

PASSOVER 2021

Connecting to Jews around the world

Slides for a Zoom seder

Slides about customs and communities

by Sarah Bunin Benor, sbenor@huc.edu

Revised and edited, with added commentary

by Rabbi David Seidenberg, rebduvid86@gmail.com, neohasid.org

Haggadah text and commentary by Rabbi David Seidenberg,
from [Haggadah of the Inner Seder](#)

Dedicated to Jewlia Eisenberg, a"h

1



Happy Passover in Jewish Languages



Judeo-French in Bordeaux, France:
Bonne fête
(good holiday)

Judeo-Tat/Juhuri in Quba, Azerbaijan:
Nisonushmu shor giro
(may your Passover [Nissan] pass happily)

Ladino in Izmir, Turkey:
Men: **Moadim lesimhá**
(times of happiness; Reply: Hagim uzmanim lesasón - holidays and times of joy);
Women: **Pesach alegre**
(happy Passover)

Judeo-Georgian in Kutaisi, Georgia:
Bednieri pesach-i
(happy Passover)

Judeo-Greek in Ioannina, Greece:
Kalo pesach/pascha
(good Passover)

Jewish Neo-Aramaic in Betanure, Iraq:
Edəd patire brixá
(blessed matzot festival)

Judeo-Italian in Rome, Italy:
Buon mongedde
(good holiday [moed])

Jewish Malayalam in Parur, India:
Nalle pesahə pernal
(happy Passover)

Western Yiddish in Alsace, France:
Bauet gut
(build well, likely a reference to rebuilding of the Temple because of the song Adir Hu)

Judeo-Provençal in Avignon, France:
Bon tsantou
(good holiday [yom-tov])

Judeo-Persian in Tehran, Iran:
Moedetun mubarak bashe
(have a happy holiday [moed])

Judeo-Arabic in Taroudant, Morocco:
Ikun ʕlik əl-ʕid m̧baʕk
(blessed holiday to you)

Yiddish in Kovno, Lithuania:
A zisn un koshern peysech
(a sweet and kosher Passover)

Jewish Amharic in Gondar, Ethiopia:
Melkam yeqita be'al
(fine holiday of unleavened bread)



WWW.JEWISHLANGUAGES.ORG

Preface

- This PowerPoint presentation is intended for use during a Zoom seder or to be projected at a home seder. For Zoom, you might want to begin screensharing around [slide 5](#) and turn it off periodically for discussion. The formal *Haggadah* begins on [slide 13](#). It ends on [slide 82](#), followed by songs. The core of *Magid* (the *Haggadah* story) is [slides 31-36](#) – and it's enough if you're looking to abridge.
- This presentation includes most of the traditional *Haggadah* in Hebrew and English, as well as videos, texts, and traditions from around the world, including multiple Jewish languages. You can tailor the slides to your own seder. After all the songs you will find the [full Hebrew of the omitted or abridged sections](#) as it appears in the Ashkenazi *Haggadah*, which you can insert in their appropriate locations, using [sefaria.org](#) as a guide.

One whole year

We began an unwelcome journey through the pandemic last year at Purim, and many of us did a seder over Zoom one month later to be with friends and family. This year, people who have finished their vaccinations might be gathering in person. But we might still want to use zoom, because travel is still limited and even without the pandemic, family and friends may be far-flung and sorely missed.

May we all find healing and find the strength to make a better world out of this one. And may this presentation of the Haggadah help you find wonderful ways to celebrate!

This *Haggadah* is open source, meaning you can change anything, but please give credit to its sources on neohasid.org and the [Jewish Language Project](#).

Burning/Removing Chametz

After searching for chametz and then again when again when you burn it, say, “All the chametz that is in my possession or domain, which I (did see or) did not see and which I (did remove or) did not remove, let it be nullified, let it become like the dirt of the earth/afra d’ar’a.”

Kol chamira v’chami`a d’ika bir’shuti (d’chaziteih u)d’la chaziteih, (d’vi`arteih u)d’la vi`arteih lev’tul v’lehevei k`afra d`ar`a.

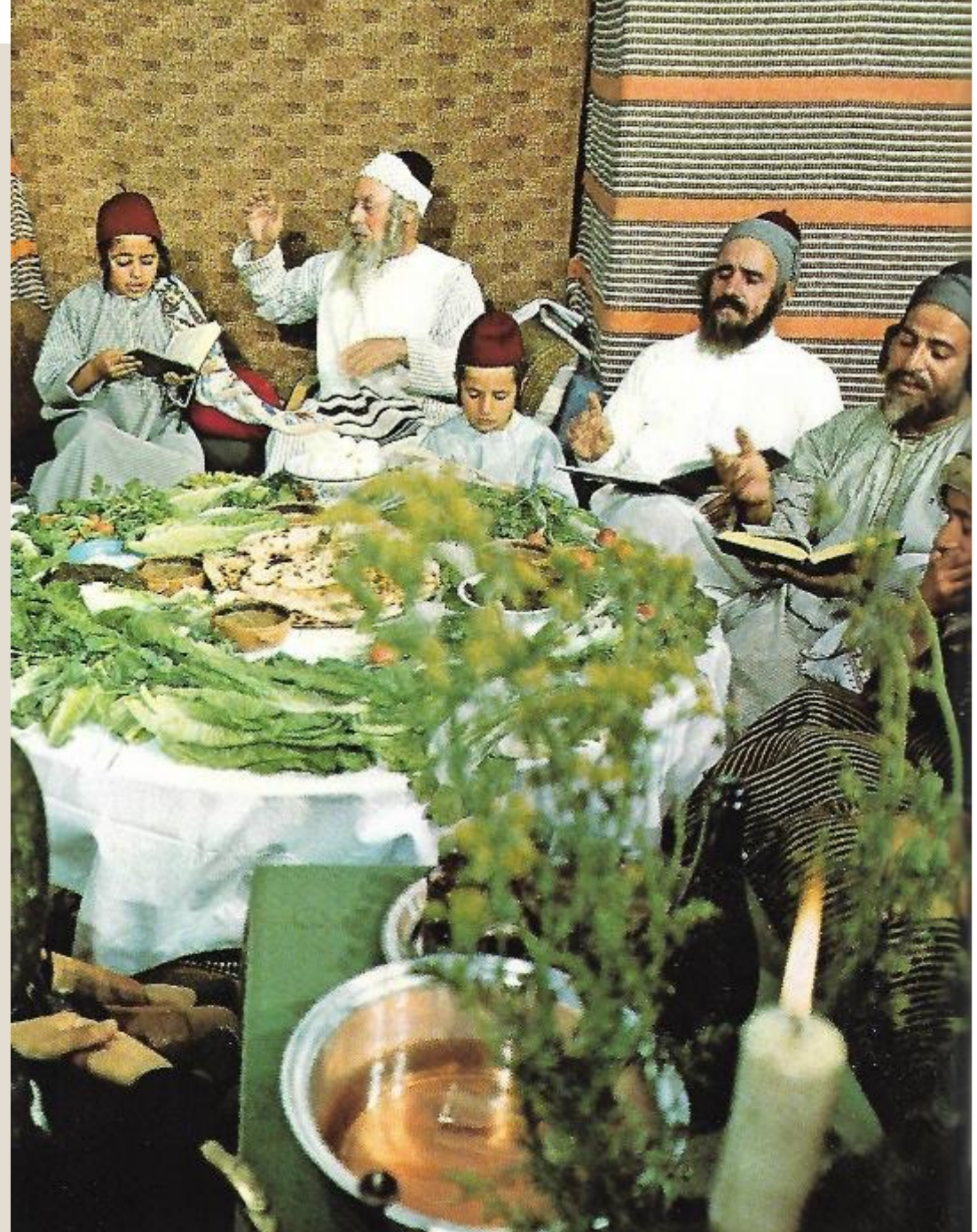
May we remember on this day that just as we do not own this chametz, we do not own this Earth. May we recall that Adam, the human, is made of afar min ha’adamah, soil, dirt, and that we belong to the soil. May we cherish the soil that comes from centuries of rocks breaking and life growing and decomposing. We too are "hewn from the rock and dug from the mine" of Abraham and Sarah. And so, may it be Your will, Adonai Eloheinu, that we give truth to Your promise to Abraham, that his progeny would become “like the dirt of the earth, ka`afar ha’aretz” – k`afra d’ar’a – and that, like the soil, we may live to nourish all Life.



Many have the custom to light the fire using lulavs from Sukkot as kindling.

