Eternal, the God of our fathers, and the Eternal heard our voice, saw our affliction, our sorrow, and our oppression.

**ונצעק** And we cried unto the Eternal, the God of our fathers: as it is said, and it came to pass, after some time, that the king of Egypt died, and the children of Israel sighed in consequence of the bondage, and they cried, and their complaint went up to God, in consequence of the bondage. And the Eternal heard our voice: as it is said, God heard their groaning, and God remembered his covenant with Abraham, Isaac and with Jacob. And He saw our affliction: this denotes the separation from their wives, as it is said, and God saw the children of

**וירעו** אתנו המצרים. כמה שנאמר הבה נתחכמה לו פן ירבה ויהיה כיתתקראנה מלחמה ונוסף גם הוא על שנאינו ונלחם בנו ועלה מן הארץ: ויעוננו. כמה שנאמר וישמו עליו שרי מסים למען ענתו בסבלתם ויבן ערי מסבנות לפרעה אתפתם ואת רעמסס: ויתנו עלינו עבדה קשה. כמה שנאמר ויעבדו מצרים את בני ישראל בפרך:

**ונצעק** אל־י אלהי אבותינו וישמע יי את־קלנו וירא את־ענינו ואת־עמלנו ואת־לחצנו:

**ונצעק** אל־י אלהי אבותינו. כמה שנאמר ויהי בימים הרבים ההם. וימת מלך מצרים ויאנחו בני־ישראל מן־העבדה ויזעקו. ותעל שועתם אל־האלהים מן־העבדה: וישמע יי את־קלנו. כמה שנאמר וישמע אלהים את־נאקתם ויזכר אלהים את־בריתו את־אברהם את־יצחק ואת־יעקב: וירא את־ענינו. זו פרישות דרך ארץ. כמה שנאמר וירא



Israel, and God had knowledge of their affliction. And our sorrow: this denotes the destruction of the male children, as it is said, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. And our oppression: this denotes the severity employed, as it is said, And I have also seen the oppression wherewith the Egyptians oppress them.

**ויוצאנו** And the Eternal brought us forth from Egypt, with a strong hand and with an outstretched arm, with great terror, and with signs and wonders.

**ויוצאנו** And the Eternal brought us forth from Egypt: not by means of an angel, nor by means of a Seraph, nor by means of a messenger; but the most Holy, blessed be He, in His own glory, as it is said, I will pass through the land of Egypt in this night, and I will smite every first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgment I, the Eternal.

**ועברתי** I will pass through the land of Egypt: I Myself and not an angel. And I will smite every firstborn: I Myself and not a Seraph: And on all the gods of Egypt I will execute judgment: I Myself and not a messenger. I, the Eternal, I am He, and none other.

אלהים את-בני ישראל וידע  
אלהים: ואת-עמלנו. אלו הבנים.  
במה שנאמר כל-הבן תילוד  
היארה תשליכהו וכל-הבת  
תחיון: ואת-לחצנו. זה הדחק.  
במה שנאמר וגם-ראיתי את-  
הלחץ אשר מצרים לחצים אתם:

**ויוצאנו** יי מצרים ביד חזקה  
ובזרע נטויה ובמרא גדל ובאתות  
ובמפתים:

**ויוצאנו** יי מצרים. לא על ידי  
מלאך. ולא על ידי שרף. ולא  
על ידי שליח. אלא הקדוש ברוך  
הוא בכבודו ובעצמו. שנאמר  
ועברתי בארץ-מצרים בלילה  
הזה והביתי כל-בכור בארץ  
מצרים מאדם ועד-בהמה ובכל-  
אלהי מצרים אעשה שפטים אני  
יי:

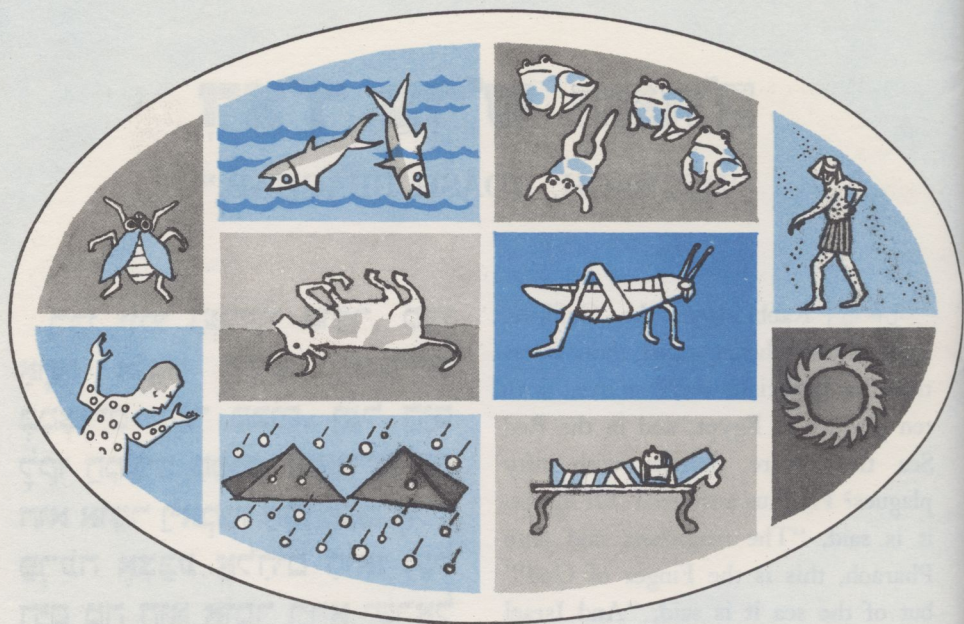
**ועברתי** בארץ-מצרים. אני  
ולא מלאך. והביתי כל-בכור.  
אני ולא שרף. ובכל-אלהי  
מצרים אעשה שפטים. אני ולא  
השליח. אני יי. אני הוא ולא אחר:

**בִּיד** With a strong hand, this refers to the pestilence, as it is said, Behold the hand of the Eternal is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; a very grievous pestilence. And with an outstretched arm: this refers to the sword, as it is said, And a drawn sword in His hand stretched out over Jerusalem. And with great terror: this refers to the appearance of the Divine Presence, as it is said, Or hath God tried to go and take unto him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and a strong hand; by an outstretched arm and great terrors, according to all that the Eternal, your God did for you in Egypt. And with signs, this refers to the rod with which the miracles were performed, as it is said, and thou shalt take this rod in thy hand, wherewith thou shalt perform the signs. And with wonders, this refers to the plague of blood, as it is said, And I will show wonders in the heavens, and in the earth blood and fire and pillars of smoke.

**דָּבָר** Another explanation is thus: with a strong hand denotes two plagues, with an outstretched arm, two more, with great terror, two more, with signs, two more, and with wonders, two more. — These are the ten plagues which the Most Holy, blessed be He, brought upon the Egyptians in Egypt viz.: —

**בְּיַד חֲזָקָה. זֶה הַדָּבָר. בְּמָה שֶׁנֶּאֱמַר הִנֵּה יַד־יְיָ הוֹיָה בְּמִקְנֶיךָ אֲשֶׁר בַּשָּׂדֶה בְּסוֹסִים בַּחֲמֹרִים בַּגְּמָלִים בַּבָּקָר וּבַצֹּאן דָּבָר כְּבֹד מָאֵד: וּבְזֹרַע נְטוּיָה. זֶה הַחֶרֶב. בְּמָה שֶׁנֶּאֱמַר וַחֲרַבּוּ שְׁלוּפָה בְּיַדוֹ נְטוּיָה עַל־יְרוּשָׁלָּם: וּבְמָרָא גָּדֹל. זֶה גְלוּי שְׂכִינָה. בְּמָה שֶׁנֶּאֱמַר אִוּי הַנֶּסֶח אֱלֹהִים לָבוֹא לְקַחַת לּוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסַּת בְּאֶתֶת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֹרַע נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֵיךָ: וּבְאֶתוֹת. זֶה הַמַּטֶּה. בְּמָה שֶׁנֶּאֱמַר וְאֶת־הַמַּטֶּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה־בּוֹ אֶת־הָאֹתוֹת: וּבְמִפְתִּים. זֶה הַדָּם. בְּמָה שֶׁנֶּאֱמַר וּנְתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ. דָּם וְאֵשׁ וְתִימְרוֹת עָשָׂן:**

**דָּבָר אַחֵר. בְּיַד חֲזָקָה שְׁתֵּים. וּבְזֹרַע נְטוּיָה שְׁתֵּים. וּבְמָרָא גָּדֹל שְׁתֵּים. וּבְאֶתוֹת שְׁתֵּים. וּבְמִפְתִּים שְׁתֵּים. אֵלּוּ עֶשֶׂר מִכּוֹת שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל־הַמִּצְרָיִים בְּמִצְרַיִם. וְאֵלּוּ הֵן.**



Blood, frogs, צְפַרְדֵּי. דָּם.

vermin, flies, עָרוֹב. כְּנִים.

murrain, boils, שְׁחִין. דָּבַר.

hail, locusts, אֲרָבָה. קָרָד.

darkness, and the slaying of the first-born. מַכַּת בְּכוֹרוֹת: חֲשֵׁךְ.

DAWM, TZ' FAR-DAY-A, KEE-NEEM, AW-ROV, DE-VER, SH'CHEEN, BAW-RAWD, AR-BEH, CHO-SHECH, MA-KAS B'CHO-ROS.

Rabbi Jehuda formed the initials thus:

רְבִי יְהוּדָה הִיא נוֹתֵן בָּהֶם סְמֵנִים.

# דִּצְיָךְ עַד־שׁ בַּאֲחֵיב

“DETSACH, ADASH BEACHAB.”

**רבי יוסי** Rabbi Jose, the Galilean, said: From whence canst thou assert that the Egyptians were smitten with ten plagues in Egypt, and in the Red Sea they were smitten with fifty plagues? He thus answered: Of Egypt, it is said, “The magicians said unto Pharaoh, this is the Finger of God!” but of the sea it is said, “And Israel saw the mighty hand wherewith the Eternal smote the Egyptians, and believed in the Eternal, and in his servant Moses.” If by the finger only they were smitten with ten plagues in Egypt, it may be deduced that in the Red Sea they were smitten with fifty plagues.

**רבי אליעזר** Rabbi Eleazar said: From whence can it be deduced, that every plague which the Most Holy, blessed be He, brought upon the Egyptians in Egypt consisted of four different plagues? Because it is said, He sent forth against them the fierceness of his anger, wrath, indignation and trouble, a band of evil angels. Wrath is one, Indignation two, Trouble three, and a band of evil Angels four. Hence it may

**רבי יוסי הגלילי** אומר. מנין אתה אומר שלקו המצרים במצרים עשר מכות. ועל הים לקו חמשים מכות. במצרים מה הוא אומר ויאמרו התרטמם אל-פרעה אצבע אלהים הוא: ועל הים מה הוא אומר וירא ישראל את-היד הגדלה אשר עשה יי במצרים ויראו העם את-יי ויאמינו ביי ובמשה עבדו: כמה לקו באצבע. עשר מכות. אמור מעתה במצרים לקו עשר מכות. ועל-הים לקו חמשים מכות:

**רבי אליעזר** אומר: מנין שכל-מכה ומכה שהביא הקדוש ברוך הוא על-המצרים במצרים הייתה של ארבע מכות. שנאמר ישלח בם חרון אפו עברה וזעם וצרה משלחת מלאכי רעים. עברה אחת. וזעם שתים. וצרה שלש. משלחת מלאכי רעים ארבע.

be deduced that while in Egypt they were smitten with forty plagues, in the Red Sea they were smitten with two hundred plagues.

**רבי עקיבא** Rabbi Akeebah said: From whence can it be deduced, that each plague which the Most Holy, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues? Because it is said, He sent forth against them the fierceness of his anger, wrath, indignation and trouble, a band of evil Angels. The Fierceness of His Anger is one, Wrath is two, Indignation three, Trouble four, A Band of evil Angels is five. Hence it may be deduced that whilst in Egypt they were smitten with fifty plagues, in the Red Sea they were smitten with two hundred and fifty plagues.

**כמה** How many abundant favours hath the Omnipresent performed upon us.

## וְדַעְנוּ

If He had brought us forth from Egypt, and had not inflicted judgment upon the Egyptians, it would have been sufficient.

If He had inflicted justice on them, and had not executed judgment upon their gods, it would have been sufficient.

אָמַר מֵעַתָּה בְּמִצְרַיִם לָקוּ  
אֲרָבָעִים מִבּוֹת וְעַל-הַיָּם לָקוּ  
מֵאַתְּיָם מִבּוֹת:

**רבי עקיבא** אומר: מנין שכל-  
מכה ומכה שהביא הקדוש ברוך  
הוא על המצריים במצרים היתה  
של חמש מכות. שנאמר ישלח-  
בם חרון אפו עברה וזעם וצרה  
משלחת מלאכי רעים. חרון אפו  
אחת. עברה שתים. וזעם שלוש.  
וצרה ארבע. משלחת מלאכי  
רעים חמש. אמור מעתה במצרים  
לקו חמשים מכות. ועל-הים לקו  
חמשים ומאתים מכות:

**כמה מעלות טובות**  
**למקום עלינו:**

אלו הוציאנו ממצרים. ולא עשה  
בהם שפטים: **דינו:**

אלו עשה בהם שפטים. ולא עשה  
באלהיהם: **דינו:**

If He had executed judgment upon their gods, and had not slain their first-born, it would have been sufficient.

If He had slain their first-born, and had not bestowed their wealth on us, it would have been sufficient.

If He had given us their wealth and had not divided the sea for us, it would have been sufficient.

If He had divided the sea for us, and had not made us pass through on dry land, it would have been sufficient.

If He had made us pass through its midst on dry land, and had not drowned our oppressors in the sea, it would have been sufficient.

If He had drowned our oppressors in it, and had not supplied our necessities in the wilderness during forty years, it would have been sufficient.

If He had supplied our necessities in the wilderness during forty years, and had not fed us with manna, it would have been sufficient.

If He had fed us with manna, and had not given us the Sabbath, it would have been sufficient.

If He had given us the Sabbath, and had not brought us to Mount Sinai, it would have been sufficient.

If He had brought us near to Mount Sinai, and had not given us the Law, it would have been sufficient.

If He had given us the Law, and had not led us into the land of Israel, it would have been sufficient.