Welcome

- Zoom Introductions: Invite each guest individually to share:
 - Name
 - Location
 - Coronavirus/vaccine check-in
 - A thought about how the Exodus story relates to our situation
- Why an international seder?
 - When we are stuck in the “narrow place” of our homes, we can still connect symbolically with Jewish communities around the world



Welcome

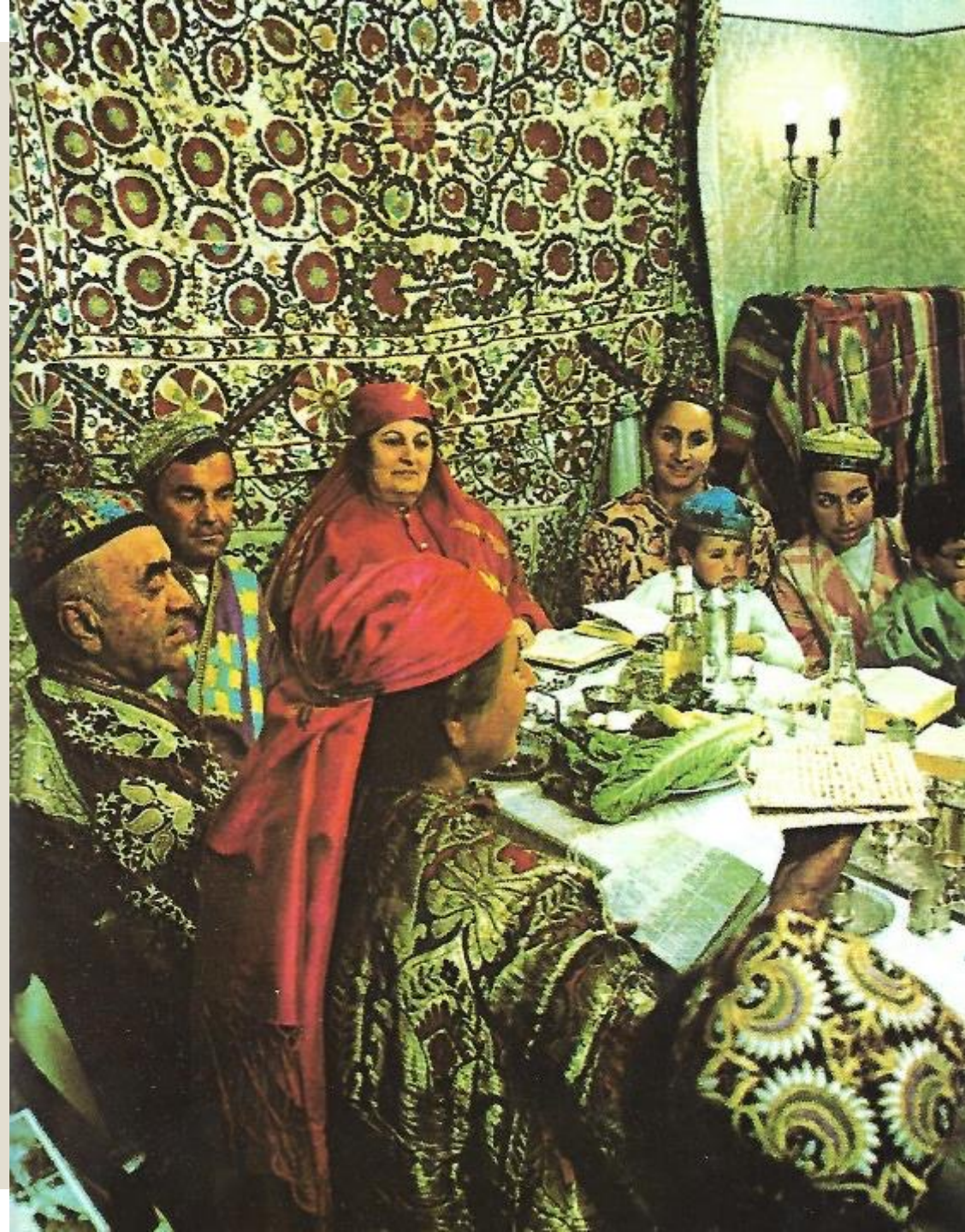
How is this an international seder?

Songs Images Phrases
Traditions Foods

This seder also illuminates the deep structure of the *haggadah*.

Words in blue are added to the English translation to help the Hebrew make sense.

Words in red are commentary or directions.



Some short cuts

Even if you just do the core of the Maggid story, slides 31-36, you've accomplished the seder!

- **Kiddush** – slide 13
- Karpas – slide 15
- **Ha lachma anya** – slide 19
- The four questions – slide 20
- The four children – slide 22
- **The core of the Maggid story** – slide 31
- The plagues – slide 36
- Dayenu – slide 37
- **The climax of the haggadah** – slide 43
- **Second cup** – slide 47
- **Eating matzah, maror and korekh** (the “Hillel sandwich”) – slide 50
- **Afikoman** – slide 65
- *Birkat hamazon*, main blessing – slide 68
- Third cup – slide 74
- Pour out Your wrath/**Elijah's cup** – slide 75
- Fourth cup – slide 80
- Songs – slide 83
- *Chad gadya* – slide 95

Seder plate

Many people place a cup of water on the table to remember Miriam's well that followed the Israelites through the desert.



Matzah, wine, Elijah's cup



Salt water



Seder plate

Z'ro'a:

the shank bone representing the Paschal lamb can be replaced by a "paschal yam" or roasted beet

There are many different customs about how to arrange the seder plate. The next four slides show examples.



Beitzah:
Roasted egg

Orange:

American innovation to represent inclusion, originally of women or of lesbians, now for anyone who might have been excluded

Chazeret:

Romaine lettuce or other bitter herbs for the Hillel sandwich

Karpas:

Parsley, celery – and greens you can forage where you live, symbolizing spring

Maror:

Bitter herb – horseradish, can also be dandelion, romaine lettuce (Sephardi), or other greens

Charoset:

Fruit or fruit and nut mixture (below you'll learn more about worldwide charoset customs)

Candle lighting

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
יוֹם טוֹב בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל

*Barukh atah Adonai Eloheinu melekh ha'olam
asher kidishanu b'mitzvotav v'tzivanu l'hadlik
ner shel yom-tov.*

*Blessed be You YHVH Adonai our God Ruler of
all space and time, who made us holy through
commandments and commanded us to kindle
the light of the holy day.*

*Some Sefardim light candles after kiddush.
Candles are traditionally lit from an already
burning candle.*



שְׁהֶחַיְנוּ - *Shehecheyanu*

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהֶחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה

*Barukh atah Adonai Eloheinu melekh ha'olam
shehecheyanu vekiyemanu vehigi'anu lazman hazeh.*

Blessed be You, YHVH Adonai our God, Ruler of all space and time, who has granted us life, sustained us and enabled us to reach this season.

May it become a season of healing for all the world.

Table of contents – order of the seder

1. <i>Kadesh</i>	קִדְשׁ	1. Recite the Kiddush (Sanctification - blessing over wine)
2. <i>Urchatz</i>	וּרְחַץ	2. Wash hands without a blessing
3. <i>Karpas</i>	כַּרְפָּס	3. Parsley dipped in salt water
4. <i>Yachatz</i>	יַחַץ	4. Break the middle matzah, and hide part to be Afikomen
5. <i>Magid</i>	מַגִּיד	5. Tell the Exodus story
6. <i>Rochzah</i>	רְחֹצָה	6. Wash hands with a blessing
7. <i>Motzi, Matzah</i>	מוֹצִיא, מַצָּה	7. Recite the blessings for bread and matzah
8. <i>Maror</i>	מָרֹר	8. Eat a bitter herb (maror)
9. <i>Korekh</i>	כוֹרֵךְ	9. Each matzah, maror, and charoset together in a sandwich
10. <i>Shulchan orekh</i>	שֻׁלְחַן עֹרֵךְ	10. Festive meal
11. <i>Tzafun</i>	צָפוּן	11. Afikoman
12. <i>Barekh</i>	בָּרַךְ	12. Say Grace after the meal
13. <i>Hallel</i>	הַלֵּל	13. Remainder of Hallel
14. <i>Nirtzah</i>	נִרְצָה	14. Prayer for acceptance of the service, fun songs

Kadesh - קִדְּשׁ - first cup

Barukh atah Adonai Eloheinu melekh ha'olam borey pri hagafen.

Blessed be You *YHVH Adonai*, our God, ruler of all space-and-time, who chose us from every people and exalted us from every tongue, and made us holy through God's commandments. And You *YHVH* our God gave us in love celebrations for joy and seasons for rejoicing, this holy day of *matsot*, season of our freedom, called holy, a remembrance of going out from Egypt. For us You chose and us You made holy [from all the peoples], and the convocations of Your holiness in joy and rejoicing, you made us inherit. Blessed be You *YHVH Adonai*, who makes Israel and the seasons holy.

Blessed be You, *YHVH Adonai* our God, Ruler of all space and time, who has granted us life, sustained us and enabled us to reach this season.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזְמַנִּים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, מִקְרָא קִדְּשׁ זָכָר לִיצִיאַת מִצְרָיִם. כִּי בְנוּ בְּחֵרַת וְאוֹתָנוּ קִדְּשָׁתָּ [מִכָּל הָעַמִּים], וּמוֹעֲדֵי קִדְּשֶׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה, מִקְרָא יִשְׂרָאֵל וְהַזְמַנִּים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיֵינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה

Drink while reclining to the left



Urchatz - ורחץ

Wash your hands without a blessing.

In contrast to many people in our country and around the world, especially refugees, we're fortunate to have easy access to water.

A kavannah to recite together:

In thanks for this water that we use to uplift our hands, may we use our hands to keep the waters pure.

This washing prepares us to dip the *Karpas* into the salt water.
You can bring a cup of water and bowl to the seder table to wash.



Karpas – כרפס – blessing

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי
הָאֲדָמָה.

*Barukh atah Adonai Eloheinu melekh
ha'olam borei pri ha'adamah.*

Blessed be You, YHVH Adonai, our God,
ruler of all space-and-time, who creates
the fruit of the earth.

*Eat parsley or other green vegetable – if
you grow your own make sure you pick
it before the holiday begins!*

*Despite the crisis, spring is sprouting up
around us.*



Other ideas for karpas besides
parsley:

*Syrians use celery. Russians use
potatoes (nothing green would be
growing yet). What other customs do
you know about?*

Karpas – כרפס – reflection

The sparkling flowers are seen in the land, the time of song has arrived, the voice of the dove is heard in our land. ~ Song of Songs 2:12

If the Earth Could Speak, What Might it Say?

As you dip the beauty of greens into the water of tears, please hear my cry. Can't you see that I am slowly dying? My forests are being clear cut, diminished. My diverse and wondrous creatures — birds of the sky and beasts of the fields—small and large are threatened with extinction in your lifetimes. My splendid, colorful floral and fauna are diminishing in kind. My tropical places are disappearing before us, and my oceans are warming. Don't you see that my climate is changing, bringing floods and heat, more extreme cycles of cold and warm, all affecting you and all our Creation? It doesn't have to be!

— Rabbi Warren Stone



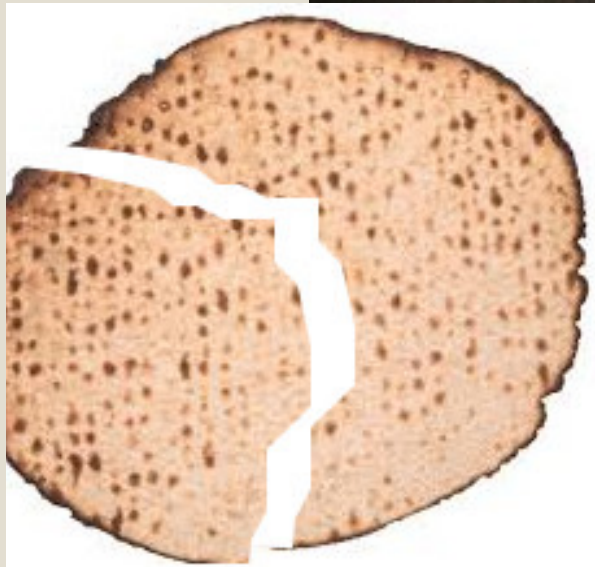
...May these waters into which we dip greens become healing waters that soothe and restore, as tears do.

For lots more Pesach Earth-torah: see [The Promise of the Land haggadah](#)

Yachatz - יחצ'ו

Split the middle matzah in two unequal pieces, and hide the larger piece to use for the afikoman.

The Syrian custom is to break the matsah so that the bigger half is like a letter *Dalet* (ד – kind of like a Pacman), and the smaller half like a *Yud* (י). The two pieces then spell *Yad*, for the strong hand that redeemed us.



Yachatz – a Syrian Jewish custom

Each participant holds the afikoman wrapped in cloth in their right hand over their left shoulder and recites:

*Mishe'arotam tserurot
besimlotam al shekhmam.
Ubenei yisra'el asu kidbar
Moshe.*

*...“Their kneading bowls/ their leftover things (were) tied up in their cloaks on their shoulder. And the children of Israel did according to Moshe’s word...”
(Exod. 12:34-35) .*

The seder participants then ask each person these questions while they hold the matzah.‡

Min wen jayye? – Where are you coming from?

They answer:

Mimmitsrayim – From Egypt!

Lawen rayyich? – Where are you going?

Lirushalayim – To Jerusalem!

Ishu zawatak? What are your provisions?

Matsah u-maror – matsah and maror!

Ha Lachma Anya - הָא לַחֲמַא עֲנִיא

Uncover the smaller half of the broken middle matzah, raise it, and recite:

Ha lachma anya di akhalu avhatana b'ar'a d'mitzrayim, b'ar'a d'mitzrayim. Kol dichfin yetei v'yekhol, kol ditzrikh yetei v'yifsach. Hashata hakha, l'shanah haba'ah b'ar'a d'yisrael. Hashata av'dei, l'shanah haba'ah benei chorin.

This is the bread of poverty and oppression that our ancestors ate in the land of Egypt. Anyone hungry, let them come and eat. Anyone needing, let them come and make Passover. Now – here. Next year – in the land of Israel. Now – slaves. Next year – freed people.

Ha Lachma Anya is the first of four times we begin telling the story.

הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהַתְנָא
בְּאַרְעַא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וְיִיכֹל, כָּל
דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְׁתָּא הֲכָא, לְשָׁנָה
הַבָּאָה בְּאַרְעַא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדֵּי,
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

This is the first explanation given for matzah. This matzah is the matzah of slavery.

Why would anyone want to share this meal of poverty and degradation?

The small half represents not having enough. What else can it represent?

Four Questions (cover or remove the seder plate)

Ma nishtana halayla hazeh mikol halelot?

What makes this night different than all other nights ~

(Why is it) that in all other nights we eat *chametz* or *matzah*, but this night it's all *matsah*?

(Why is it) that in all other nights we eat the rest of the vegetables, but this night *maror*?

(Why is it) that in all other nights we don't dip once, but this night two times?

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה,
כֹּל מֶצֶה. – הַלַּיְלָה הַזֶּה

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת
הַלַּיְלָה הַזֶּה (כֹּל) מָרוֹר. –

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפִּילוֹ
הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים. – פְּעַם אַחַת

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין
– הַלַּיְלָה הַזֶּה כָּלְנוּ מְסַבִּין. וּבֵין מְסַבִּין



We Were Slaves in Egypt - עֶבְדִים הָיִינוּ -

Slaves we were to Pharaoh in Egypt, and YHVH our God brought us out from there with a strong hand and a stretched out arm. (Deut. 6:21) And were it not for the Holy One bringing our ancestors out from Egypt, still would we and our children and our children's children be enslaved to Pharaoh in Egypt.

We already began the story at Ha Lachma Anya – but here we begin the story a second time.



עֶבְדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֶבְדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם. וְאִפְּלוּ כָלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה מְצוּה עֲלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרֻבָּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח.

Avadim hayinu, hayinu, l'faroh b'mitzrayim, b'mitzrayim.

*(Some wait til later to sing:)
Avadim hayinu. Ata, ata, bnei chorin. Avadim hayinu. Ata, ata, bnei chorin, bnei chorin.*

Four Children

Blessed be the *Makom*, the Place. Blessed be. Blessed be the One who gave Torah to God's people Israel. Blessed be. And the Torah speaks about four children:

A wise one, an evil one, a simple one, and one who doesn't know to ask.

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתַּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא.

כְּנֶגֶד אַרְבַּעַה בְּנִים דְּבִרָה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שֹׁאֵל וְיֹדֵעַ לְשֹׂאֵל.



The four children, Moss Haggadah

Barukh Hamakom
Barukh Hu
Barukh shenatan
Torah l'amo Yisrael
Barukh Hu
B'ruchah Hi

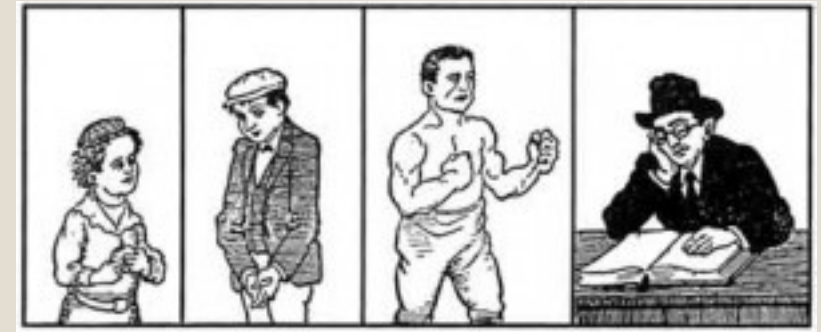
Four Children – #1, the “wise one”

A wise one (*chakham*) – what does that one say? What are the testimonies and statutes and just laws which YHVH our God commanded you-all? (Deut. 6:20) So should you even talk to them **the same way** about the laws of the *Pesach* offering. **Tell them:** “they don’t add after the *Pesach* any *afikoman*.”

The children go up in levels of purity, presence, openness.

The wise one is amenable but is also less connected and unable to have a visceral experience of leaving Egypt. The response to the wise one is similarly disembodied: not “we don’t add”, but “they don’t add...”

חֲכָם מָה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֶתְכֶם. וְאִף אֶתָּה אֲמֹר לוֹ כְּהַלְכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחַר הַפֶּסַח אֶפִיקוֹמָן:



The “wise one” receives information, not meaning, not revelation. At least the “wicked one” takes a stand for something.

Four Children – #2, the “wicked one”

A wicked one (*rasha*) – what does that one say?
What is this service/servitude to you all? (Exod. 12:26)

To you all – meaning not to them. And when they have brought themselves out from the whole – they have denied the root.