If He had led us into the land of Israel and had not built the temple, it would have been sufficient.

אלו עָשָׂה בְּאֱלֹהֵיהֶם. וְלֹא הָרַג  
בְּכוֹרֵיהֶם  
דִּינֵנוּ:

אלו הָרַג בְּכוֹרֵיהֶם. וְלֹא נָתַן לָנוּ  
אֶת־מְמוֹנָם  
דִּינֵנוּ:

אלו נָתַן לָנוּ אֶת־מְמוֹנָם. וְלֹא  
קָרַע לָנוּ אֶת־הַיָּם  
דִּינֵנוּ:

אלו קָרַע לָנוּ אֶת־הַיָּם. וְלֹא  
הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה  
דִּינֵנוּ:

אלו הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה.  
וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ  
דִּינֵנוּ:

אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ. וְלֹא  
סָפַק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים  
שָׁנָה  
דִּינֵנוּ:

אלו סָפַק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים  
שָׁנָה. וְלֹא הֶאֱכִילָנוּ אֶת־  
הַפֶּן  
דִּינֵנוּ:

אלו הֶאֱכִילָנוּ אֶת־הַפֶּן. וְלֹא נָתַן  
לָנוּ אֶת־הַשַּׁבָּת  
דִּינֵנוּ:

אלו נָתַן לָנוּ אֶת־הַשַּׁבָּת. וְלֹא  
קָרַבָנוּ לְפָנֵי הַר סִינַי  
דִּינֵנוּ:

אלו קָרַבָנוּ לְפָנֵי הַר סִינַי. וְלֹא  
נָתַן לָנוּ אֶת־הַתּוֹרָה  
דִּינֵנוּ:

אלו נָתַן לָנוּ אֶת־הַתּוֹרָה. וְלֹא  
הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל  
דִּינֵנוּ:

אלו הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל. וְלֹא  
בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה  
דִּינֵנוּ:

לַע How much more, are we indebted for the manifold bounties which the Omnipresent hath bestowed upon us! He brought us forth from Egypt, executed judgment upon the Egyptians and their gods: slew their first-born, gave us their wealth, divided the sea for us, caused us to pass through its midst on dry land, drowned our adversaries in the sea, supplied us with everything during forty years, fed us with manna, gave us the Sabbath, led us to Mount Sinai, gave us the Law, brought us to the land of Israel, and built the holy temple for us to atone for our iniquities.

רבן גמליאל Rabbi Gamliel saith, that whoever does not make mention of three things at the Passover Feast, has not done his duty, namely, the sacrifice of the Passover, the unleavened bread, and the bitter herbs.

עַל־אֶחַת בְּמָה וּבְמָה טוֹבָה כְּפוּלָה  
וּמְכַפֶּלֶת לְמָקוֹם עָלֵינוּ. שְׁהוּצִיאָנוּ  
מִמִּצְרַיִם. וְעָשָׂה בְּהֵם שְׁפָטִים.  
וְעָשָׂה בְּאֱלֹהֵיהֶם. וְהָרַג בְּכוֹרֵיהֶם.  
וְנָתַן לָנוּ אֶת־מְמוֹנָם. וְקָרַע  
לָנוּ אֶת־הַיָּם. וְהַעֲבִירָנוּ בְּתוֹכוֹ  
בְּחַרְבָּה. וְשָׁקַע צַדִּיקוֹ בְּתוֹכוֹ.  
וּסְפַק צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים  
שָׁנָה. וְהֶאֱכִילָנוּ אֶת־הַמָּן. וְנָתַן לָנוּ  
אֶת־הַשַּׁבָּת. וְקָרְבָנוּ לְפָנֵי הַר סִינַי.  
וְנָתַן לָנוּ אֶת־הַתּוֹרָה. וְהַכְנִיסָנוּ  
לְאֶרֶץ יִשְׂרָאֵל. וּבָנָה לָנוּ אֶת־בַּיִת  
הַבְּחִירָה לְכַפֵּר עַל כָּל־עֲוֹנוֹתֵינוּ:  
רְבֵן גַּמְלִיאֵל הָיָה אוֹמֵר. כָּל־  
שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ  
בַּפֶּסַח לֹא יֵצֵא יָדוֹ חוּבְתוֹ.  
וְאֵלּוּ הֵן.

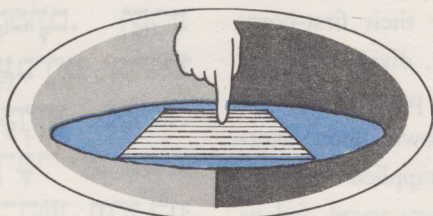
## פֶּסַח - מִצְּהָ - וּמְרוֹר

פסח The Paschal Lamb, which our ancestors ate during the existence of the Temple — for what reason was it eaten? Because the Omnipresent, blessed be He, passed over the houses of our ancestors in Egypt, as it is said:

פֶּסַח שְׁדָיו אֲבוֹתֵינוּ אוֹכְלִין בְּזִמְנוֹ  
שְׁבִית הַמִּקְרָשׁ קִיָּם. עַל שׁוֹם מָה.  
עַל שׁוֹם שְׁפָסַח הַקָּדוֹשׁ בְּרוּךְ הוּא  
עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. שְׁנֵאמַר

“Ye shall say, it is a sacrifice of the Passover unto the Lord, who passed over the houses of the children of Israel in Egypt, when he smote Egyptians, and spared our houses, and the people bowed themselves and worshipped.”

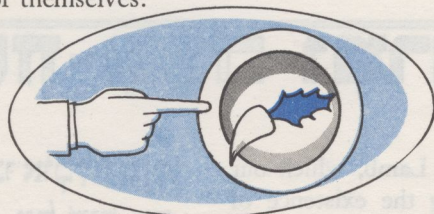
וְאָמַרְתֶּם זִבְחַ־פֶּסַח הוּא לַיהוָה  
אֲשֶׁר פָּסַח עַל־בֵּיתֵי יִשְׂרָאֵל  
בְּמִצְרַיִם בְּנֹגְפוֹ אֶת־מִצְרַיִם וְאֶת־  
בֵּיתֵינוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ:



*Show the matzahs to the assembly:*

**מצה** This Unleavened Bread which we now eat, what does it mean? It is eaten because the dough of our ancestors had not time to become leavened, before the supreme King of kings, the Most Holy, blessed be He! revealed Himself unto them, and redeemed them; as it is said, “They baked unleavened cakes of the dough which they had brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they made any provision for themselves.

מִצֵּה זוֹ שְׂאֵנוּ אוֹכְלִים עַל שׁוּם  
מָה. עַל שׁוּם שְׂלֵא הִסְפִּיק בְּצַקֵּם  
שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְנְלָה  
עֲלֵיהֶם מַלְאֲכֵי הַמַּלְאָכִים  
הַקְּרוּשׁ בְּרוּדֵי הוּא וּנְאָלֵם. שְׁנֵאֵמַר  
וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ  
מִמִּצְרַיִם עֲגַת מִצּוֹת כִּי לֹא חָמַץ  
בִּי־גִרְשׁוֹ מִמִּצְרַיִם וְלֹא יָבִלּוּ  
לְהַתְמַהֲמַה וְגַם־צָרָה לֹא עָשׂוּ  
לָהֶם:



*Show the bitter herbs to the assembly:*

**מרור** This bitter herb which we eat, what does it mean? It is eaten because the Egyptians embittered the lives of

מְרוּרָה זֶה שְׂאֵנוּ אוֹכְלִים עַל שׁוּם  
מָה. עַל שׁוּם שְׁמִרְרוּ הַמִּצְרַיִים



our ancestors in Egypt; as it is said, "They embittered their lives with hard bondage, in mortar and brick, and in all manner of labour in the field. All their labour was imposed upon them with rigour.

**בכל** In every generation each individual is bound to regard himself as if he had gone personally forth from Egypt, as it is said, "And thou shalt relate to thy son on that day saying, this is on account of what the Eternal did for me, when I went forth from Egypt." Thus it was not our ancestors alone, whom the Most Holy, blessed be He, then redeemed but us also did He redeem with them, as it is said, and He brought us forth from thence, in order to bring us in, that He might give us the land which He swore unto our ancestors.

*And thou shalt relate to thy son on that day saying, this is on account of what the Eternal did for me, when I went forth from Egypt.*

*Elevate the cup of wine and say:*

**לפיכך** Therefore, we are bound to thank, praise, laud, glorify, extol, honour, bless, exalt, and reverence Him who performed for our fathers, and for us all these miracles. He brought us from slavery to freedom; from sorrow to joy; from mourning to festivity, and from servitude to redemption. Let us therefore sing a new song in his presence. Hallelujah!

אֶת-חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֵׁנֵאֲמַר  
וַיִּמְרְרוּ אֶת-חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה  
בְּחֶמֶר וּבְלִבְנִים וּבְכָל-עֲבֹדָה  
בַּשָּׂדֶה אֶת כָּל-עֲבֹדָתָם אֲשֶׁר-  
עָבְדוּ בָהֶם בְּפִרְיָהּ:

**בְּכָל-דּוֹר וְדוֹר חַיֵּב אָדָם**  
לְרֵאוֹת אֶת-עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא  
מִמִּצְרַיִם. שֵׁנֵאֲמַר וְהִנְדַּת לְבִנְךָ  
בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה  
עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם: לֹא  
אֶת-אֲבוֹתֵינוּ בְּלֶבֶד גָּאֹל הַקְּדוֹשׁ  
בְּרוּךְ הוּא. אֵלֶּא אֵף אוֹתָנוּ גָּאֹל  
עַמֵּהֶם. שֵׁנֵאֲמַר וְאוֹתָנוּ הוֹצִיא מִשֶּׁם  
לְמַעַן הָבִיא אֹתָנוּ לְתֵת לָנוּ אֶת-  
הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם:

**לְפִיכֶךָ אֲנַחְנוּ חַיִּיִּים לְהוֹדוֹת**  
לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם  
לְהַדְר לְבָרֵךְ לְעֹלָה וּלְקַלֵּס לְמִי  
שִׁעֲשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת-כָּל-  
הַנְּסִיִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבֹדוֹת  
לְחֵרוֹת. מִיַּגוֹן לְשִׁמְחָה. מֵאֲבֵל  
לְיוֹם טוֹב. וּמֵאֲפֵלָה לְאוֹר גְּדוֹל.  
וּמִשְׁעָבוֹד לְגֹאֲלָה וְנֵאֲמַר לְפָנָיו  
שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

# הללויה

*Put the cup on the table and say:*

**הללויה** Hallelujah! Praise, O ye servants of the Eternal! Praise ye the name of the Eternal! Blessed be the name of the Eternal, from henceforth and for evermore. From the rising of the sun unto the going down thereof, praised be the name of the Eternal. High above all nations is the Eternal, His glory is above the heavens. Who is like unto the Eternal, our God who dwelleth on high? yet condescendeth to look down upon heaven and earth? He raiseth the poor from the dust, and lifteth the needy from the dunghill; to assign him a seat amongst princes, even with the princes of his people. He setteth up the barren woman to dwell in the house as a joyful mother of children; Hallelujah!

**בצאת** When Israel went forth from Egypt, the house of Jacob from a people of barbarous language; Judah became his sanctuary, Israel his dominion. The sea beheld it and fled, the Jordan was driven back. The mountains skipped like rams, the hills like lambs. What aileth thee, O sea! that thou didst flee? O Jordan! that thou wast driven back? Ye mountains, wherefore should ye skip like rams? and ye hills, like lambs? From the presence of the Lord the earth shrunk back! from the pres-

**הללויה** הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת־שֵׁם יְיָ: יְהוֹ שֵׁם יְיָ מִבְּרָדָה. מֵעַתָּה וְעַד־עוֹלָם: מִמְזַרְח־שָׁמֶשׁ עַד־מְבֹאוֹ. מִהֶלֶל שֵׁם יְיָ: רָם עַל־כָּל־גּוֹיִם יְיָ. עַל־הַשָּׁמַיִם כְּבוֹדוֹ: מִי בְּיַד אֱלֹהֵינוּ. הַמְנַבִּיחַ לְשֶׁבֶת: הַמְשַׁפִּילִי לְרֵאוֹת. בְּשָׁמַיִם וּבָאָרֶץ: מִקִּימִי מֵעַפָּר דָּל. מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים. עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבִי עֶקְרֵת תְּבִית אִם־הַבָּנִים שְׂמֵחַ הַלְלוּיָהּ:

**בְּצֵאת** יִשְׂרָאֵל מִמִּצְרָיִם. בֵּית יַעֲקֹב מֵעַם לֵעָז: הִיָּתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְשָׁלוֹתָיו: הַיָּם רָאָה וַיִּנָּס. הַיַּרְדֵּן יָסַב לְאַחֹר: הֶהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנֵי־צֹאן: מַה־לָּךְ הַיָּם כִּי תָנוּס. הַיַּרְדֵּן תָּסַב לְאַחֹר: הֶהָרִים תָּרָקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנֵי־צֹאן: מִלִּפְנֵי אַדוֹן חוֹלֵי אָרֶץ.

ence of the God of Jacob, who converteth the rock into a pool of water, the flint into a fountain of waters.

מִלְפָנֵי אֱלֹהֵי יַעֲקֹב: הַהֲפֹכֵי הַצּוּר  
אֲנִים-מַיִם. חֲלָמִישׁ לְמַעַיְנֵנוּ-מַיִם:



*Elevate the cup of wine and say:*

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who hath redeemed us and our ancestors from Egypt and hath brought us to the enjoyment of this night, to eat unleavened bread and bitter herbs. Thou, O Eternal, our God, and God of our ancestors; mayest thou bring us to enjoy in peace other solemn feasts and sacred seasons, which approach us, that we may rejoice in the building of thy city and exult in thy holy service; that we may there eat of the sacrifices and of the holy paschal offerings, whose blood shall be sprinkled upon the side of thine altar, for thine acceptance. Then shall we, with a new hymn, give thanks to Thee for our deliverance, and for the redemption of our souls. Blessed art thou, O Eternal, who hast redeemed Israel.