And even you, knock their teeth, and go say to them: “**Because of this** YHVH acted **for me** in my going out from Egypt / **Ba'avur zeh** `asah li Adonai b'tseiti mimitsrayim.” (Exod. 13:8) For me and not for them. If they were there, they were not redeemed.

This is the first of four times we mention the verse “Ba'avur zeh”. Here it's used to exclude someone else. The teacher has not learned the lesson.

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוּדָה הַזֹּאת לָכֶם. לָכֶם - וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלל כִּפָּר בְּעֵקֶר. וְאִף אֶתְּהָ הַקְּהֵלָה אֶת שְׁנֵי וְאָמֹר לוֹ: "בְּעִבּוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם". לִי וְלֹא-לוֹ. אֱלוֹ הִיָּה שָׁם, לֹא הִיָּה נִגְאָל:

“Knock his teeth (*hak'heh et shinav*)” – this is what the *midrash* says Adam and Eve experienced when they ate the fruit from the tree of knowing.

The *rasha* may be irreverent, but the *rasha* is ready to be engaged, knocked off balance.

Four Children – #3, the simple one

An innocent/simple/whole one (*tam*) – what does that one say? *What's this?* (Exod. 13:14) *And you will say unto him: by a strong hand YHVH brought us out from Egypt, from the house of slaves. (Exod. 13:14)*

The tam is present and open.

But the next child, the one who doesn't know to ask, is the one who is ready for the deepest opening and transformation.

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



Four Children – #4, one who needs help asking

And one who doesn't know to ask (*she'eino yode`a lish'ol*)? You open for them, as it is says: *And you will tell your child in that day: **Because of this** YHVH acted **for me** in my going out from Egypt / **Ba`avur zeh**...* (Exod. 13:8)

The verse used to answer this child, the one who doesn't know, is the same as the one used to answer the “wicked” child. But the meaning is almost the opposite. This is the first step in transforming how we understand “Ba'avur zeh”, from the meaning of excluding others to including oneself.

וּשְׂאִינוּ יוֹדֵעַ לְשֹׂאֹל - אֶת פֶּתַח לוֹ, שְׁנֹאמֵר:
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֵבוּר זֶה עָשָׂה
ה' לִי בְצֵאתִי מִמִּצְרַיִם

“You open.” Open what? Open yourself. The word for you, “aht”, is the feminine form in Hebrew. So this is also interpreted by some to mean, enter the feminine part of yourself.

When do we tell the story? When matsah and maror are before you, as it says, “Because of this / **Ba`avur zeh**...

This is the second step in transforming the verse. The climax of the seder is the final transformation.

Beginning the story again

Before the “promise” section (“V’hi she’amdah”), the traditional Haggadah **begins the story for a third time:**

“From beginning, our ancestors were servants of idolatry, and now the Makom (Place) drew us near to service of the One, as it is said: And Yehoshua said to all the people, so said YHVH, Israel’s God – over beyond the River your ancestors were settled from forever and they served other Gods, and I took your father, Avraham, over beyond the River, and I made him walk through all the land of Canaan... and Yaakov and his children went down Egypt”. (Josh. 24:2-4)

After “the promise” and “v’hi she’amdah”, the haggadah begins the story for the fourth and final time ([slide 30](#)), which starts with verse 26:5 from Deuteronomy:

אַרְמֵי אֲבֹד אָבִי

An Aramean who wanders lost *was* my father...

How would you begin the story?

The traditional Haggadah has **four** beginnings. **Why does the Haggadah “stutter” and retrace its steps by beginning to tell the story four times?**

If you skip the first three beginnings and just start with the fourth (slide 30), that still counts as telling the story!

God's promise – our fate

Lift the cup, cover the matsah, and say:

Blessed be the One who guards the promise to Israel. Blessed be!
For the Holy One calculated the end **at the beginning**,
telling it like this to Abraham our father at
the covenant of the sacrificial halves:

And God said to Avram, know, you must know that your seed will be a stranger/ a refugee/ an immigrant (ger) in a land that is not for them, and they will serve them, and they will harm them and impoverish them four hundred years. And also I will judge that nation that they serve, and after they will go out with great wealth. (Gen. 15:13-14)



V'hi she'amdah - והיא שעמדה

Continue lifting the cup:

And she (the promise) is what stood up for our ancestors and for us, for it wasn't only one who stood over us to finish us off, but in each and every generation they stand over us to finish us off. But the Holy One rescues us from their hand.

*V'hi she'amdah, v'hi she'amdah, la'avoteinu
v'lanu, le'imoteinu v'lanu. x2*

Shelo echad bilvad amad aleinu l'khaloteinu,

*Ela sheb'khol dor vador omdim aleinu
l'khaloteinu*

v'hakadosh barukh hu matzilenu miyadam.

וְהִיא שְׁעִמְדָּה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד
בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלֶּא שְׁבִכָּל
דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ,
וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.



Magid – the core of the story

Now the Haggadah begins telling the story for the fourth and final time!

צֵא וְלַמַּד

Go out and learn!

For the rest of the storytelling, the Haggadah goes phrase by phrase through the story told in Deut. 26:5-8, mostly using verses from elsewhere in the Bible to explain what each phrase means.

אַרְמִי אֶבֶד אָבִי אַרְמִי אֶבֶד אָבִי

An Aramean who wanders lost **was** my father...

The traditional haggadah interprets this to mean “An Aramean wanted to destroy my father” The words for “lost” and “destroy” are similar in Hebrew. So it begins:

Come and learn what Lavan the Aramean wanted to do to Jacob our father! For Pharoah only decreed against the males, but Lavan sought to uproot everything, as it says, “Arami oveid avi...”

It’s as if the Haggadah were afraid or superstitious about beginning the story this final time and so it hides it.

Magid – the core of the story

You can skip ahead two slides to get to the story!

5 An Aramean who wanders lost *was* my father, and he went down Egyptward, and he sojourned there in few numbers, and he became there a nation, great, mighty and many. 6 And they did evil to us / they made us out to be evil, and they oppressed us, and they put on us heavy service. 7 And we cried out unto YHVH God of our ancestors, and YHVH heard our voice and saw our oppression/ our humiliation, and our laboring, and our being squeezed. 8 And YHVH brought us out from Egypt with a strong hand and arm outstretched, with great fear and with signs and with wonders. 9 *And brought us unto this place, and gave to us this land, a land dripping milk and honey. 10 And now, here, I have brought the first of the fruit of the earth that YHVH gave to me.* (Deut. 26:5-10)

The traditional haggadah is based on the first four verses of the Exodus story as it is retold in Deuteronomy 26:

אֲרָמִי אֲבִד אָבִי וַיֵּרֶד מִצְרַיִם וַיִּגְר שָׁם בְּמַתִּי מְעַט
וַיְהִי שָׁם לְגוֹי גָדוֹל עָצוּם וָרַב
וַיִּרְעוּ אֶתְנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה
וַנִּצְעַק אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת
קִלְנוּ וַיִּרָא אֶת עַנְיֵנוּ וְאֶת עַמְלָנוּ וְאֶת לַחֲצֵנוּ
וַיּוֹצֵאנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה
וּבְמַרְא גָדֹל וּבְאִתּוֹת וּבְמִפְתִּים
וַיְבִאנוּ אֶל הַמָּקוֹם הַזֶּה וַיִּתֵּן לָנוּ אֶת הָאָרֶץ הַזֹּאת אֲרֶץ
זָבֵת חֶלֶב וְדָבָשׁ
וְעַתָּה הִנֵּה הֵבֵאתִי אֶת רֵאשִׁית פְּרֵי הָאֲדָמָה אֲשֶׁר נָתַתָּה
לִי יְהוָה

Magid – the core: we explain each verse – verse 1

Here we begin telling the story for the fourth time...

An Aramean who wanders lost *was* my father, and he went down Egyptward, and he sojourned there in few numbers, and he became there a nation, great, mighty and many. (Deut. 26:5)

and he went down – forced by the promise of the Word *–that Avram's children were fated to become slaves.*

and he sojourned – dwelled-as-a-stranger (*vayagar*) – teaching that (Jacob) didn't go down to sink [roots] in Egypt, only to take refuge temporarily.

in few numbers – like what's said: *With seventy souls your ancestors went down to Egypt.*

great, mighty – as it's said: *And Israel's children bore fruit and swarmed and multiplied (*v'yirbu*) and grew mighty, very very so, and the land filled with them.*

אַרְמֵי אֲבִד אֲבִי וַיֵּרֶד מִצְרַיִם וַיִּגֵּר שָׁם
בְּמִתֵּי מְעַט וַיְהִי שָׁם לְגוֹי גָּדוֹל עֲצוּם וְרַב

The last comment on this verse is left out of many haggadahs. Feel free to skip, but it's a unique commentary that is worth discussing.

and many (*rav*) – like what's said: *Swelling (*r'vavah*), like the growth of the field, so did I make you, and you increased (*tarbi*) and grew great, and came into such charms – your breasts grew firm and your hair grew, and you were naked and bare. And I passed over you and I saw you squatting in your bloods, and I said to you, in your bloods live! and I said to you, in your bloods live!* (Ezek. 16:7, 16:6)

Magid – the core: we explain each verse – verse 2

And they did evil to us / they made us out to be evil, and they oppressed us, and they put on us heavy service. (Deut. 26:6)

They “eviled us” – *this mean both that they did evil to us, and they saw us as evil:* “Let us deal wisely with them...lest they join our enemies...” (Exod. 1:10)

and they put on us heavy service – as it’s said: And **Egypt made Israel serve, with force** b’farekh. (Exod. 1:13)

A Hasidic teaching understands this word to be like “b’feh rakh”, “with a soft mouth” – the Egyptians deceived the Hebrews by talking with gentleness.

וַיַּרְעוּ אֶת־נוּ הַמִּצְרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ
עֲבֹדָה קָשָׁה

What lesson are we supposed learn from our experience? The Torah tells us:

*When a stranger/refugee/ ger sojourns with you in your land you shall not mistreat him. The stranger who sojourns with you shall be for you like a native among you, and **you shall love them as yourself, for you were strangers in the land of Egypt.** I am YHVH, your God. (Lev. 19:16)*

Magid – the core: we explain each verse – verse 3

And we cried out unto YHVH God of our ancestors, and YHVH heard our voice and saw our oppression/ our humiliation, and our laboring, and our being squeezed / our oppression. (Deut. 26:7)

And we cried out – like what's said: *And it was in those many days that the king of Egypt died, and Israel's children were tortured from the servitude/from the service, and they screamed, and their pleading rose up unto Elohim (God).* (Exod. 2:23)

and YHVH heard our voice – like what is said: *And Elohim (God) heard their anguish, and Elohim remembered God's covenant with Avraham, with Isaac, and with Jacob.* (Exod. 2:24) => *but didn't God also remember our mothers, whose effort aroused redemption? See the next two comments:*

וּנְצַעַק אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת
קוֹלֵנוּ וַיִּרְא אֶת עֲנִינּוֹ וְאֶת עֲמָלָנוּ וְאֶת לְחֻצְנוֹ

and saw our humiliation – this means the separation between women and men of “the way of the land” – *because they were afraid to bring children into the world*

and our laboring – these are the sons *that the women labored to give birth to* who were thrown into the Nile

and our being squeezed – this is the pressure, *because they were not allowed to expand their dwellings when their families grew*

Magid – the core: we explain each verse – verse 4

And YHVH brought us out from Egypt with a strong hand and arm outstretched, with great fearsomeness, and with signs and with wonders. (Deut. 26:8)

And YHVH brought us out from Egypt – it was not by means of an angel. It was the Holy One blessed be who did it in glory, **openly**, as it says: *And I will pass through the land of Egypt in this night, and I will strike down all first-born in the land of Egypt, from human to beast, and I will make judgments against all Egypt's gods – I am YHVH.* (Exod. 12:12)

with a strong hand – this is the pestilence (*dever*), like what's said: *Here, the hand of YHVH is going to be upon your herd in the field, on the horses, on the donkeys, on the camels, on the cattle and on the flocks.* (Exod. 9:3) **The oppression committed by humans against each other always comes to harm other creatures as well.**

וּיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה
וּבְמַרְא גְדֹל וּבְאַתּוֹת וּבְמִפְתֵּיִם

and with great fearsomeness – this is the revelation of the *Shekhinah*/God's presence

and with signs – this is the staff (**of Moses**)

and with wonders – this is the blood, like what is said: *And I will put my wonders in the skies and in the land, blood, and fire, and pillars of smoke.* (Joel 3:3)

with a strong hand – two words, **and arm outstretched** – two words, **and with great fearsomeness** – two words, **and with signs** – two of them, **and with wonders** – two of them. This makes ten blows, **ten plagues...**

The Ten Plagues

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

This makes ten blows, ten plagues, that the Holy One, blessed be, brought on the Egyptians in Egypt, and they are:

Dam - Blood

Tzfarde'a - Frogs

Kinim - Lice

Arov - Wild animals

Dever - Pestilence

Shchin - Boils

Barad - Hail

Arbeh - Locusts

Choshech - Darkness

Makat Bechorot - Slaying of the firstborn

עשר מכות 10 PLAGUES			
	שִׁחִין Boils		דָּם Blood
	בָּרָד Hail		צְפַרְדֵּעַ Frogs
	אַרְבֵּה Locusts		כִּנִּים Lice
	חֹשֶׁךְ Darkness		עֲרוֹב Wild Animals
	מַכַּת בְּכוֹרוֹת Slaying of the Firstborn		דָּבָר Cattle Disease

דָּם
צְפַרְדֵּעַ
כִּנִּים
עֲרוֹב
דָּבָר
שִׁחִין
בָּרָד
אַרְבֵּה
חֹשֶׁךְ
מַכַּת בְּכוֹרוֹת

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם
סְמָנִים: דָּצ"ף עַד"ש בְּאֵח"ב.

Dayenu! – short

*Ilu hotsi- hotsi'anu, hotsi'anu mimitzrayim,
hotsi'anu mimitzrayim, dayenu.*

*Dai- dayenu, dai- dayenu, dai- dayenu,
dayenu dayenu (x2)*

*Ilu natan natan lanu, natan lanu et
hashabat, natan lanu et hashabat,
dayenu.*

*Dai- dayenu, dai- dayenu, dai- dayenu,
dayenu dayenu (x2)*

*Ilu natan natan lanu, natan lanu et
hatorah, natan lanu et hatorah, dayenu.*

*Dai- dayenu, dai- dayenu, dai- dayenu,
dayenu dayenu (x2)*

**It is a Persian custom to wack each other
with green onions during Dayenu.**

אלו הוציאנו ממצרים, דינו.
השבת, דינו. אלו נתן לנו את
התורה, דינו. אלו נתן לנו את

If the One only brought us out of Egypt...

If the One only gave us the Sabbath...

If the One only gave us the Torah...

It would be enough!



כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ

- How many good steps by the *Makom* (Place = God) **raised us up!**
- If the One brought us out from Egypt, and did not do judgments on them – that would be enough for us! *Dayeinu!*
- If the One did judgments on them, and did not do so on their gods – *Dayeinu!*
- If the One did so on their gods, and did not kill their firstborn – *Dayeinu!*
- If the One killed their firstborn, and did not give us their wealth – *Dayeinu!*
- If the One gave us their wealth, and did not split the sea for us – *Dayeinu!*
- If the One split the sea for us, and did not make us pass through on dry land – *Dayeinu!*
- If the One made us pass through on dry land, and did not drown our oppressors – *Dayeinu!*

Dayenu! – long – # 1

- If the One drowned our oppressors in its midst, and did not fill our needs in the desert forty years – *Dayeinu!*
- If the One filled our needs in the wilderness/desert forty years, and did not feed us manna – *Dayeinu!*
- If the One fed us manna, and did not give us Shabbat – *Dayeinu!*
- If the One gave us Shabbat, and did not bring us near before Mt. Sinai – *Dayeinu!*
- If the One brought us near before Mt. Sinai, and did not give us the Torah – *Dayeinu!*
- If the One gave us the Torah, and did not make us enter the land of Israel – *Dayeinu!*
- If the One made us enter the land of Israel, and did not build for us the chosen House (the Temple) – *Dayeinu!*

Dayenu! – long – #2

Beyond each one, so much more so all of them – goodness doubled and redoubled by the *Makom* (Place) for us...

For the One brought us out from Egypt, and did judgments with them and did with their gods, and killed their firstborn and gave us their wealth, and split the sea for us and made us pass through on dry land, and drowned our oppressors in its midst, and stopped our needing in the wilderness/desert forty years and fed us manna, and gave us Shabbat, and brought us near before Mt. Sinai and gave us the Torah, and made us enter the land of Israel and built for us the chosen House (the Temple) to atone for our sins.

עַל אַחַת, כַּמָּה וְכַמָּה, טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת
לְמָקוֹם עָלֵינוּ: שְׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה
בָּהֶם שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהָרַג אֶת
מְמוֹנָם, וְקָרַע לָנוּ אֶת בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת
הַיָּם, וְהָעֲבִירָנוּ בְּתוֹכוֹ בְּחָרְבָה, וְשָׁקַע צָרְנוֹ
בְּתוֹכוֹ, וְסָפַק צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
הַשַּׁבָּת, הַמָּן, וְנָתַן לָנוּ אֶת וְהָאֵכִילָנוּ אֶת
הַתּוֹרָה, וְקָרַבָנוּ לְפָנֵי הַר סִינַי, וְנָתַן לָנוּ אֶת
בַּיִת וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת
עֲוֹנוֹתֵינוּ. כָּל הַבְּחִירָה לְכַפֵּר עַל

*Would it really be enough for us if
the sea split but our ancestors
didn't pass through it?*

Rabban Gamliel's Three Things - # 1

Rabban Gamliel would say: Anyone who did not mention these three things on Pesach has not been brought out from the grip of their obligation, and these are: *Pesach*, *Matsah*, and *Maror*.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר:
כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה
דְּבָרִים אֵלּוּ בַפֶּסַח, לֹא יֵצֵא
יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח,
מַצָּה, וּמְרֹר.