**ברוך** Blessed art thou, O Lord, our God, who createst the fruit of the vine.

**בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְכֵּךְ  
הָעוֹלָם אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת-  
אֲבוֹתֵינוּ מִמִּצְרַיִם וְהִגִּיעָנוּ לַלַּיְלָה  
הַזֶּה לֶאֱכֹל-בּוֹ מִצֵּה וּמְרוֹר: כֵּן יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעֵנוּ  
לְמוֹעֲדִים וְלְרִגְלִים אַחֲרֵים הַבָּאִים  
לְקַרְאֲתָנוּ לְשָׁלוֹם שְׂמֵחִים בְּבִנְיָן  
עִירָךְ וְשָׂשִׁים בְּעַבְדוֹתֶךָ. וְנֹאכַל  
שֶׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים אֲשֶׁר  
יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן.  
וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלַּתֵנוּ  
וְעַל פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה יי  
גָּאֵל יִשְׂרָאֵל:**

**בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְכֵּךְ  
הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:**

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM BO-RAY P'REE  
HA-GAW-FEN.

*Drink the second cup of wine.*



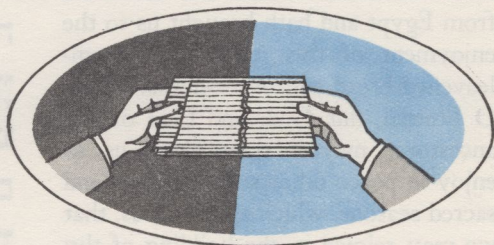
*Wash the hands and say:*

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments and commanded us to wash the hands.

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-נְשִׁילַת יָדֵינוּ:**

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM A-SHER KID-D'SHAW-NU B'MITZ-VO-SAWV V'TZEE-VAW-NU AL N'TEE-LAS YAW-DAW-YEEM.

## מוציא מצה



*Take the two whole matzahs and the broken one and say the following blessings:*

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who bringest forth bread from the earth.

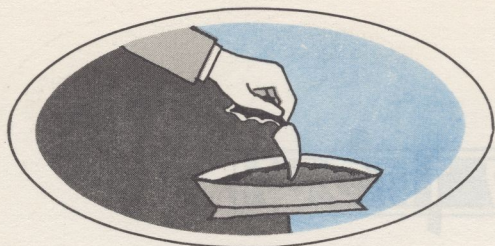
**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן-הָאָרֶץ:**

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us to eat unleavened bread.

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-אֲכִילַת מַצָּה:**

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM HA-MO-TZEE LE-CHEM MEEN HAW-AW-RETZ.

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM A-SHER KID-D'SHAW-NU B'MITZ-VO-SAWV V'TZEE-VAW-NU AL A-CHEE-LAS MA-TZAW.



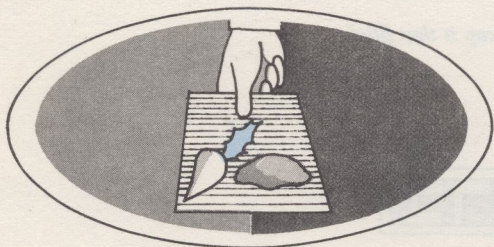
## וּמְרֹר

*Take some bitter herbs, dip them unto the charoseth and say:*

**בְּרוּךְ** Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us to eat bitter herbs.

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ  
הַעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל-אֲכִילַת מְרֹר:**

BAW-RUCH A-TAW A-DO-NOI E-LO-LAY-NU ME-LECH HAW-O-LAWM A-SHER KID-D'SHAW-NU B'MITZ-VO-SAWV V'TZEE-AVW-NU AL A-CHEE-LAS MAW-ROR.



## וּמִרְרָה

*Break the undermost matzah and distribute it with some bitter herbs and charoseth, then say:*

**זָכַר** Thus did Hillel during the existence of the holy temple: he took unleavened bread and bitter herbs, and ate them together, in order to perform the Law, "With unleavened bread and bitter herbs shall they eat it."

**זָכַר לְמִקְדָּשׁ בְּהֵיחֹל:  
בֵּן עֶשְׂרֵה הַלָּל בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ  
קַיָּם. הָיָה בּוֹרֵךְ (הַסֵּחַ) מִצֶּה  
וּמְרֹר וְאוֹכֵל בְּיַחַד. לְקַיָּם מִה  
שֶׁנֶּאֱמַר עַל מִצּוֹת וּמִרְרָה  
יֵאָכְלוּ:**

ZAY-CHEH L'MIK-DASH K'HEE-LAYL: KAYN AW-SAW HEE-LAYL BIZ-MAN SHE-BAYS HA-MIK-DASH HAW-YAW KA-YAWM. HAW-YAW KO-RAYCH MA-TZAW U-MAW-ROR V'O-CHAYL B'YA-CHAD. L'KA-YAYM MA SHE-NE-E-MAR: AL MA-TZOS U-M'RO-REEM YO-CH'LU-HU.

# שְׁלֵחַן עֵזְרָא

*The festive meal*

## צִפּוּן

*After supper the half of the middle matzah which had been put aside at the commencement of the service is distributed amongst all present. This is called the "Afikomen" after which no food must be taken during the evening.*

*The third cup is then filled.*

## וּבֵרַךְ

*Grace after meal*

רְבוּתֵי נְבֻךְ (leader)

RA-BO-SAY N'VAW-RAYCH

Gentlemen, let us say Grace.

יְהִי שֵׁם יי מְבוֹרָךְ מְעַפָּה וְעַד עוֹלָם (assembled and then leader)

Y'HEE SHAYM A-DO-NOI M'VO-RAWCH MAY-A-TAW V'AD O-LAWM.

The name of the Eternal be blessed from now unto eternity.

בְּרִשׁוֹת מְרַנֵּן וּרְבוּתֵי נִבְרָךְ (אֱלֹהֵינוּ) שְׂאֲבָלָנוּ מִשְׁלוֹ (leader)

BIRSHUS MAW-RAW-NAWN V'RA-BO-SAI, N'VAW-RAYCH SHE-AW-CHAL-NU  
MEE-SHE-LO

Let us bless Him (if the company number ten or more he adds: our God), of whose gifts we have partaken.

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲבָלָנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ (assembled and then leader)

BAW-RUCH SHE-AW-CHAL-NU MEE-SHE-LO U-V'TU-VO CHAW-YEE-NU.

Blessed be He (our God), of whose gifts we have partaken, and by whose goodness we exist.

ברוך הוא Blessed be He, and blessed be His name!

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

ברוך Blessed art thou, O Eternal, our God, King of the Universe, who feedest the whole world with thy goodness, and with grace, kindness, and mercy, givest food to every creature, for His mercy endureth for ever. And as His abundant goodness hath never been deficient towards us, so may we never be in want of sustenance for ever and ever; for the sake of His great name for He is the God who feedeth and sustaineth all, and dealeth beneficently with all; and provideth food for all the creatures that He hath created. Blessed art thou, O Eternal, who givest food unto all.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלִךְ  
הָעוֹלָם, הֵנּוּ אֶת־הָעוֹלָם כֵּלּוֹ  
בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא  
נוֹתֵן לָחֵם לְכָל־בֶּשֶׂר בִּי לְעוֹלָם  
חֶסֶד־וּ: וּבְטוּבוֹ הַגְּדוֹל תָּמִיד לֹא  
חֶסֶר־לָנוּ וְאֵל יַחֲסֶר־לָנוּ מְזוֹן  
לְעוֹלָם וְעַד בְּעֶבּוֹר שְׁמוֹ הַגְּדוֹל:  
כִּי הוּא זֶן וּמְפָרֵס לְכָל וּמְטִיב  
לְכָל וּמְכִין מְזוֹן לְכָל־בְּרִיּוֹתָיו  
אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי, הֵנּוּ  
אֶת־הַכֹּל:

**נודה** We will give thanks unto thee, O Eternal, our God, for having caused our ancestors to inherit that desirable, good and ample land; and because thou hast brought us forth from the land of Egypt, and redeemed us from the house of bondage; and for thy covenant, which thou hast sealed in our flesh; for the law which thou hast taught us, and for thy statutes which thou hast made known unto us; and for the life, kindness, and mercy, which thou hast graciously bestowed upon us, and for the food wherewith thou feedest and sustainest us continually every day and hour.

**ועל** And for all those things, O Eternal, our God, will we give thanks unto thee, and praise thee. Blessed be thy name continually, in the mouth of every living creature, for ever and ever; as it is written: When thou hast eaten, and art satisfied, then shalt thou bless the Eternal, thy God for the good land which He hath given thee. Blessed art thou, O Eternal, for the gift of the land, and for the food.

**רחם** O Eternal, our God, we beseech thee, have compassion on thy people Israel, on Jerusalem, thy city, on Zion, the residence of thy glory, and on the kingdom of the house of David, thine anointed; and on the great and holy house, which is called by thy name. Thou art our God, Father, Pastor, and Feeder; our Maintainer, Supporter, and Deliverer. Deliver us

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

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

**רחם** יי אלהינו על-ישראל  
עמך ועל ירושלים עירך ועל  
ציון משכן כבודך ועל מלכות  
בית דוד משיחך ועל-הבית  
הגדול והקדוש שנקרא שמך עליו:  
אלהינו אבינו רענו זוננו פרנסנו  
ובלבלנו והרויחנו והרח-לנו יי



speedily from all our troubles; and suffer us not, O Eternal, our God to stand in need of the gifts of mankind, nor their loan; but let us depend on thy full, open, holy, and extensive hand, so that we may not be put to shame, nor ever be confounded.

*On the Sabbath say:*

**רצה** Be pleased, O Eternal, our God to grant us peace in thy commandments, and in the commandment of the seventh day, even this great and holy Sabbath; for this day is great and holy in thy presence, thereon to rest, and be at ease, in love, according to the precept of thy will; and in thy good will, suffer no trouble, sorrow, or affliction, to affect us on our day of rest; and let us live to see, O Eternal, our God the consolation of Zion, thy city, and the rebuilding of Jerusalem, thy holy city; for thou art the Lord of salvation, and the Lord of consolation.

**אלהינו** Our God, and the God of our fathers, mayest thou be pleased to grant that our remembrance and the remembrance of our fathers, the remembrance of the Messiah, the son of David, thy servant, and the remembrance of Jerusalem, thy holy city, and the remembrance of thy people, the house of Israel may ascend, come, approach, be seen, accepted, heard and remembered for the granting of a happy deliverance, with favour, grace, mercy, life and peace, on this day of Pass-

אֱלֹהֵינוּ מִהֲרָה מִכָּל-צָרוֹתֵינוּ: וְנֹא  
אֶל-תְּצַרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא  
לְיָדֵי מַתַּנֵּת בָּשָׂר וָדָם וְלֹא לְיָדֵי  
הַלְוָאתָם כִּי אִם לְיָדְךָ הַמְּלֵאָה  
הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֵבָה שְׂלֵא  
גְבוּשׁ וְלֹא נִפְלֵם לְעוֹלָם וָעֶד:

**רצה** והחליצנו יי אלהינו במצותיך  
ובמצות יום השביעי השבת הגדול  
והקדוש הזה כי יום זה גדול וקדוש  
הוא לפניך לשבת-בו ולנוח בו באהבה  
במצות רצונך. ברצונך הנני לנו יי  
אלהינו שלא תהי צרה ויגון ואנחה  
ביום מנוחתנו והראנו יי אלהינו בנחמת  
ציון עירך ובבנין ירושלם עיר קדשך  
כי אתה הוא בעל הישועות ובעל  
הנחמות:

אֱלֹהֵינוּ ואלהי אבותינו. יעלה  
ויבא ויגיע ויראה וירצה וישמע  
ויפקד ויזכר וזכרוננו ופקדוננו  
וזכרון אבותינו. וזכרון משיח בן-  
דָּוִד עֲבָדְךָ. וזכרון ירושלים עיר  
קִדְשְׁךָ. וזכרון כָּל-עַמּוּךָ בֵּית  
יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה וּלְשׂוּבָה  
וּלְחַיּוּ וּלְחֻסָּד וּלְרַחֲמִים וּלְחַיִּים  
וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה.

over. O Lord, our God, remember us this day for good, visit us with thy blessing and save us to enjoy life. And with the word of salvation and mercy, have compassion and be gracious unto us! O have mercy upon us and save us, for our eyes are continually towards thee, for thou, O Lord, art a merciful and gracious King.

**ובנה** O build Jerusalem, the holy city, speedily in our days. Blessed art thou, O Eternal, who in thy mercy buildest Jerusalem, Amen.

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe. O God, thou art our Father, King Almighty, Creator, Redeemer, and Sanctifier: the Sanctifier of Jacob, our Pastor, the Shepherd of Israel; the beneficent King, who dealth beneficently with all; for He hath been, is, and ever will be daily beneficent towards us. He hath dealt bountifully with us, as he doth now, and ever will: granting us grace, favour, mercy, ease, deliverance, prosperity, blessing, salvation, consolation, maintenance, and sustenance, and a peaceable life and every good for ever. And may we never lack any good thing.