1) *Pesach* that our ancestors were eating in the time when the House of the Sanctuary (the Temple) was standing, is because of what? Because the Holy One skipped over the houses of our ancestors in Egypt, as it is said: *And you all will say: it is a sacrifice of Pesach for YHVH, who skipped (pasach-ed) over the houses of the children of Israel in Egypt when God plagued Egypt, and our houses the One rescued. And the people bowed and prostrated. (Exod. 12:27)*

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנָן
שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוּם מָה?
עַל שׁוּם שֶׁפֶּסַח הִקְדוּשׁ בְּרוּךְ הוּא עַל
בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר:
וְאָמַרְתֶּם זָבַח פֶּסַח הוּא לָהּ, אֲשֶׁר
פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם
בְּתֵינוּ הִצִּיל. מִצְרַיִם, וְאֵת בְּנִגְפוֹ אֵת
וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

Rabban Gamliel's Three Things - #2

Point to or lift the matzah.

2) This *matsah* that we are eating is because of what? Because their dough didn't have time to rise to become *chamets* before the Ruler of the kings of kings, the Holy One, blessed be, was revealed over them and redeemed them, as it's said: *And they baked the dough which they brought out from Egypt, cakes of matsot, for it didn't rise, for they were driven from Egypt, and they couldn't linger or hesitate, and they couldn't even prepare provisions for themselves.* (Exod. 12:39)

This is the second explanation given for *matsah*. It is the beginning of the transformation of *matsah* from symbol of slavery to a symbol of freedom.

מַצָּה זוֹ שְׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם
שֶׁלֹא הִסְפִּיק בְּצִקָם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד
שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ
הַבָּצֵק בְּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת
אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְת מִצּוֹת, כִּי לֹא חָמֵץ,
כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יִכְלוּ לְהִתְמַהֵמֶה, וְגַם
צָדָה לֹא עָשׂוּ לָהֶם.



Rabban Gamliel's Three Things - #3

Point to or lift the maror.

3) This maror [bitter herbs] that we are eating, for the sake of what [is it]? For the sake [to commemorate] that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Exodus 1:14); "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."

In Sephardi custom greens are used. Syrians use romaine lettuce and add a bit of date charoet. Dandelion greens make the best bitters, and you can pick them from the earth yourself in many places.

מְרוֹר זֶה שְׂאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׂמַרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בְּחֹמֶר וּבְלִבְנִים וּבְכָל-עֲבָדָה בַּשָּׂדֶה אֶת כָּל עֲבַדְתֶּם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרָךְ.



The Climax of the Seder - # 1

In each and every generation, a person is obligated to see themselves (and to show themselves) as if they went out from Egypt, as it says: *And you will tell to your child in that day, **Because of this** YHVH acted for me in my going out from Egypt / **Ba`avur zeh** `asah li YHVH b'tseiti mimitsrayim.* (Exod. 12:26)

This is the fourth and final transformation of the verse "Ba`avur zeh". Hopefully when we get to this point of the seder we have understood the lesson =>



דֹּר וְדֹר חַיֵּב אָדָם בְּכֹל
עֲצָמוֹ כְּאִלוֹ הוּא לְרֹאוֹת אֶת
יָצֵא מִמִּצְרַיִם, שְׁנֹאמֵר: וְהִגַּדְתָּ
לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר,
בְּעִבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי
מִמִּצְרַיִם.

=> We cannot include ourselves by excluding others. Excluding others can only happen when we are telling a story about the past. Now, we become fully present in the story, a part of the story, like the child, witnessing, experiencing.

The Climax of the Seder - #2

For not only our ancestors alone did the Holy One redeem, blessed be. Rather, even us the One redeemed with them, as it says: *And us God brought from there, in order to bring us, to give to us the land sworn to our ancestors.* (Deut. 6:23)

This is a great moment to do some play-acting with costumes and props!

אבותינו ואמותינו בלבד גאל הקדוש ברוך הוא, שלא את
אלא אף אותנו גאל עמָהֶם, שנאמר: ואותנו הוציא משם,
הארץ אשר נשבע לאבותינו. למען הביא אותנו, לתת לנו את



Hallel - הלל - first part - # 1

Therefore we owe and are compelled to give thanks, to praise, to extol, to beautify, to exalt, to adorn, to bless, to raise up, and to be jubilant to the One who did for our ancestors and for us all these miracles, who brought us out from slavery to freedom, from agony to joy, from servitude to redemption – and so we sing!

Praise Yah! Servants of YHVH, praise, praise the name YHVH. May the name YHVH be blessed from now and for all-time. From the shining of the sun until it's coming own, may the name YHVH be praised. High over all the nations is YHVH, God's glory is over the heavens. Who is like YHVH our God, the One who is on high (even when) sitting? the One who bends low to see (even) the heavens and the earth? The One who raises up the impoverished from the dirt, who from the trash-heap will raise up the poor, to make him sit with the nobles, with the nobles of his people; The One who makes sit/ be set the barren of the house (to become) a mother of children, joyful. Praise Yah!

הַלְלוּ יְהוָה הַלְלוּ עַבְדֵי יְהוָה
הַלְלוּ אֶת שֵׁם יְהוָה
יְהִי שֵׁם ה' מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם
מִמְזֶרֶח שָׁמֶשׁ עַד מְבֹאוֹ מְהֵלֵל שֵׁם יְהוָה
רַם עַל כָּל גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ
מִי כִּי אֶלֶּהֵינוּ הַמִּגְבִּיָּה לְשֵׁבֶת
הַמְשַׁפִּילִי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ?
מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן, מְקִימֵי מַעְפָּר דָּל
לְהוֹשִׁיבֵי עִם נְדִיבִים עִם נְדִיבֵי עַמּוֹ
מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת,
אִם הַבְּנִים שְׂמֵחָה. הַלְלוּ יְהוָה.

Hallel - הלל - first part - #2

In Israel's going forth from Egypt, Jacob's house from a foreign people, Judah was God's holiness, Israel was God's dominion. The sea saw and fled, the Jordan River turned round backwards. The mountains danced like rams, the hills like lambs of the flock. What's with you, sea, that you fled, O Jordan, that you turned backwards? Mountains will dance like rams, hills like lambs of the flock. Before the Lord the land dances and writhes / goes into labor, before Jacob's God, the One who transforms the rock into a pool of water, and flint into a spring of water!

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַז, הָיְתָה יְהוּדָה
 לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו. הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב
 לְאַחֹר! הַהָרִים רָקְדוּ כְּאֵילִים, גִּבְעוֹת כְּבָנֵי צֹאן! מַה לָּךְ הַיָּם
 כִּי תָנוּס, הַיַּרְדֵּן תִּסָּב לְאַחֹר, הַהָרִים - תִּרְקְדוּ כְּאֵילִים,
 גִּבְעוֹת כְּבָנֵי-צֹאן? מִלְּפָנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב.
 הַהֹפְכֵי הַצּוּר אָגַם מַיִם, חָלַמֵּיִשׁ לְמַעַיְנֵנוּ מַיִם!

*B'tseit Yisra'el mimistrayim, beit Ya'akov me'am
 lo'ez. Haytah Y'hudah l'kodsho, Yisra'el
 mamsh'lotav. Hayam ra'ah v'yanos, hayarden
 yisov l'achor. Heharim rak'du k'eilim, g'va'ot kiv'nei
 tson. Mah l'kha hayam ki tanus, hayarden tisov
 l'achor. Heharim tirkedu k'eilim, g'va'ot kiv'nei tson.
 Milifnei Adon chuli arets, milifnei Elo'ah Ya'akov.
 Hahofkhi hatsur agam mayim, chalamish l'ma'yino
 mayim*

Second cup

Blessed be You, YHVH our God, Ruler of all space-and-time, who redeemed us and redeemed our ancestors from Egypt, and who made us reach this night in which to eat *matsah* and *maror*. So may YHVH our God make us reach other celebrations and festivals coming to meet us, in peace, and we will give thanks to You (with) a new song for our redemption and for the rescuing our lives. Blessed be You who redeems Israel.

We say the blessing and drink while reclining to the left:
Barukh atah Adonai Eloheinu melekh ha'olam borey pri hagafen.
Blessed be You, YHVH Adonai our God, who creates the fruit of the vine.

Sefardi and Mizrachi Jews do not traditionally bless the second cup.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל
אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעַנוּ הַלֵּילָה הַזֶּה לְאֶכֶל־בֹּ מַצָּה
וּמְרוֹר. כֵּן יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעַנוּ לְמוֹעֲדִים
וְלְרִגְלִים אַחֲרַיִם הַבָּאִים לְקִרְאֵתנוּ לְשָׁלוֹם, וְנוֹדֶה לְךָ שִׁיר
חֲדָשׁ עַל גְּאֻלְתֵּנוּ וְעַל פְּדוּת נַפְשֵׁנוּ.

בְּרוּךְ אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.



Second cup

From darkness to light, from slavery to freedom, from winter to spring, and now from bitterness to sweetness. But with the light, there is still darkness in the world. With our freedom, there are still those who are enslaved. It is still winter for some, (indeed, this year it feels like winter for most), and life remains bitter for many throughout our world.