**הרחמן** May He who is most merciful, reign over us, for ever and ever. May He who is most merciful, be praised in heaven and on earth. May He who is most merciful, be adored

זְכָרְנוּ יי אֱלֹהֵינוּ בּו לְטוֹבָה.  
וּפְקָדְנוּ בּו לְבִרְכָה. וְהוֹשִׁיעֵנו בּו  
לְחַיִּים. וּבְדַבֵּר יְשׁוּעָה וּרְחֻמִּים  
חֹס וְחַנּוּן. וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנו.  
כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מִלְּךָ חַנוּן  
וּרְחוּם אַתָּה:

**ובנה** יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ  
בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי,  
בְּנֵה בְּרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן:

**ברוך** אַתָּה יי אֱלֹהֵינוּ מִלְּךָ  
הַעוֹלָם, הָאֵל אֲבִינּוּ מִלְּבָנוּ אֲדִירָנוּ  
בוֹרְאָנוּ גּוֹאֲלָנוּ יוֹצֵרָנוּ קְדוֹשֵׁנוּ קְדוֹשׁ  
יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמְּלֹךְ  
הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁבְכָל-יוֹם  
יוֹם הוּא הַטִּיב הוּא מְטִיב הוּא  
יְטִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ  
הוּא יְגַמְלָנוּ לְעַד לְחַן לְחֶסֶד  
וּלְרַחֲמִים וּלְרוּחַ הַצְּלָה וְהַצְּלָחָה  
בְּרָכָה וְיִשׁוּעָה נְחֻמָּה פְּרֻנְסָה  
וּבְלִבְלָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם  
וּכְל-טוֹב, וּמְכָל-טוֹב אֵל-  
יַחֲסֹרְנוּ:

**הַרְחֲמֵנוּ.** הוּא יְמַלּוֹךְ עָלֵינוּ  
לְעוֹלָם וָעֶד: הַרְחֲמֵנוּ. הוּא יִתְבַּרְךָ  
בְּשָׁמַיִם וּבָאָרֶץ: הַרְחֲמֵנוּ. הוּא

throughout all generations: be eternally glorified amidst us; and be honoured amongst us, to all Eternity. May He who is most merciful, maintain us with honour. May He who is most merciful, break the yoke of our captivity from off our neck, and lead us securely to our land. May He who is most merciful, send us abundant blessings in this house, and on this table on which we have eaten. May He who is most merciful, send us Elijah, the prophet of blessed memory, to bring us the good tidings of salvation and consolation. May He who is most merciful, bless

שְׁתַּבַּח לְדוֹר דּוֹרִים וַיִּתְפָּאֵר בְּנוֹ  
 לְנֶצַח נְצָחִים וַיִּתְהַדָּר בְּנוֹ לְעַד  
 וַיְלַעְזוּלְמֵי עוֹלָמִים: הֶרְחַמֶּן. הוּא  
 יִפְרֹנְסֵנוּ בְּכָבוֹד: הֶרְחַמֶּן. הוּא  
 יִשְׁבֹּר עֲלֵנוּ מֵעַל צַוְאֵרְנוּ וְהוּא  
 יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ: הֶרְחַמֶּן.  
 הוּא יִשְׁלַח בְּרַכָּה מְרַבָּה בְּבֵית  
 הַזֶּה וְעַל שֻׁלְחַן זֶה שְׂאֵבְלָנוּ עֲלֵיו:  
 הֶרְחַמֶּן. הוּא יִשְׁלַח לָנוּ אֶת־אֵלִיָּהוּ  
 הַנְּבִיא זְכוּר לְטוֹב וַיְבַשְׂרֵנוּ  
 בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת:  
 הֶרְחַמֶּן. הוּא יְבָרֵךְ:

*(When sitting at a table other than that of one's parents, the words in parentheses are to be omitted)*

(my honoured father,) the head of this house; and (my honoured mother,) the mistress thereof; their house, their children, and all belonging to them:

אֶת־(אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה,  
 וְאֶת־(אִמִּי מוֹרְתִי) בְּעֵלַת הַבַּיִת  
 הַזֶּה, אוֹתָם וְאֶת־בֵּיתָם וְאֶת־זַרְעָם  
 וְאֶת־כָּל־אֲשֶׁר לָהֶם.

*The husband:*  
 me and my  
 wife,

*The wife:*  
 me and my hus-  
 band,

*The wife:*  
 אוֹתִי וְאֶת־בְּעָלִי

*The husband:*  
 אוֹתִי וְאֶת־אִשְׁתִּי

*(anybody with children to add:*  
 my children,)

*(anybody with children to add:*  
 וְאֶת־זַרְעִי וְאֶת־כָּל־אֲשֶׁר לִי.)

*In larger company:*  
 and all here present,

*In larger company:*  
 (וְאֶת־כָּל־הַמְּסֻבִּין בְּאֵן.)

us, and all belonging to us. As our ancestors, Abraham, Isaac, and Jacob, were blessed with all and every good: Thus may He bless us altogether with a complete blessing: and let us say, Amen.

**במרום** May they in heaven show forth their and our merit, for a peaceable preservation: and may we receive a blessing from the Lord, and righteousness from the God of our salvation: and may we find grace and good understanding in the sight of God and man.

*On the Sabbath:*

**הרחמן** May He who is most merciful, cause us to inherit the day that is entirely Sabbath, and everlasting rest.

**הרחמן** May He who is most merciful, cause us to inherit the day that is entirely good.

**הרחמן** May He who is most merciful, make us worthy to behold the day of the Messiah and eternal life in the future state. He giveth great salvation to his King, and showeth mercy to his Anointed; to David, and his seed forever. May He who maketh peace in his

אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר לָנוּ, כְּמוֹ שְׁנֵת־בְּרַכּוֹ אֲבוֹתֵינוּ אֲבִרָהָם יִצְחָק וְיַעֲקֹב בְּכֹל מַכּוֹל כָּל, בְּיַד־יְהוָה אוֹתָנוּ בְּלָנוּ יַחַד בְּבִרְכָה שְׁלֵמָה. וְנֹאמֵר אָמֵן:

**בְּמָרוֹם.** יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת שְׁתֵּהי לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרָכָה מֵאֵת יי וְיִצְדָּקָה מֵאֵלֵהי יִשְׁעֵנוּ. וְנִמְצָא חֵן וְשִׁבְל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

**הַרְחֵמֵנוּ.** הוּא יִנְחֵלְנוּ יוֹם שְׁכָלוּ שְׁבֹת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

**הַרְחֵמֵנוּ.** הוּא יִנְחֵלְנוּ יוֹם שְׁכָלוּ טוֹב,

וְיֵשׁ מוֹסִיפִים:

יוֹם שְׁכָלוּ אַרוּךְ. יוֹם שְׂצַדִּיקִים יוֹשְׁבִים וְעִטְרוֹתֵיהֶם בְּרֵאשֵׁיהֶם וְנִהְנִים מִזֵּי הַשְּׂכִינָה וְיִהְיֶה חֶלְקֵנוּ עִמָּהֶם:

**הַרְחֵמֵנוּ.** הוּא יִזְכְּנוּ לְיָמוֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא: מְגִדוֹל יִשׁוּעוֹת מִלְכּוֹ וְעִשָׂה חֶסֶד לְמִשְׁיחוֹ לְדָוִד וְלְזֵרְעוֹ עַד־עוֹלָם: עִשָׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם

high heavens, grant peace unto us, and all Israel, and let us say, Amen.

**יראו** Fear the Eternal, Ye his saints for there is no want to those who fear him. The young lions do lack and suffer hunger; but they who seek the Lord shall not want any good. Praise ye the Eternal, for He is good; his mercy endureth forever. Thou openest thy hand and satisfiest the desire of every living thing. Blessed is the man who will trust in the Eternal, and the Eternal will be His trust.

**נער** I have been young and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread.

" May the Eternal give strength to his people, May the Eternal bless his people with peace.

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who createst the fruit of the vine.

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM BO-RAY P'REE HA-GAW-FEN.

*Drink the third cup of wine.*



עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ:  
אָמֵן:

**יראו** אֶת-יְיָ קְדָשׁוֹ כִּי אִין  
מִחֲסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ  
וְרַעְבּוֹ וְדָרְשׁוּ יְיָ לֹא-יִחְסְרוּ כָּל-  
טוֹב: הוֹדוּ לֵי כִּי-טוֹב כִּי לְעוֹלָם  
חֲסִדוֹ: פּוֹתַח אֶת-יְדָיָהּ וּבִמְשָׁבֵיעַ  
לְכָל-חַי רָצוֹן: בְּרוּךְ הַנֶּגֶבֶר אֲשֶׁר  
יְבַטַח בֵּינֵי יְחִיָּה יְיָ מִבְּטַחֹהּ:

**נער** הָיִיתִי גַם-זָקֵנָה וְלֹא רָאִיתִי  
צָדִיק נֶעֱזָב וְנֹרְעוּ מִבְּקֶשֶׁת-לֶחֶם:

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת-עַמּוֹ  
בְּשָׁלוֹם:

**ברוך** אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ  
הָעוֹלָם, בּוֹרֵא פְרֵי הַנֶּגֶבֶן:

Open the door and say:

**שפך** Pour out thy wrath upon the heathen who will not acknowledge thee, and upon the kingdoms who invoke not thy name, for they have devoured Jacob, and laid waste his dwelling.

**שפך** Pour out thy indignation upon them, and let thy fierce anger overtake them.

**חרדך** Pursue them in wrath and destroy them from under the heavens of the Eternal.

**שפך** חמתך אל-הגוים אשר לא-ידעוך ועל-ממלכות אשר בשמך לא קראו: כי-אכל את-יעקב ואת-נהו השמו:  
**שפך**-עליהם זעמך וחרון אפך ישיגם:

**תרוף** באף ותשמידם מתחת שמי יי:



Fill the fourth cup and say:

**לא** Not unto us, O Eternal, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake. Wherefore should the nations say: Where is now their God? But our God is in heaven, whatsoever He pleaseth He hath made. Their idols are of silver and gold, the production of the hands of man. Mouths they have, but speak not; eyes they have, but see not; ears they have, but hear not; nostrils have they, but smell not; they have hands, but feel not; feet they have, but walk not, neither do they utter a sound with their throats. Those who make them, shall become like them, also all those who confide in them. O Israel trust in

**לא** לנו יי לא לנו כי לשמך תן כבוד. על-חסדך על-אמתך: למה יאמרו הגוים. איה-נא אלהיהם: ואלהינו בשמים. כל אשר-תפץ עשה: עצביהם כסף וזהב. מעשה ידי אדם: פה להם ולא ידברו. עינים להם ולא יראו: אזנים להם ולא ישמעו. אף להם ולא יריחזו: ידיהם ולא ימישו ורגליהם ולא יהלכו. לא-יהנו בגרונם: כמוהם יהיו עשיהם. כל אשר-בטח בהם: ישראל בטח

the Eternal, He is thy help and thy shield. O house of Aaron, trust in the Eternal, their help and their shield is He. Those who revere the Eternal, trust in the Eternal, their help and their shield is He.

" The Eternal hath remembered us, He will bless us, He will bless the house of Israel, He will bless the house of Aaron. He will bless those who revere the Eternal, the small as well as the great. May the Eternal increase you, more and more, you and your children. Ye are blessed of the Lord, the maker of heaven and earth. The heavens are the heavens of the Eternal, but the earth hath He given to the children of men. The dead praise not the Eternal, nor do they who descend into the silent grave. But we will bless the Eternal, from henceforth until evermore. Hallelujah.

**אהבתי** I love the Eternal; for He hath heard my voice and my supplications. For He hath inclined his ear unto me, therefore will I invoke him whilst I live. The struggles of death compass me, and the pangs of the tomb seize me; sorrow and grief befall me. On the name of the Eternal I call, I beseech thee, O Eternal, deliver thou my soul! The Eternal is gracious and just, and our God is merciful. The Eternal preserveth the simple, I was miserable and He saved me. Return unto thy rest, O my soul, for the Eternal hath dealt mercifully with thee. For thou hast delivered my soul from death, mine eye from tears, my foot from falling. I will walk in the presence of

בְּיָי. עֲזָרָם וּמִנְּנָם הוּא: בֵּית אַהֲרֹן  
בְּטַחוּ בְּיָי. עֲזָרָם וּמִנְּנָם הוּא:  
יִרְאֵי יְיָ בְּטַחוּ בְּיָי. עֲזָרָם וּמִנְּנָם  
הוּא:

יְיָ זָכְרָנוּ יְבָרֵךְ. יְבָרֵךְ אֶת־בֵּית  
יִשְׂרָאֵל יְבָרֵךְ אֶת־בֵּית אַהֲרֹן:  
יְבָרֵךְ יִרְאֵי יְיָ. הַקְּטָנִים עִם־  
הַגְּדֹלִים: יוֹסֵף יְיָ עֲלֵיכֶם. עֲלֵיכֶם  
זַעַל־בְּנֵיכֶם: בְּרוּכִים אַתֶּם לַיְיָ.  
עֲשֵׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם שָׁמַיִם  
לַיְיָ. וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם: לֹא־  
הַמֵּתִים יִהְלְלוּ־יְהוָה. וְלֹא כָל־יִרְדֵי  
רוּמָה: וְאַנְחָנוּ נְבָרֵךְ יְהוָה מֵעַתָּה  
זַעַר־עוֹלָם הַלְלוּיְהוָה:

**אֶהְבֵּתִי** כִּי־יִשְׁמַע יְיָ. אֶת־קוֹלִי  
תִּתְּנוּנִי: כִּי־הִטָּה אָזְנוֹ לִי. וּבְיָמַי  
אֶקְרָא: אֶפְפוּנֵי חֲבִל־מָוֶת וּמְצָרֵי  
שְׂאוֹל מְצָאוּנִי. צָרָה וַיְגוֹן אֶמְצָא:  
וּבִשְׁם־יְיָ אֶקְרָא. אָנֹה יְיָ מִלְּטָה  
נַפְשִׁי: חַנוּן יְיָ וְצַדִּיק. וְאֱלֹהֵינוּ  
מִרְחָם: שֹׁמֵר פֶּתָאִים יְיָ. דַּלְתֵי וְלִי  
יְהוֹשִׁיעַ: שׁוּבֵי נַפְשִׁי לְמִנוּחַי־כִּי. כִּי  
יְיָ נָמַל עָלַי־כִּי: כִּי חִלַּצְתָּ נַפְשִׁי  
מִמָּוֶת. אֶת־עֵינַי מִן־דְּמָעָה אֶת־  
רַגְלִי מִדָּחִי: אֶת־הַלֵּךְ לִפְנֵי יְיָ.

the Eternal in the land of the living. I believe because I have spoken. I am greatly afflicted. In my haste I said, all that is human is deceptive.

**מה** What shall I render unto the Eternal for all his benefits towards me? The cup of salvation will I raise, and upon the name of the Eternal will I call. I will pay my vows unto the Eternal now in the presence of all his people. Grievous in the sight of the Eternal is the death of his pious ones. O Eternal, for I am thy servant, I, thy servant, the son of thy handmaid; thou hast loosened my bonds. Unto thee will I offer a sacrifice of thanksgiving; I will call upon the name of the Eternal. I will pay my vows unto the Eternal, now in the presence of all his people. In the courts of the house of the Eternal, in the midst of thee, O Jerusalem. Hallelujah!

**הללו** Praise the Eternal, all ye nations; praise Him, all ye people; for His mercy prevaieth over us, and the truth of the Eternal endureth for ever. Hallelujah!

**הודו** Give thanks unto the Eternal, for He is good, for His mercy endureth for ever.

Let Israel now say, that His mercy endureth for ever.

Let the house of Aaron now say, that His mercy endureth for ever.

Let those who fear the Eternal now say, that His mercy endureth for ever.