Even in our own lives, we live within the tapestry of these contradictions. It is dark, and it is light; we are trapped, and we are liberated; we are cold, and we are warm; we experience pain and joy, just as we have eaten the *maror* with the *charoset*, taking the bitter with the sweet.

Through this act we acknowledge the fullness of life, shaded by the gradations of experience; never black and white but a reflection of the full range of possibilities.

—Joy Levitt



Rochtzah - רְחִצָּה

We wash our hands and say the blessing.

*Barukh atah adonay Eloheinu melekh ha'olam
asher kidshanu b'mitzvotav v'tzivanu al nitilat
yadayim.*

Blessed be You, YHVH Adonai our God, Ruler of all space and time, who made us holy through commandments, and commanded us about uplifting hands.

The ritual handwashing elevates already clean hands. At the seder we do an extra handwashing – an even higher elevation. In these days when we wash our hands so many extra times, may we also reach for a higher elevation, for the sake of bringing healing.

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



Motzi Matzah - מוציא מצה

*Barukh atah Adonai Eloheinu melekh
ha'olam hamotsi lechem min ha'aretz.*

Blessed be You, YHVH Adonai our God, Ruler of
all space and time, who brings bread from out
of the earth.

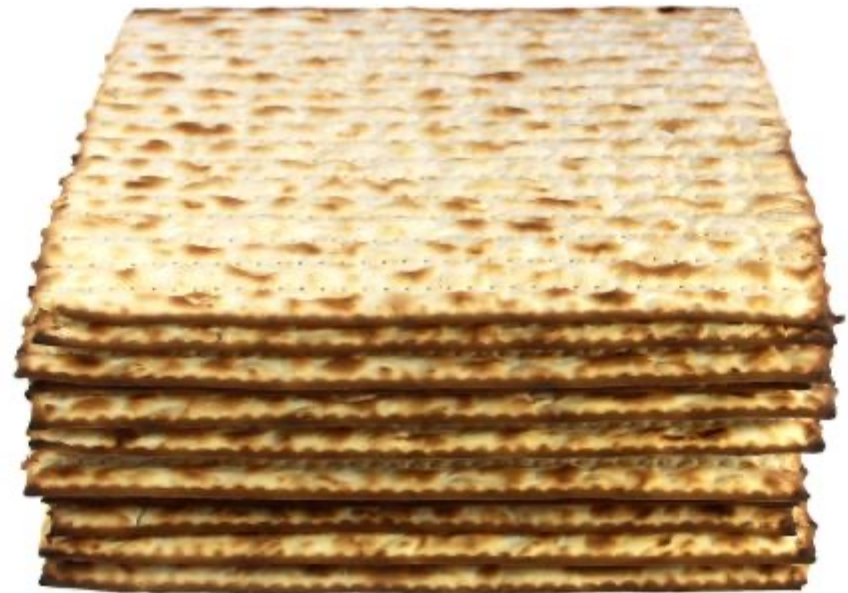
*Barukh atah Adonai Eloheinu melekh
ha'olam asher kid'shanu b'mitzvotav
v'tzivanu al akhilat matzah.*

Blessed be You, YHVH Adonai our God, Ruler of
all space and time, who makes us holy through
commandments and commanded us about
eating matzah.

*Everyone should get some of the middle
matzah and some of the top matzah.*

ברוך אתה ה', אלהינו מלך העולם המוציא לחם מן
הארץ.

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו
במצותיו וצונו על אכילת מצה.



Maror - מרור

*Barukh atah Adonai Eloheinu melekh
ha'olam asher kidishanu b'mitzvotav
v'tzivanu al achilat maror.*

Blessed be You, YHVH Adonai our
God, Ruler of all space and time, who
made us holy through
commandments, and commanded us
about eating maror.

*We eat some of the bitter herb. You
can dip it in charoset.*

Don't recline – it's the taste of slavery!

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



Korech - כורך

Maror/charoset sandwich with matzah:

In memory of the Temple according to Hillel. This is what Hillel would do when the Temple was standing:

He would wrap the matzah and maror and eat them together, in order to fulfill what it says, (Exodus 12:15): "You should eat **the sacrifice** on *matzot* and *merorim*."

Korech represents the *matsah* of the Temple, the redemption of the past, which didn't last. It is sweet and bitter, and so we eat it with *maror*, and with *charoset*. This is the third transformation of the *matsah*.

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הִלֵּל
בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קִיָּם:
הָיָה כּוֹרֵךְ מַצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד,
לְקִיָּם מֵה שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ.



Ladino In Sarajevo, Yugoslavia:
harosi

Yiddish In Lublin, Poland:
chroyses

Western Yiddish In Amsterdam, Netherlands:
charouses

Judeo-Greek In Ioannina, Greece:
charoeth, charosef

Judeo-Italian In Venice, Italy:
haroset

Judeo-French In Bayonne, France:
rharoche

Judeo-Persian In Tehran, Iran:
halegh

Judeo-Median In Hamadan, Iran:
haliká

Jewish Neo-Aramaic In Betanure, Iraq:
həlliḳ

Judeo-Arabic In Baghdad, Iraq:
ḥilq, silan, shira

Judeo-Arabic In Tripoli, Libya:
lahliq

Judeo-Arabic In Sana'a, Yemen:
dukkih

Charoset

The sweet mixture representing mortar and freedom



- 1 Libyan lahliq, made with dates, pecans, almonds, pomegranate juice, raisins, apples, cinnamon, cumin, and coriander. Other Libyan lahliq recipes include allspice, nutmeg, ginger, and vinegar.
- 2 Ashkenazi charoset as commonly made in the United States today – with apples, walnuts, wine, cinnamon, and sugar. Other recipes include raisins.
- 3 Italian haroset with apples, pears, dates, raisins, prunes, pine nuts, honey, ginger, and cinnamon. Other Italian recipes include almonds, dates, bananas, oranges, walnuts, chestnuts, and cloves.

The Mystery of Charoset

Some say *charoset* represents the mortar or mud which was used to make bricks.

Some say the *charoset* is for lessening the bitterness or burning of the *maror*.

Some say it helps us remember the apple trees where the Israelite women seduced the men and where they gave birth, or to remember the blood. On the eros of *charoset*, see: "[The Seder's Innermost Secret](#)".

Charoset may also represent what is "sticky", what is unresolved in our lives and doesn't fit into the seder's orderly progression from slavery to freedom. See: "[The Mystery of Charoset](#)".

But whatever it means, the symbolism of the *charoset* is never explained in the text of the *haggadah*. What could be the reason for that?

Shulchan orekh – שֻׁלְחַן עוֹרֵךְ

Some international Passover foods

See more at

www.jewishlanguages.org/passover-recipes

Morocco (Haketia/Judeo-Arabic/Judeo-Berber): *Lahliq* – date-walnut ginger charoset

Romania (Yiddish): *Kharoyes* – apple walnut charoset

Azerbaijan (Judeo-Tat/Juhuri): *Bodimjon Khoyagusht* – eggplant onion frittata

Iraq (Judeo-Arabic): *Hajji Badam* – flourless almond cookies with rosewater and cardamom

Iran (Judeo-Persian/Median): *Kuku Sabzi* – baked herb omelette

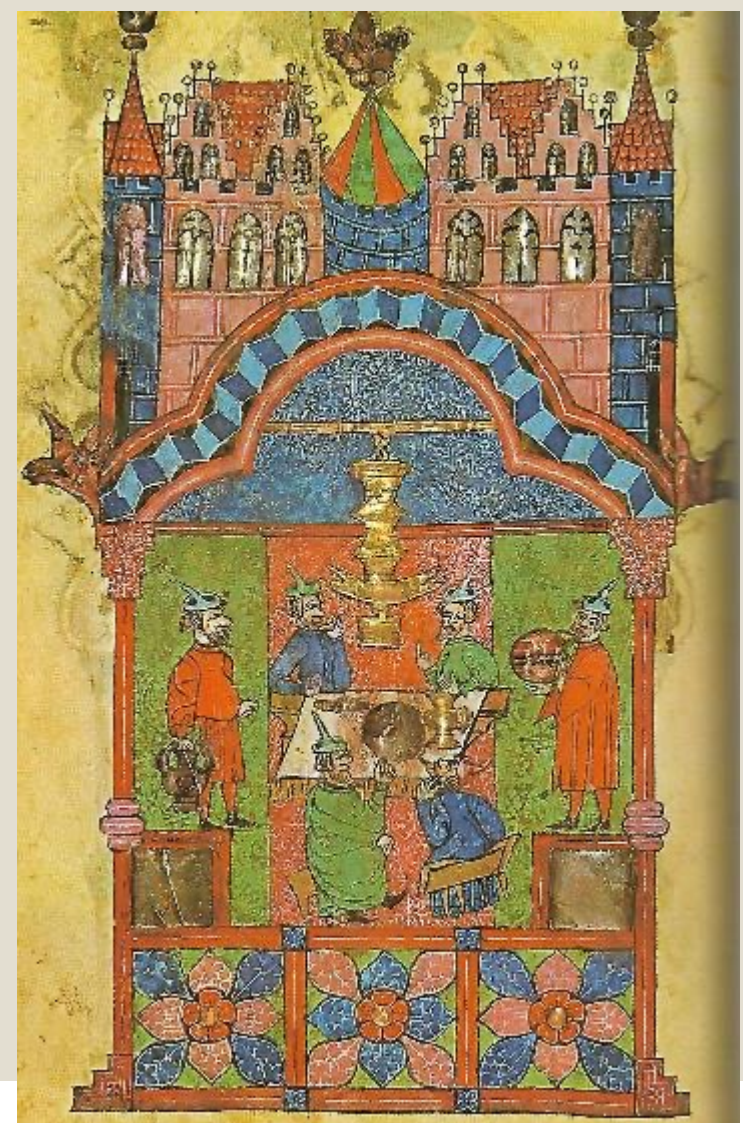
Georgia (Judeo-Georgian): *Espanakhi Pkhali* – ground walnut spread with spinach, garlic, coriander, and onion