בְּאַרְצוֹת הַחַיִּים: הָאֲמַנְתִּי כִי אֲדַבֵּר. אֲנִי עָנִיתִי מְאֹד: אֲנִי אָמַרְתִּי בְּחַפְזִי. כָּל־הָאָדָם כֹּזֵב:

מָה־אָשִׁיב לַיהוָה כָּל־תַּנְמוּלוֹהֶי עָלַי: כּוֹס־יְשׁוּעוֹת אֲשָׂא. וּבִשְׁם יְיָ אֶקְרָא: נְדָרֵי לַיהוָה אֲשַׁלֵּם. נִגְדָה־נָּא לְכָל־עַמּוֹ: יִקָּר בְּעֵינֵי יְיָ. הַמְנוּתָה לַחֲסִידָיו: אָנֹכָה יְיָ כִּי־אֲנִי עַבְדְּךָ. אֲנִי עַבְדְּךָ בְּוַדְוָה. פִּתְחָתָה לְמוֹסְרֵי: לָךְ אֲזַבַּח זֶבַח תּוֹדָה. וּבִשְׁם יְיָ אֶקְרָא: נְדָרֵי לַיהוָה אֲשַׁלֵּם: נִגְדָה־נָּא לְכָל־עַמּוֹ: בְּחִצְרוֹת בַּיִת יְיָ בְּתוֹכְכִי יְרוּשָׁלָּיִם הִלְלוּיָהּ:

הִלְלוּ אֶת־יְיָ כָּל־גּוֹיִם. שִׁבְחוּהוּ כָּל־הָאֲמִיּוֹת: כִּי גָבַר עָלֵינוּ חֲסִדּוֹ וְאֲמַת־יְיָ לְעוֹלָם הִלְלוּיָהּ:

הוֹדוּ לַיהוָה כִּי־טוֹב. כִּי לְעוֹלָם חֲסִדּוֹ: וְאִמְרֵ־נָא יִשְׂרָאֵל.

כִּי לְעוֹלָם חֲסִדּוֹ: וְאִמְרוּ נָא בֵּית־אַהֲרֹן.

כִּי לְעוֹלָם חֲסִדּוֹ: וְאִמְרוּ נָא יִרְאֵי יְיָ.

כִּי לְעוֹלָם חֲסִדּוֹ:



**מְהַמְצֵר** In distress I called upon the Eternal, and the Eternal answered and gave me ease. As the Eternal is for me, I will not fear; what can man do unto me? The Eternal is for me, with those who help me, and I shall see my desire on those who hate me. It is better to trust in the Eternal, than to rely on man. It is better to trust in the Eternal, than to rely on princes. Though all nations compass me, in the name of the Eternal I shall cut them off. They surrounded me, yea they utterly compassed me about, but in the name of the Eternal I shall cut them off. They compassed me about like bees, they burned like a fire of thorns, in the name of the Eternal I shall cut them off. Though thou didst harm to me, that I might fall, the Eternal supported me. The Eternal is my strength and song, and He has been my succour. The voice of song and salvation is in the tents of the righteous; the right hand of the Eternal doeth valiantly; the right hand of the Eternal is exalted, the right hand of the Eternal doeth valiantly. I shall not die, but live on, and declare the works of the Eternal. The Eternal may chastise me, but He hath not given me over unto death. Open the gates of righteousness for me, I will enter through them, to give thanks unto the Eternal. This is the gate of the Eternal into which the righteous shall enter. I will praise thee, for thou hast answered me and become my deliverance. The stone which the builders rejected, hath become the chief corner-

מִן־הַמְצֵר קָרָאתִי יְהוָה. עֲנֵנִי  
בְמִרְחַב יְהוָה: יי לִי לֹא אִירָא. מִה־  
עֲשֵׂה לִי אָדָם: יי לִי בְעֲזָרִי. וְאֲנִי  
אֲרֹאֶה בְשִׁנְאָי: טוֹב לַחֲסוֹת בַּיְיָ.  
מִבְּטַח בָּאָדָם: טוֹב לַחֲסוֹת בַּיְיָ.  
מִבְּטַח בְּנְדִיבִים: כָּל־גּוֹיִם סְבִיבוֹנִי.  
בְּשֵׁם יי בִּי אֲמִלֵּם: סְבִיבוֹנִי גַם־  
סְבִיבוֹנִי. בְּשֵׁם יי בִּי אֲמִלֵּם: סְבִיבוֹנִי  
כְּדַבְרֵימ דְעֵכוּ בְּאֵשׁ קוֹצִים. בְּשֵׁם  
יי בִּי אֲמִלֵּם: דָּחָה דְחִיתָנִי לְנֶפֶל.  
וַיְי עֲזָרְנִי: עֲזִי וְזִמְרַת יְהוָה. וַיְהִי־לִי  
לְיִשׁוּעָה: קוֹל רְנָה וַיִּשְׁוַעַה בְּאַהֲלֵי  
צְדִיקִים. יִמִּין יי עֲשֵׂה חַיִּל: יִמִּין יי  
רוֹמְמָה. יִמִּין יי עֲשֵׂה חַיִּל: לֹא־  
אָמוֹת בִּי־אָחִיָּה. וְאִסַּפֵּר מַעֲשֵׂה־  
יְהוָה: יִסֹּר יִסְרְנִי יְהוָה. וְלִמּוֹת לֹא  
נִתְּנִי: פִתְחוּ־לִי שַׁעֲרֵי־צֶדֶק.  
אֲבֹא־בָם אֲוֹדָה יְהוָה: זֶה־הַשַּׁעַר  
לַיְי. צְדִיקִים יִבְאוּ בוֹ: אֲוֹדָה בִּי  
עֲנִיתָנִי. וַתְּהִי־לִי לְיִשׁוּעָה: (This is repeated)  
אֶבֶן מְאֻסוֹ הַבּוֹנִים. הִיָּתָה לְרֹאשׁ

stone. This hath proceeded from the Eternal, it is marvellous in our eyes. This is the day which the Eternal hath appointed; we will rejoice and be glad on it.

פְּנֵה: (rep.) מֵאֵת יְיָ הִיְתָה זֹאת.  
 הִיא נִפְלְאֹת בְּעֵינֵינוּ: (repeat) זֶה-  
 הַיּוֹם עָשָׂה יְיָ. נִגִּילָה וְנִשְׂמְחָה  
 בּוֹ: (repeat)

אָנָּה O Eternal, save us now, we beseech thee.  
 אָנָּה O Eternal, save us now, we beseech thee.  
 אָנָּה O Eternal, send us now prosperity, we beseech thee.  
 אָנָּה O Eternal, send us now prosperity, we beseech thee.

אָנָּה יְיָ הוֹשִׁיעָה נָּא  
 אָנָּה יְיָ הוֹשִׁיעָה נָּא  
 אָנָּה יְיָ הַצְּלִיחָה נָּא  
 אָנָּה יְיָ הַצְּלִיחָה נָּא

ברוך Blessed be he who cometh in the name of the Eternal; we bless you from the house of the Eternal. The Eternal is God, and it is. He who granteth us light. Bring the sacrifice bound with myrtles to the horns of the altar. Thou art my God, and I will praise thee! O my God, I will extol thee. Give thanks unto the Eternal, for He is good, for His mercy endureth for ever.

בְּרוּךְ הֵבֵא בְּשֵׁם יְיָ. בְּרַכְנוּכֶם  
 מִבֵּית יְיָ: (rep.) אֵל יְיָ וַיֵּאָר לָנוּ.  
 אֶסְרוּ-חַג בַּעֲבֹתַיִם עַד קַרְנוֹת  
 הַמִּזְבֵּחַ: (repeat) אֱלֹהֵי אֶתָּה וְאוֹדֶךָ.  
 אֶלֹהֵי אֲרוֹמְמֶךָ: (rep.) הוֹדוּ לֵי  
 בִּי-טוֹב. כִּי לְעוֹלָם חֶסֶדוֹ: (repeat)

יהללך All thy works, O Eternal, shall praise thee; thy pious servants with the righteous who perform thy will, and thy people, the house of Israel, with joyful song shall give thanks, bless, praise, glorify, extol, reverence, sanctify, and acknowledge thy name, O our King, for unto thee it is good to render thanksgiving, and pleasant to sing praise unto thy name, for thou art God from everlasting to everlasting.

יִהְלָלֶךָ יְיָ אֱלֹהֵינוּ (עַל) כָּל-  
 מַעֲשֵׂיךָ. וְחִסְדֶּיךָ צַדִּיקִים עוֹשֵׂי  
 רְצוֹנְךָ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה  
 יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ  
 וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ  
 אֶת-שְׁמֶךָ מִלְּפָנָיו כִּי לָךְ טוֹב  
 לְהוֹדוֹת וּלְשַׁמֵּךְ נָאֶה לְזַמֵּר כִּי  
 מִעוֹלָם וְעַד עוֹלָם אֶתָּה אֵל:

# כי לעולם חסדו

הודו Give thanks unto the Eternal,  
for He is gracious; for His mercy  
endureth for ever.

Give thanks to the God of Gods;  
for His mercy endureth for ever.

Give thanks to the Lord of Lords;  
for His mercy endureth for ever.

Unto Him who alone performeth  
wondrous deeds; for His mercy en-  
dureth for ever.

Unto Him who made the heavens  
in wisdom; for His mercy endureth  
for ever.

Who did expand the earth above  
the waters; for His mercy endureth  
for ever.

Who made great lights; for His  
mercy endureth for ever.

The sun to rule by day; for His  
mercy endureth for ever.

The moon and stars to rule by night;  
for His mercy endureth for ever.

Who smote the Egyptians in their  
first born; for His mercy endureth for  
ever.

And brought out Israel from among  
them; for His mercy endureth for ever.

With a strong hand and outstretched  
arm; for His mercy endureth for ever.

Who divided the Red Sea into two;  
for His mercy endureth for ever.

הודו לַיְי בְּיָטוֹב.

כִּי לְעוֹלָם חֶסֶדּוֹ:

הודו לַאֱלֹהֵי הָאֱלֹהִים.

כִּי לְעוֹלָם חֶסֶדּוֹ:

הודו לַאֲדֹנָי הָאֲדֹנִים.

כִּי לְעוֹלָם חֶסֶדּוֹ:

לַעֲשֵׂה נִפְלְאוֹת וְגִדְלוֹת לְבָדּוֹ.

כִּי לְעוֹלָם חֶסֶדּוֹ:

לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה.

כִּי לְעוֹלָם חֶסֶדּוֹ:

לְרוֹקַע הָאָרֶץ עַל-הַמַּיִם.

כִּי לְעוֹלָם חֶסֶדּוֹ:

לַעֲשֵׂה אוֹרִים וְגִדְלוֹם.

כִּי לְעוֹלָם חֶסֶדּוֹ:

אֶת-הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם.

כִּי לְעוֹלָם חֶסֶדּוֹ:

אֶת-הַיָּרֵחַ וְכּוֹכְבֵי לְמַמְשֶׁלוֹת

כִּי לְעוֹלָם חֶסֶדּוֹ:

בַּלַּיְלָה.

לְמַכּוֹת מִצְרַיִם בְּבְכוֹרֵיהֶם.

כִּי לְעוֹלָם חֶסֶדּוֹ:

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם.

כִּי לְעוֹלָם חֶסֶדּוֹ:

בְּיַד חֲזָקָה וּבְזִרְוֹעַ נְטוּיָה.

כִּי לְעוֹלָם חֶסֶדּוֹ:

לְגִזֹר יַם-סוּף לְגִזְרִים.

כִּי לְעוֹלָם חֶסֶדּוֹ:

And caused Israel to pass through the midst of it; for His mercy endureth for ever.

And overthrew Pharaoh and his hosts in the Red Sea; for His mercy endureth for ever.

To him who guided His people through the wilderness; for His mercy endureth for ever.

Who smote great kings; for His mercy endureth for ever.

And slew mighty kings; for His mercy endureth for ever.

Sihon, king of the Amorites; for His mercy endureth for ever.

And Og, king of Bashan; for His mercy endureth for ever.

And gave their land as an inheritance; for His mercy endureth for ever.

As an inheritance to Israel, His servant; for His mercy endureth for ever.

Who remembered us in our humiliation: for His mercy endureth for ever.

And redeemed us from our oppressors; for His mercy endureth for ever.

Who giveth food unto all flesh, for His mercy endureth for ever.

O give thanks unto the God of heaven; for His mercy endureth for ever.

וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ.

בִּי לְעוֹלָם חַסְדּוֹ:

וַיַּעַר פְּרַעֲהַ וְחִילוֹ בַיַּם-סוּף.

בִּי לְעוֹלָם חַסְדּוֹ:

לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר.

בִּי לְעוֹלָם חַסְדּוֹ:

לְמַכַּה מְלָכִים גְּדֹלִים.

בִּי לְעוֹלָם חַסְדּוֹ:

וַיַּהַרְגוּ מְלָכִים אֲדִירִים.

בִּי לְעוֹלָם חַסְדּוֹ:

לְסִיחּוֹן מֶלֶךְ הָאֲמֹרִי.

בִּי לְעוֹלָם חַסְדּוֹ:

וַיַּעֲוֹג מֶלֶךְ הַבָּשָׁן.

בִּי לְעוֹלָם חַסְדּוֹ:

וַנָּתַן אֶרֶצָם לְנַחֲלָה.

בִּי לְעוֹלָם חַסְדּוֹ:

נַחֲלָה לְיִשְׂרָאֵל עֲבָדָיו.

בִּי לְעוֹלָם חַסְדּוֹ:

שֶׁשָּׁבַשְׁפָּלְנוּ זָכַר-לָנוּ.

בִּי לְעוֹלָם חַסְדּוֹ:

וַיַּפְּדֵנוּ מִצָּרֵינוּ.

בִּי לְעוֹלָם חַסְדּוֹ:

נָתַן לָחֶם לְכָל-בָּשָׂר.

בִּי לְעוֹלָם חַסְדּוֹ:

הוֹדוּ לְאֵל הַשָּׁמַיִם.

בִּי לְעוֹלָם חַסְדּוֹ:

**נשמת** The soul of whatsoever hath life, bless thy name, O Eternal, our God, the spirit of all flesh, continually glorify and extol thy name, O our King; thou art God from eternity to eternity and beside thee we acknowledge neither king, redeemer nor saviour; thou redeemest, deliverest, maintainest and hast compassion with us, in all times of trouble and distress! we have no King but thee. Thou art God of the first; and God of the last; the God of all creatures, the Lord of all generations. Thou art adored with all manner of praise; who governest the Universe with tenderness, and thy creatures with mercy. The Eternal neither slumbereth nor sleepeth, but rouseth those who sleep, awaketh those who slumber, He causeth the dumb to speak; He looseth those that are bound; He supporteth the fallen, and He raiseth up those who are bowed down; and therefore, thee alone do we worship. Although our mouths were filled with melodious songs, as the fullness of the sea, our tongues with shouting, as the raging billows thereof, and our lips with praise, like the wide-extended firmament, and our eyes with brightness like the sun and the moon, and our hands raised as the eagles fly heavenward and our feet swift as the roe, our efforts could not render sufficient thanks unto thee, O Eternal, our God, and the God of our fathers, or to praise thy name for one of the countless deeds of love, which thou hast

**נְשַׁמַּת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ  
 יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר  
 וְתִרְוָמִם זְכָרְךָ מִלְּבַבֵּנוּ תְּמִיד. מִן־  
 הָעוֹלָם וְעַד־הָעוֹלָם אֶתָּה אֵל.  
 וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל  
 וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרִיֵס  
 וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה אֵין  
 לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי  
 הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל־  
 בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלְדוֹת הַמְּדַלְּל  
 בְּרַב הַתְּשׁוּבָחוֹת הַמְּנַהֵג עוֹלָמוֹ  
 בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וְיֵי לֹא־  
 יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר יְשׁוּנִים  
 וְהַמְקִיץ נֹרְדָּמִים. וְהַמְשִׁיחַ אֶלְמִים.  
 וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים  
 וְהַזּוֹקֵף כְּפוּפִים. לֵךְ לְבִדְדָה אֲנַחֲנוּ  
 מוֹדִים. אֱלֹו פִּינוּ מָלֵא שִׁירָה כִּיִּם  
 וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גְּלוּי וּשְׁפָתוֹתֵינוּ  
 שֹׁבַח בְּמַרְחָבֵי רִקִּיעַ. וְעֵינֵינוּ  
 מְאִירוֹת בְּשִׁמְשׁ וּבַיָּרֵחַ. וְיָדֵינוּ  
 פְּרוּשׁוֹת בְּנֹשְׂרֵי שָׁמַיִם. וְרַגְלֵינוּ  
 קָלוֹת כְּאַיְלוֹת. אֵין אֲנַחֲנוּ  
 מְסַפְּקִים לְהוֹדוֹת לֵךְ יְיָ אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ. וּלְבָרְךָ אֶת־שִׁמְךָ.  
 עַל־אֲחַת מֵאַלְפֵי אֶלְפֵי אֶלְפֵי  
 אֶלְפִים וְרַבֵּי רַבּוֹת פְּעָמִים**

conferred on us, and on our ancestors. For thou, O Eternal, our God, didst redeem us from Egypt, and release us from the house of bondage; in time of famine didst thou sustain us; and in plenty didst thou nourish us. From the sword didst thou deliver us, from pestilence thou didst save us; and from disease and raging sickness didst thou relieve us. Hitherto thy tender mercies have supported us, and thy kindness hath not forsaken us. O Eternal, our God, forsake us not in future. Therefore the limbs of which thou hast formed us, the spirit and soul which thou hast breathed into us, the tongue thou hast placed in our mouth, they shall worship, bless, praise, glorify, extol, reverence, sanctify, and acknowledge thy sovereign power, our King. Every mouth shall adore thee, and every tongue shall swear unto thee; every knee shall bend unto thee; every being shall bow down before thee; every heart shall revere thee, and all inward parts and reins shall sing psalmodies unto thy name; as it is written "All my bones shall say O Eternal, who is like unto thee?"; who delivereth the weak from him that is too strong for him; the poor and needy from their oppressor. Who is like unto thee? who is equal unto thee? who can be compared unto thee? Thou Great, Mighty, and Love inspiring God! most High God! possessor of heaven and earth! We will praise, adore, glorify, and bless thy name as it is said by

הטובות שעשית עם אבותינו ועמנו: ממצרים נאלתנו יי אלהינו ומבית עבדים פדיתנו. ברעב זנתנו ובשבע בלבלתנו. מחרב הצלתנו. ומדבר מלאתנו ומחלים רעים ונאמנים דליתנו: עד-הנה עזרנו רחמיה. ולא-עזבונו חסדיה. ואל-תטשנו יי אלהינו לנצח: על-בן אברים שפלת בנו. ורוח ונשמה שנפחת באפינו. ולשון אשר שמת בפינו. הן הם יודו ויברכו וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את-שמה מלבנו: כי כל-פה לה יודה. וכל-לשון לה תשבע. וכל-בך לה תברע. וכל-קומה לפניה תשתחוה. וכל-קרב וכליות יזמרו לשמה. כדבר שכתוב כל עצמותי תאמרנה יי מי כמותה. מציל עני מחזק ממנו ועני ואביון מגוזלו: מי ידמה לה ומי ישוה לה ומי יערה לה. האל הגדול הגבור והנורא אל עליון קנה שמים וארץ: נהל לה ונשבתה ונפארה ונברך את-שם קדשה. באמור.

David: "Bless the Eternal, O my soul! and all that is within me, bless His holy name." Thou art the God! who art mighty in thy strength, who art great by thy glorious name! Mighty for ever, and awful in thy fearful deeds; the King, who sitteth on the high and exalted throne.

**שוכן** Who inhabiteth eternity, most exalted is His name; as it is written: "Rejoice in the Eternal, O ye righteous, for to the upright praise is comely."

**בפי** By the mouth of the upright shalt thou be praised, blessed by the utterances of the righteous; extolled with the tongue of the pious; and sanctified in the midst of saints.

**ובמקהלות** And in the assemblies of many thousands of thy people, of the house of Israel, thy name shall be glorified, O our King, throughout all generations, for it is the duty of all created beings in thy presence, O Eternal, our God, and the God of our fathers, to extol, honor, bless, exalt, magnify, glorify with song beyond all the utterances of the hymns and psalms of David the son of Jesse, thy servant, and thine anointed.

לְדוֹד בְּרַבִּי נִפְשִׁי אֶת־יְיָ וְכָל־  
 קְרָבִי אֶת־שֵׁם קָדְשׁוֹ: הָאֵל  
 בְּתַעֲצֻמוֹת עֲזָדָה. הַגָּדוֹל בְּכַבּוֹד  
 שְׁמֹדָה. הַגָּבוֹר לְנִצְחָה וְהַנוֹרָא  
 בְּנוֹרְאוֹתָיִךְ. הַמְלִיךְ הַיּוֹשֵׁב עַל  
 כִּסֵּא רָם וְנִשְׂא:

**שוכן** עד, מרום וקדוש שמו.  
 וכתוב רננו צדיקים ביי לישורים  
 נאנה תהלה:

**בפי** ישרים תתהלל. ובדברי  
 צדיקים תתברך. ובלשון חסידים  
 תתרוםם. ובקרב קדושים  
 תתקדש:

**ובמקהלות** רבבות עמך בית  
 ישראל ברנה יתפאר שמך מלכנו  
 בכל־דור ודור שכן חובת כל־  
 הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי  
 אֲבוֹתֵינוּ לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח  
 לְפָאֵר לְרוֹמֵם לְתַדָּר לְבָרֵךְ  
 לְעֹלָה וּלְקַלֵּס עַל כָּל־דְּבָרֵי  
 שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן־יִשִׁי  
 עַבְדְּךָ מְשִׁיחְךָ:

**ישתבח** Praised be thy name for ever,  
O our King! God and King, great and  
holy, in heaven and on earth! for unto  
thee, O Eternal, our God and the  
God of our fathers, appertaineth song,  
and praise, hymn and psalm; strength  
and dominion; victory, greatness, and  
power, adoration, and glory; sanctity,  
and majesty; laud and thanksgivings  
henceforth unto everlasting. Blessed  
art thou, O Eternal, Almighty King  
glorified with praises, worthy of great  
thanksgiving, Lord of wondrous deeds,  
who delightest in songs of psalmody;  
King, Almighty, and Eternal.

**ישתבח שמך לעד מלכנו האל**  
**המלך הגדול והקדוש בשמים**  
**ובארץ כי לך נאה יי אלהינו**  
**ואלהי אבותינו שיר ושבחה הלל**  
**וזמרה עז וממשלה נצח גדלה**  
**וגבורה ותהלה ותפארת קדשה**  
**ומלכות ברכות והודאות מעתה**  
**ועד-עולם: ברוך אתה יי אל**  
**מלך גדול בתשבחות אל**  
**ההודאות אדון הנפלאות הבוחר**  
**בשירי זמרה מלך אל חי**  
**העולמים:**

## ויהי בחצי הלילה

*This is recited on the first night.*

**ובכן** And thus it came to pass at midnight.

Of old thou didst perform abundant  
miracles in the night, at the beginning of the  
first watch of this night.

When thou didst cause Abraham, the true  
convert, to be victorious when he divided his  
company at night.

It was at midnight.

Thou didst threaten the king of Gerar  
(Abimelech) with death in a dream at night.

Thou didst terrify the Syrian (Laban), in  
the night.

And Israel wrestled with the angel and  
prevailed against him, at night.

It was at midnight.

**ובכן ויהי בחצי הלילה:**

**אז רב נסים הפלאת** בלילה:  
**בראש אשמורות זה** הלילה:  
**גר צדק נצחתו כנחלק לו** לילה:  
**ויהי בחצי הלילה:**  
**דת מלך גר בחלם** הלילה:  
**הפחדת ארמי באמש** לילה:  
**וישראל ישר לאל ויוכל לו** לילה:  
**ויהי בחצי הלילה:**



The first born of the Egyptians didst thou smite at midnight.

Their vigorous youth they found not, when they arose at midnight.

The army of the prince of Harosheth didst thou trample down through the stars at night.

It was at midnight.

When the blaspheming Senachereb purposed to assail thine Habitation, thou didst frustrate him by the number of the dead, in the night.

Bel and its image were overthrown in the darkness of night.

To the much beloved man (Daniel) was the mysterious vision revealed in the night.

It was at midnight.

He who made himself drunken, out of the holy vessels was slain in that same night.

He (Daniel) was delivered from the lions den he, who interpreted the terrifying dreams of the night.

Haman the Agagite, who cherished enmity, wrote his letters to exterminate the Jews, at night.

It was at midnight.

Thou didst awaken thy all-conquering power against him by disturbing the sleep of the king at night.

Thou wilt tread the wine-press for them, who ask, watchman what of the night.

Let the Eternal, the Watchman of Israel, cry out, the morning hath come as well as the night.

It was at midnight.

O may the day of redemption approach, which shall be neither day nor night.

Make known, O Most High! that thine is the day and the night.

Appoint watchmen to thy city (Jerusalem) all day and all night.

Illuminate, as with the light of day, the darkness of our night.

It was at midnight.

יָרַע בְּכוֹרֵי פִתְרוֹס מִחֲצֹת בַּחֲצִי

הַלַּיְלָה:

חֵילָם לֹא מָצְאוּ בְּקוֹמָם

בַּלַּיְלָה:

טַסַּת נָגִיד חֲרַשֶׁת סִלִּית בְּכוֹכְבֵי לַיְלָה:

וַיְהִי בַּחֲצִי הַלַּיְלָה:

יַעַץ מִתְרַף לְנוֹפֵף אוֹוֵי הוֹבֵשֶׁת פְּגָרָיו

בַּלַּיְלָה:

כָּרַע בַּל וּמָצְבוֹ בְּאִישׁוֹן

לַיְלָה:

לְאִישׁ חֲמוּדוֹת נִגְלָה רֵז חוֹזֵת

לַיְלָה:

וַיְהִי בַּחֲצִי הַלַּיְלָה:

מִשְׁתַּכֵּר בְּכֵלֵי קֹדֶשׁ נִהְרַג בּוֹ

בַּלַּיְלָה:

נֹשֵׁעַ מִבוֹר אַרְיֹות פּוֹתֵר בְּעִתּוֹתַי לַיְלָה:

בַּלַּיְלָה:

שֹׁנְאָה נֹטֵר אֲנִי וְכַתֵּב סִפְרִים

וַיְהִי בַּחֲצִי הַלַּיְלָה:

עוֹרֶרֶת נֶצְחָק עָלָיו בְּגֵר שֵׁנֵת

לַיְלָה:

פּוֹרָה תִּדְרוֹךְ לְשֹׁמֵר מָה

מַלְיָה:

צָרַח בְּשֹׁמֵר וְשָׁח אֶתֵּא בְּקֶרֶם וְגַם

לַיְלָה:

וַיְהִי בַּחֲצִי הַלַּיְלָה:

עָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה:

לַיְלָה:

רַם הוֹדַע כִּי לֵךְ הַיּוֹם אַף לֵךְ הַלַּיְלָה:

לַיְלָה:

שׁוֹמְרִים הַפְּקֵד לְעִירָךְ כָּל הַיּוֹם וְכָל

הַלַּיְלָה:

לַיְלָה:

תָּאִיר כְּאוֹר יוֹם חֲשֵׁבֶת

וַיְהִי בַּחֲצִי הַלַּיְלָה:

# ואמרתם זבח פסח

*On the second night recite:*

וּבְכֵן Ye shall say this is the sacrifice of the Passover.

Thy mighty power didst thou wonderfully display on the Passover.

To be the chief of all the solemn feasts didst thou exalt the Passover.

Thou didst reveal to the Oriental (Abraham) the miracles performed at midnight at the Passover.

And ye shall say this is the sacrifice of the Passover.

Thou didst visit his (Abraham's) door during the heat of the day at the Passover.

He entertained the angels with unleavened cakes at the Passover.

To the herd he ran and prepared a calf, a prototype of the sacrifice of the Passover.

And ye shall say it is the sacrifice of the Passover.

The Sodomites provoked God, and were consumed with fire at the Passover.

Lot was delivered from them and he baked unleavened cakes at the Passover.

Thou didst sweep the land of Moph and Noph when Thou didst pass through it at the Passover.

And ye shall say this is the sacrifice of the Passover.

Lord, Thou didst smite the head of every first-born on the night of the Passover.

Yet didst thou, O Omnipotent! pass over thy first-born (Israel) marked with the blood of the sacrifice of the Passover.

Not suffering the destroyer to enter within my doors, at the Passover.

And ye shall say this is the sacrifice of the Passover.

The strongly besieged city (Jericho), was surrendered at the Passover.

Midian was destroyed by the cake of barley bread, like the offering of an Omer, at the Passover.

וּבְכֵן וְאָמַרְתֶּם זֶבַח פֶּסַח:

בְּפֶסַח: אֶמֶץ וְבוֹרוֹתֶיךָ הַפְּלֵאתָ

בְּפֶסַח: בְּרֵאשׁ כָּל מוֹעֲדוֹת נִשְׂאֵת

בְּפֶסַח: וְגִלְתָּ לְאַזְרַחֵי חֲצוֹת לַיִל

וְאָמַרְתֶּם זֶבַח פֶּסַח:

בְּפֶסַח: דְּלַתְיֹו דְּפַקְתָּ בְּחוּם הַיּוֹם

בְּפֶסַח: הִסְעִיר נּוֹצְצִים עֲגוֹת מִצּוֹת

בְּפֶסַח: וְאֵל הַבָּקָר רֵץ וְכָר לְשׁוֹר עֶרְךָ

וְאָמַרְתֶּם זֶבַח פֶּסַח:

בְּפֶסַח: זַעְמוּ סְדוֹמִים וְלֹהֲטוּ בְּאֵשׁ

בְּפֶסַח: חָלַץ לוֹט מֵהֶם וּמִצּוֹת אָפֶה בְּקֶץ פֶּסַח:

בְּפֶסַח: טֹאטְטֵאתָ אֲדַמַּת מוֹף וְנוֹף בְּעֶבְרְךָ

בְּפֶסַח:

וְאָמַרְתֶּם זֶבַח פֶּסַח:

בְּפֶסַח: יְהִי רֵאשׁ כָּל אוֹן מְחַצֵּת בְּלֵיל שְׁמוֹר

בְּפֶסַח:

בְּפֶסַח: כְּבִיר עַל בֶּן בְּכוֹר פֶּסַחְתָּ בְּדָם

בְּפֶסַח: לְבִלְתִּי תַח מִשְׁחִית לְבֹא בְּפִתְחֵי בְּפֶסַח:

וְאָמַרְתֶּם זֶבַח פֶּסַח:

בְּפֶסַח: מְסַגֶּרֶת סִגְרָה בְּעֵתוֹתַי

בְּפֶסַח: נִשְׁמְדָה מִדָּן בְּצִלִּיל שְׁעוּרֵי עֶמֶר פֶּסַח:

The mighty of Pul and Lud were destroyed with burning conflagration, on the Passover.

And ye shall say this is the sacrifice of the Passover.

He (the King) remained yet in Nob till the approach of the Passover.

The hand wrote the extermination of Babylon, the deep abyss at the Passover.

The "watch was then set," and "the table then spread" at the Passover.

And ye shall say this is the sacrifice of the Passover.

Hadassah (Esther) assembled the congregation to fast three days, at the Passover.

The sworn enemy (Haman) didst thou cause to be executed on the gallows fifty cubits high, at the Passover.

The double punishment wilt thou in a moment bring on Utz at the Passover.

Thy hand will then show itself omnipotent, and thy right hand be exalted as on the night when was celebrated the Festival of the Passover.

And ye shall say this is the sacrifice of the Passover.

שׁוֹרְפוֹ מִשְׁמַי פּוֹל וְלוֹד בִּיקַד יְקוֹד

פֶּסַח:

וְאָמַרְתֶּם גְּבַח פֶּסַח:

עוֹד הַיּוֹם בְּנוֹב לְעִמּוֹד עַד גְּזַעַה עוֹנֵת

פֶּסַח:

פֶּס יָד כְּתָבָה לְקַעֲקַע צוֹר

צָפָה הַצְּפִית עָרוֹךְ הַשְּׁלֶחָן

פֶּסַח:

וְאָמַרְתֶּם גְּבַח פֶּסַח:

קָהַל כְּנֶסֶה הִדְרָסָה לְשַׁלֵּשׁ צוֹם

רֹאשׁ מִבֵּית רָשָׁע מְחַצֵּת בְּעֵץ חַמְשֵׁים

פֶּסַח:

שְׁמֵי אֱלֹהֵי רִנֵּעַ תְּבִיא לְעוֹצִית

תַּעֲזוּ יָדְךָ תְרוּם יְמִינְךָ כְּלִיל הַתְּקַדֵּשׁ

פֶּסַח:

חַג

וְאָמַרְתֶּם גְּבַח פֶּסַח:

# כִּי לּוֹ נִאֲדָה

To Him praise is becoming. To Him praise will always be becoming.

**אֲדִיר** He is all powerful in His kingdom. He is essentially supreme, his angelic hosts thus say unto Him. Thine and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

כִּי לּוֹ נִאֲדָה. כִּי לּוֹ יִאֲדָה:

**אֲדִיר** בְּמִלּוֹכָה. בְּחוֹר כְּהִלְכָה.

גְּדוּדָיו יֹאמְרוּ לוֹ. לָךְ וְלָךְ. לָךְ כִּי לָךְ.

לָךְ אַף לָךְ. לָךְ יְיָ הַמְּמַלְכָה: כִּי לּוֹ

נִאֲדָה. כִּי לּוֹ יִאֲדָה:

He is most high in His kingdom, He is most glorious, His servants say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is pure in His kingdom, He is the Most Mighty, His angels say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the one in His kingdom, He is Omnipotent, they say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the Ruler in His kingdom, He is the most awful, the hosts surrounding Him say: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the most meek in His kingdom, He is the Redeemer, the righteous say: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the most Holy in His kingdom, He is the most merciful, the "Shinanim" say: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the Almighty in His kingdom, He is the upholder of the perfect, who say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

דגול במלוכה. הדור בהלכה.  
ותיקיו יאמרו לו. לה ולך. לה כי לה.  
לה אף לה. לה יי הממלכה: כי לו  
נאה. כי לו יאה:

נפאי במלוכה. חסין בהלכה.  
טפסריו יאמרו לו. לה ולך. לה כי לה.  
לה אף לה. לה יי הממלכה: כי לו  
נאה. כי לו יאה:

יחיד במלוכה. כביר בהלכה.  
למודיו יאמרו לו. לה ולך. לה כי לה.  
לה אף לה. לה יי הממלכה: כי לו  
נאה. כי לו יאה:

מרום במלוכה. נורא בהלכה.  
סביביו יאמרו לו. לה ולך. לה כי לה.  
לה אף לה. לה יי הממלכה: כי לו  
נאה. כי לו יאה:

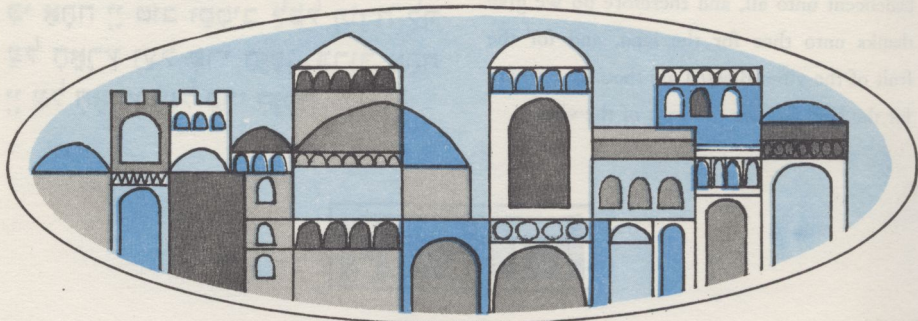
עניו במלוכה. פודה בהלכה.  
צדיקיו יאמרו לו. לה ולך. לה כי לה.  
לה אף לה. לה יי הממלכה: כי לו  
נאה. כי לו יאה:

קדוש במלוכה. רחום בהלכה.  
שנאיו יאמרו לו. לה ולך. לה כי לה.  
לה אף לה. לה יי הממלכה: כי לו  
נאה. כי לו יאה:

תקיף במלוכה. תומך בהלכה.  
תמימיו יאמרו לו. לה ולך. לה כי לה.  
לה אף לה. לה יי הממלכה: כי לו  
נאה. כי לו יאה:

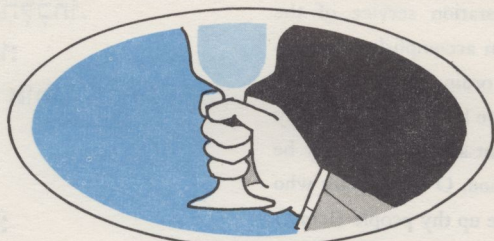
# לשנה הבאה בירושלים

THE FOLLOWING YEAR GRANT US TO BE IN JERUSALEM



**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, Creator of the fruit of the vine.

**ברוך אתה יי. אלהינו מלך העולם  
בורא פרי הגפן:**



*Drink the fourth cup of wine and say:*

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, for the wine, and for the fruit of the vine, and for the produce of the field, and for that desirable, good, and spacious land which thou grantedst our ancestors to inherit, to eat of its fruit, and be satisfied with its goodness. Have compassion, O Eternal, our God, upon us, on Israel thy people, upon Jerusalem thy city, on Zion the residence of thy glory, and upon thy altar and thy temple; rebuild Jerusalem, thy holy city, speedily, in our days. (*On Sabbath add: Be gra-*

**ברוך אתה יי אלהינו מלך העולם  
על הגפן ועל פרי הגפן ועל תנובת  
השדה ועל ארץ חמדה טובה ורחבה  
שְׂרָצִית וְהִנְחַלְתָּ לְאַבְתֵּינוּ לְאָכַל  
מִפְרֶיהָ וְלִשְׂבֹּעַ מִטּוֹבָהּ. רַחֵם יי  
אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם  
עִירְךָ וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל  
מִזְבִּיחֲךָ וְעַל הַיְכָלְךָ וּבְנֵה יְרוּשָׁלַיִם  
עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ וְהַעֲלֵנוּ  
לְחֻכָּה וְשִׁמְחָנוּ בְּבִנְיָנָהּ, וְנֹאכַל מִפְרֶיהָ**

cious to us and give us strength) and cheer us on this day of the feast of unleavened bread, for thou, O Eternal, our God, art good and beneficent unto all, and therefore do we give thanks unto thee for the land, and for the fruit of the vine. Blessed art thou, O Eternal, for the land and for the fruit of the vine.

וּנְשַׁבַּע מִטּוֹבָה וּנְבָרְכֶךָ עָלֶיהָ בְּקִדְשָׁהּ  
 וּבִטְהָרָה: (וּרְצָה וְהִחְלִיצֵנוּ בְּיוֹם הַשְּׁבִיטָה  
 הַזֶּה): וְשִׂמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה:  
 כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל וְנוֹדָה לְךָ  
 עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה  
 יי עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן:



*Acceptance of the divine Service.*

**חסל** The commemoration service of the Passover has now been accomplished according to its order, all the ordinances and customs of the feast. As we have been deemed worthy to prepare it now, grant also that we may be worthy to fulfill it. Thou, O Most Holy who dwellest on High, raise up thy people (Israel) the innumerable. O hasten to conduct us the plants of thy vineyard once more redeemed unto Zion with joyful song.

**חֶסֶל** סְדוּר פֶּסַח כְּהַלְכָתוֹ.  
 כְּכֹל מְשַׁטְמוֹ וְחֻקָּתוֹ:  
 כַּאֲשֶׁר יְכִינּוּ לְסִדְרֵי אוֹתוֹ.  
 בְּן נִזְכָּה לַעֲשׂוֹתוֹ:  
 יָד שׁוֹכֵן מְעוֹנָה.  
 קוֹמִים קְהַל מִי מְנָה:  
 קָרַב נְהַל נְטַעֵי כְּנֵה.  
 פְּדוּיִם לְצִיּוֹן בְּרִנָּה:

# אָדִיר הוּא

**אדיר** O, may He who is most mighty soon rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

**אָדִיר הוּא.**  
 יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה.  
 בְּמַהֲרָה. בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה.  
 אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקִרְוֹב:

O, may He who is the supreme, the greatest and most exalted, soon rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is all-honoured and all-worthy, most immaculate and merciful, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is most pure, the sole God, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is all-powerful, omnipotent and all-ruling, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is the most glorious and elevated, the eternal of strength, soon rebuild His house; speedily, speedily, soon, in our days: O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is the Redeemer, the all-righteous, the Most Holy, soon rebuild His house, speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is the most compassionate, the Almighty, Omnipotent, soon rebuild His house speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

בְּחֹר הוּא. גָּדוֹל הוּא. דָּגוּל הוּא.  
יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה. בְּמַהֲרָה.  
בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה  
בֵּיתְךָ בְּקֶרֶב:

הַדּוֹר הוּא. וְתִיק הוּא. וְכֹאֵי הוּא.  
יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה. בְּמַהֲרָה.  
בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה  
בֵּיתְךָ בְּקֶרֶב:

תְּסִיד הוּא. טְהוֹר הוּא. יְחִיד הוּא.  
יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה. בְּמַהֲרָה.  
בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה  
בֵּיתְךָ בְּקֶרֶב:

כְּבִיר הוּא. לְמוֹד הוּא. מְלֶךְ הוּא.  
יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה. בְּמַהֲרָה.  
בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה  
בֵּיתְךָ בְּקֶרֶב:

נְאוֹר הוּא. סְגִיב הוּא. עֶזוֹ הוּא.  
יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה. בְּמַהֲרָה.  
בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה  
בֵּיתְךָ בְּקֶרֶב:

פוֹדֶה הוּא. צְדִיק הוּא. קְדוֹשׁ הוּא.  
יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה. בְּמַהֲרָה.  
בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה  
בֵּיתְךָ בְּקֶרֶב:

רְחוּם הוּא. שְׂדֵי הוּא. תְּקִיף הוּא.  
יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה. בְּמַהֲרָה.  
בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה  
בֵּיתְךָ בְּקֶרֶב:

# A~DEER~HU

*Solo:* A-DEER HU, A-DEER HU  
YIV-NEH VAY-SO B'KAW-ROV

*Chorus:* BIM-HAY-RAW, BIM-HAY-RAW  
B'YAW-MAY-NU B'KAW-ROV  
AYL B'NAY, AYL B'NAY  
B'NAY VAY-S'CHAW B'KAW-ROV.

2.

BAW-CHUR HU, GAW-DOL HU, DAW-GUL HU  
YIV-NEH VAY-SO B'KAW-ROV

*Chorus*

3.

HAW-DUR HU, VAW-SEEK HU, ZA-KAY HU  
YIV-NEH VAY-SO B'KAW-ROV

*Chorus*

4.

TAW-HOR HU, YAW-CHEED HU, KA-BEER HU  
YIV-NEH VAY-SO B'KAW-ROV

*Chorus*

5.

LAW-MUD HU, ME-LECH HU, NO-RAW HU,  
YIV-NEH VAY-SO B'KAW-ROV

*Chorus*

6.

SA-GEEV HU, EE-ZUZ HU, PO-DEH HU, TZA-DEEK HU  
YIV-NEH VAY-SO B'KAW-ROV

*Chorus*

7.

KAW-DOSH HU, RA-CHUM HU, SHA-DAI HU, TA-KEEF HU  
YIV-NEH VAY-SO B'KAW-ROV

*Chorus*



*On the second Seder-Night the following blessing is said:*

ברוך Blessed art thou, O Eternal, our God,  
King of the Universe, who hast sanctified us  
with thy commandments and commanded us  
to count the days of the Omer.

ברוך אתה יי אלהינו מלך העולם  
אשר קדשנו במצותיו וצונו על ספירת  
העמר:

## היום יום אחד לעומר

THIS IS THE FIRST DAY OF OMER

יהי May it be thy will, O Eternal, our  
God, and the God of our ancestors, speedily  
to rebuild thy holy temple in our days, and  
grant us our share in thy Law.

יהי רצון מלפניך יי אלהינו ואלהי  
אבותינו שיבנה בית המקדש במהרה  
בימינו ומן חלקנו בתורתך:

## אחד מי יודע

אחד Who knoweth one? I, saith Israel,  
know One: One is the Eternal, who is above  
heaven and earth.

Who knoweth two? I, saith Israel, know  
two: there are two tablets of the covenant;  
but One is the Eternal who is above heaven  
and earth.

Who knoweth three? I, saith Israel, know  
three: there are three Patriarchs, the two  
tablets of the covenant; but One is the Eternal  
who is above heaven and earth.

אחד מי יודע. אחד אני יודע. אחד  
אלהינו שבשמים ובארץ:

שנים מי יודע. שנים אני יודע. שני  
לחות הברית. אחד אלהינו שבשמים  
ובארץ:

שלושה מי יודע. שלושה אני יודע.  
שלושה אבות. שני לחות הברית. אחד  
אלהינו שבשמים ובארץ:

Who knoweth four? I, saith Israel, know four: there are the four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth five? I, saith Israel, know five: there are five books of Moses, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth six? I, saith Israel, know six: there are six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth seven? I, saith Israel, know seven: there are seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth eight? I, saith Israel, know eight: there are eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth nine? I, saith Israel, know nine: there are nine months preceding childbirth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

אַרְבַּע מִי יוֹדֵעַ. אַרְבַּע אַנִּי יוֹדֵעַ.  
אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת  
הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:  
חֲמֵשֶׁה מִי יוֹדֵעַ. חֲמֵשֶׁה אַנִּי יוֹדֵעַ.  
חֲמֵשֶׁה חֲמֵשִׁי תוֹרָה. אַרְבַּע אִמָּהוֹת.  
שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד  
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

שֶׁשֶׁה מִי יוֹדֵעַ. שֶׁשֶׁה אַנִּי יוֹדֵעַ. שֶׁשֶׁה  
סְדְרֵי מִשְׁנָה. חֲמֵשֶׁה חֲמֵשִׁי תוֹרָה.  
אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת  
הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:  
שִׁבְעָה מִי יוֹדֵעַ. שִׁבְעָה אַנִּי יוֹדֵעַ.  
שִׁבְעָה יָמֵי שַׁבָּתָא. שֶׁשֶׁה סְדְרֵי מִשְׁנָה.  
חֲמֵשֶׁה חֲמֵשִׁי תוֹרָה. אַרְבַּע אִמָּהוֹת.  
שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד  
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

שְׁמוֹנֶה מִי יוֹדֵעַ. שְׁמוֹנֶה אַנִּי יוֹדֵעַ.  
שְׁמוֹנֶה יָמֵי מִלָּה. שִׁבְעָה יָמֵי שַׁבָּתָא.  
שֶׁשֶׁה סְדְרֵי מִשְׁנָה. חֲמֵשֶׁה חֲמֵשִׁי תוֹרָה.  
אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת  
הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:  
תְּשַׁעָה מִי יוֹדֵעַ. תְּשַׁעָה אַנִּי יוֹדֵעַ.  
תְּשַׁעָה יָרְחֵי לִידָה. שְׁמוֹנֶה יָמֵי מִלָּה.  
שִׁבְעָה יָמֵי שַׁבָּתָא. שֶׁשֶׁה סְדְרֵי מִשְׁנָה.  
חֲמֵשֶׁה חֲמֵשִׁי תוֹרָה. אַרְבַּע אִמָּהוֹת.  
שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד  
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

Who knoweth ten? I, saith Israel, know ten: there are ten commandments, nine months preceding childbirth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth eleven? I, saith Israel, know eleven: there are eleven stars, ten commandments, nine months preceding childbirth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth twelve? I, saith Israel, know twelve: there are twelve tribes, eleven stars, ten commandments, nine months preceding child-birth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth thirteen? I, saith Israel, know thirteen: there are thirteen divine attributes, twelve tribes, eleven stars, ten commandments, nine months preceding childbirth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

עֲשָׂרָה מִי יוֹדֵעַ. עֲשָׂרָה אָנִי יוֹדֵעַ.  
 עֲשָׂרָה דְּבָרִיא. תְּשַׁעָה יְרַחֵי לַיְדָה.  
 שְׁמוֹנֶה יָמֵי מִלָּה. שִׁבְעָה יָמֵי שְׁבֻתָא.  
 שֵׁשָׁה סְדָרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.  
 אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת  
 הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:  
 אֶחָד עֶשֶׂר מִי יוֹדֵעַ. אֶחָד עֶשֶׂר אָנִי  
 יוֹדֵעַ. אֶחָד עֶשֶׂר כּוֹכְבֵיא. עֲשָׂרָה  
 דְּבָרִיא. תְּשַׁעָה יְרַחֵי לַיְדָה. שְׁמוֹנֶה יָמֵי  
 מִלָּה. שִׁבְעָה יָמֵי שְׁבֻתָא. שֵׁשָׁה סְדָרֵי  
 מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע  
 אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת  
 הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:  
 שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ. שְׁנַיִם עֶשֶׂר אָנִי  
 יוֹדֵעַ. שְׁנַיִם עֶשֶׂר שְׁבַטֵיא. אֶחָד עֶשֶׂר  
 כּוֹכְבֵיא. עֲשָׂרָה דְּבָרִיא. תְּשַׁעָה יְרַחֵי  
 לַיְדָה. שְׁמוֹנֶה יָמֵי מִלָּה. שִׁבְעָה יָמֵי  
 שְׁבֻתָא. שֵׁשָׁה סְדָרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי  
 תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת.  
 שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ  
 שְׁבַשְׁמַיִם וּבְאָרֶץ:

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ. שְׁלֹשָׁה עֶשֶׂר  
 אָנִי יוֹדֵעַ. שְׁלֹשָׁה עֶשֶׂר מַדְיָא. שְׁנַיִם  
 עֶשֶׂר שְׁבַטֵיא. אֶחָד עֶשֶׂר כּוֹכְבֵיא.  
 עֲשָׂרָה דְּבָרִיא. תְּשַׁעָה יְרַחֵי לַיְדָה.  
 שְׁמוֹנֶה יָמֵי מִלָּה. שִׁבְעָה יָמֵי שְׁבֻתָא.  
 שֵׁשָׁה סְדָרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.  
 אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת  
 הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

# E·CHOD·MEE·YO·DAY·A?

E-CHOD MEE YO-DAY-A?

E-CHOD A-NEE YO-DAY-A

E-CHOD E-LO-HAY-NU SHE-BA-SHAW-MA-YIM U-VAW-AW-RETZ.

SH'NA-YIM MEE YO-DAY-A?

SH'NA-YIM A-NEE YO-DAY-A

SH'NAY LU-CHOS HA-BREES, E-CHOD E-LO-HAY-NU SHE-BA-SHAW-MA-YIM  
U-VAW-AW-RETZ.

SH'LO-SHAW MEE YO-DAY-A?

SH'LO-SHAW A-NEE YO-DAY-A

SH'LO-SHAW AW-VOS, SH'NAY LU-CHOS HA-BREES, E-CHOD E-LO-HAY-NU  
SHEBA-SHAW-MA-YIM U-VAW-AW-RETZ.

AR-BA MEE YO-DAY-A?

AR-BA A-NEE YO-DAY-A

AR-BA EE-MAW-HOS, SH'LO-SHAW AW-VOS, SH'NAY LU-CHOS HA-BREES,  
E-CHOD E-LO-HAY-NU SHE-BA-SHAW-MA-YIM U-VAW-AW-RETZ.



# חד גדיא

One only kid, one only kid, which my father bought for two zuzim; one only kid, one only kid.

And a cat came and devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

And a dog came and bit the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then a staff came and smote the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then a fire came and burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then water came and extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then the ox came and drank the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then the slaughterer came and slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

\* חד גדיא חד גדיא דזבן אבא  
 בתרי זוי. חד גדיא חד גדיא:  
 ואתא שונרא. ואכל לגדיא. דזבן  
 אבא בתרי זוי. חד גדיא חד גדיא:  
 ואתא פלגא. ונשד לשונרא. דאכל  
 לגדיא. דזבן אבא בתרי זוי. חד גדיא  
 חד גדיא:  
 ואתא חוטרא. והקה לכלגא. דנשד  
 לשונרא. דאכל לגדיא. דזבן אבא  
 בתרי זוי. חד גדיא חד גדיא:  
 ואתא נזרא. ושרף לחוטרא. דהקה  
 לכלגא. דנשד לשונרא. דאכל לגדיא.  
 דזבן אבא בתרי זוי. חד גדיא חד גדיא:  
 ואתא מיא. וכבה לנזרא. דשרף  
 לחוטרא. דהקה לכלגא. דנשד  
 לשונרא. דאכל לגדיא. דזבן אבא  
 בתרי זוי. חד גדיא חד גדיא:  
 ואתא תזרא. ושחט למיא. דכבה  
 לנזרא. דשרף לחוטרא. דהקה  
 לכלגא. דנשד לשונרא. דאכל לגדיא.  
 דזבן אבא בתרי זוי. חד גדיא חד גדיא:  
 ואתא השוחט. ושחט לתזרא. דשחט  
 למיא. דכבה לנזרא. דשרף לחוטרא.  
 דהקה לכלגא. דנשד לשונרא. דאכל  
 לגדיא. דזבן אבא בתרי זוי. חד גדיא  
 חד גדיא:

\* This poem is generally regarded as a parable, descriptive of incidents in the history of the Jewish nation, with some reference to prophecies yet unfulfilled. More than one interpretation has been given to it, substantially differing from each other.

Then the angel of death came and slew the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then came the Most Holy, blessed be He, and slew the angel of death, who had slain the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

וְאַתָּא מְלַאךְ הַמָּוֹת. וְשָׁחַט לְשׁוֹחֵט.  
 דְּשָׁחַט לְתוֹרָא. דְּשָׁחַט לְמִיָּא. דְּכִבְּה  
 לְנוֹרָא. דְּשָׂרַף לְחוּטְרָא. דְּהִכָּה  
 לְכִלְבָּא. דְּנָשַׂךְ לְשׁוֹנְרָא. דְּאָכַל לְגִדְיָא.  
 דְּזָבַן אַבָּא בְּתַרֵּי זַוּי. חַד גִּדְיָא חַד גִּדְיָא:  
 וְאַתָּא הַקְדוֹשׁ בְּרוּךְ הוּא. וְשָׁחַט  
 לְמְלַאךְ הַמָּוֹת. דְּשָׁחַט לְשׁוֹחֵט. דְּשָׁחַט  
 לְתוֹרָא. דְּשָׁחַט לְמִיָּא. דְּכִבְּה לְנוֹרָא.  
 דְּשָׂרַף לְחוּטְרָא. דְּהִכָּה לְכִלְבָּא. דְּנָשַׂךְ  
 לְשׁוֹנְרָא. דְּאָכַל לְגִדְיָא. דְּזָבַן אַבָּא  
 בְּתַרֵּי זַוּי. חַד גִּדְיָא חַד גִּדְיָא:

# CHAD GAD~YAW

CHAD GAD-YAW, CHAD GAD-YAW  
 D'ZA-BEEN A-BAW BIS-RAY SU-SAY  
 CHAD GAD-YAW, CHAD GAD-YAW

VA-A-SAW SHUN-RAW, V'AWCH-LAW L'GAD-YAW  
 D'ZA-BEEN A-BAW BIS-RAY ZU-ZAY  
 CHAD GAD-YAW, CHAD GAD-YAW.

VA-A-SAW CHUT-RAW V'HEE-KAW L'CHAL-BAW, D'NAW-SHACH  
 L'SHUN-RAW, D'AWCH-LAW L'GAD-YAW.  
 D'ZA-BEEN . . . . .

VA-A-SAW MAY-YAW, V'CHAW-VAW L'NU-RAW, D'SAW-RAF L'CHUT-RAW  
 D'HEE-KAW L'CHAL-BAW, D'NAW-SHACH L'SHUN-RAW, D'AWCH-LAW  
 L'GAD-YAW  
 D'ZA-BEEN . . . . .

VA-A-SAW HA-KAW-DOSH BAW-RUCH HU, V'SHAW-CHAT L'MAL-AWCH  
 HA-MAW-YES, D'SHAW-CHAT L'SHO-CHAYT, D'SHAW-CHAT  
 L'SO-RAW, D'SHAW-SAW L'MA-YAW, D'CHAW-VAW L'NU-RAW,  
 D'SAW-RAF L'CHUT-RAW, D'HEE-KAW L'CHAL-BAW, D'NAW-SHACH  
 L'SHUN-RAW, D'AWCH-LAW L'GAD-YAW,  
 D'ZA-BEEN . . . . .

THROUGHOUT THE HOLIDAYS...

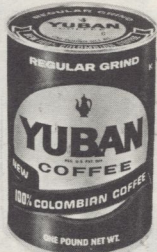
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