שִׁלְחַן עוֹרֵךְ - *Shulchan orekh*

Some pictures of the hoilday table to enjoy:



A depiction of Kiddush at the Seder from *Sefer Haminhagim* (Amsterdam, 1768). Note the 'Four Sons' sitting between their parents



שִׁלְחַן עוֹרֵךְ - *Shulchan orekh*



Shulchan orekh - שְׁלַחַן עוֹרֵךְ



שִׁלְחַן עוֹרֵךְ - *Shulchan orekh*

A soldiers' seder



Sifting wheat for *matsah* in Gondar Ethiopia



Shulchan orekh - נשֶׁלַחַן עוֹרֵךְ



Shulchan orekh - שְׁלַחַן עוֹרֵךְ

Proverbs:

Jewish Neo-Aramaic in Zakho, Iraq: *'ez moshe, qazele mnoshe* (Holiday of Moses, He provides Himself [God helps needy people celebrate Passover])

Yiddish in Vilna, Lithuania: *Matses un vayn muz zayn, shmalts un eyer – nit zeyer* (matzah and wine are a must, chicken fat and eggs – not so much)

Fun fact:

Some Jews in Arabic-speaking lands avoid eating chickpeas on Passover, even though they eat other *kitniyot* (beans). One explanation is that *chummus* (chickpea) sounds like the way the word *chametz* (leavened products forbidden on Passover) is pronounced in Mizrahi Hebrew: *chames*.

Shulchan orekh - שְׁלַחַן עוֹרֵךְ

Ways to say “Kosher-for-Passover”:

Western Yiddish in Amrichshausen, Germany: *yontefdig*

Yiddish in Warsaw, Poland: *paysechdik*

Judeo-Georgian in Tbilisi, Georgia: *kasheria pesaxistvin*

Jewish Malayalam in Chennamangalam, India: *pesaholle sadhangle*

Judeo-Arabic in Sana'a, Yemen: *altavaqa almufatra* (kashered room for preparing/storing Passover grains)



Shulchan orekh - שלחן עורך -

Matzah:

Jews in most communities use variants of מצה, but here are some additional names for Passover unleavened bread:

Judeo-Tat/Juhuri in Derbent, Dagestan: *qoqol*

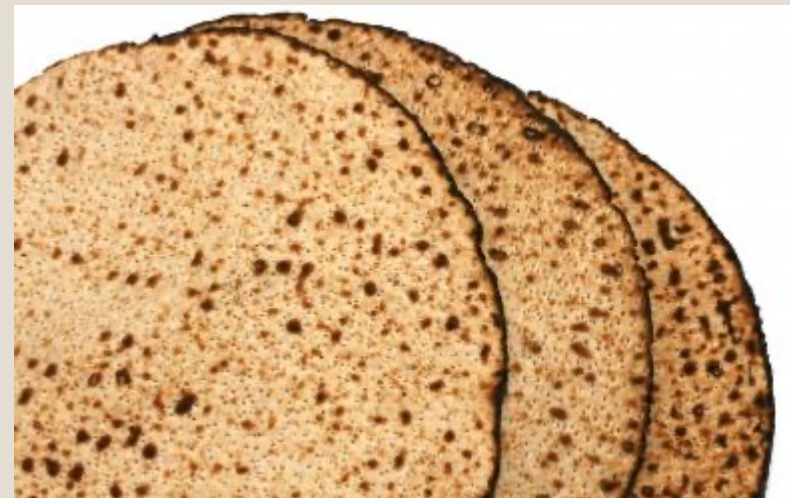
Judeo-Provençal in Comtat Venaissin, France: *coudolo*

Ladino in Salonika, Greece: *sensenya*

Judeo-Arabic in Baghdad, Iraq: *jərduqayi*

Judeo-Arabic in Cairo, Egypt: *faṭīr*

Judeo-Arabic in Ḥugariyyah, Yemen: *mašummōr*



Shulchan orekh - שלחן עורך

Passover seder:

Judeo-Greek in Ioannina, Greece: *chova* (duty)

Judeo-Arabic in Mossul, Iraq: *fassah* (verb – to conduct the seder)

Yiddish in Lvov/Lemberg, Ukraine: *praven/uprichtn dem sayder, saydern* (conduct the seder)

(The evening of) searching for and getting rid of chametz:

Yiddish in Bialystok, Poland: *di nacht tsi chumets batlen* (the night to void chametz); *boydek chumets zaan* (search for chametz [to be])

Haketía in Tetuan, Morocco: *dechamezzar* (de-chametz - infinitive verb)

Ladino in Salonica, Greece: *des ·hamesar* (de-chametz), *badkamiento* (search [badkar]-ing), *día de kal hamirá* (day of *kal chamira* - formula renouncing possession of chametz)

Judeo-Arabic in Bengazi, Libya: *lilet qto' el-ḥamiṣ* (night of stopping the chametz)

Judeo-Arabic in Ksar Es-Souk, Morocco: *bdikt ḥamiṣ* (searching for chametz – also used by women as a curse, meaning 'may [the person being cursed] become extinct')

Tzafun - צפון - Afikoman

*After the meal, hunt for the afikomen.
Eat it as the last bite of the seder meal.*

This time we eat the *matsah* without any words. (Ashkenazim)

(Sefardim say:) Zekher l'korban Pesach hane'ekhal `al hasova`.

A remembrance of the Pesach sacrifice, the one eaten on fullness.

Everyone should get a piece of the actual afikoman. If someone needs to leave early, send them home with a piece.

The afikoman is the fourth *matsah*, the hidden one, the missing half that completes what is broken. It is the *matsah* of redemption. Just as “we don’t know what we will serve Hashem with until we come there” – the meaning of this *matsah* is concealed. It is a taste of the *matsah* we will eat in the days and nights of *Mashiach* (Messiah) – which we let ourselves eat and savor even now, before we experience the fullness of redemption.

Barekh - בָּרַךְ

We pour the third cup and recite Grace:

A Song of Ascents; When the *Hashem* will bring back the captivity of Zion, we will be like dreamers. Then our mouth will be full of mirth and our tongue joyful melody; then they will say among the nations; "*Hashem* has done greatly with these." *Hashem* has done great things with us; we are happy. *Hashem*, return our captivity like streams in the desert. Those that sow with tears will reap with joyful song. Going, they may go and cry, carrying the bag of seed, coming back they will come in joyful song and carry their sheaves. (Psalms 126)

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן
הֵייוֹנוּ כְּחֻלְמִים. אֲזַי מֵלֵא שְׁחֹק פִּינוּ
וְלִשְׁוֹנֵנוּ רִנָּה. אֲזַי יֵאמְרוּ בְּגוֹיִם: הַגְדִּיל ה'
לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ,
הֵייוֹנוּ שְׂמֵחִים. שׁוּבָה ה' אֶת שְׁבִיתֵנוּ
כְּאֶפְיָקִים בְּנֶגֶב. הַזְרְעִים בְּדַמְעָה, בְּרִנָּה
יִקְצְרוּ. הַלֹּחֵף יִלֵּךְ וּבִכָּה נִשְׂא מִשְׁךְ הַזֶּרַע,
בָּא יָבֵא בְרִנָּה נִשְׂא אֶלְמֹתָיו.



Ashkenazi:

Leader: My friends, let's bless!

Response (and leader repeats):

May the Name of YHVH Adonai be blessed from now and forever. (Psalms 113:2)

Leader: With the permission of my friends:

Sefardi:

Leader: Come on, let's bless!

Response: With heavens permission!

Leader: With the permission of the exalted Holy Ruler and with your permission:

All continue: Let us bless [our God] from whose food we have eaten.

Response (and leader repeats): Blessed is [our God] from whose we have eaten and from whose goodness we live.

Ashkenazi: Blessed be the One and the Name.

Barekh – בָּרַךְ

Invitation (for three or more people)

אשכנזי:

חברי נְבָרְךָ!

יְהִי שֵׁם יְהוָה מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

...בְּרָשׁוֹת חֲבָרִי

ספרדי:

הַב לָנוּ וְנִבְרַךְ לְמַלְכָּא עֲלָאָה קְדִישָׁא.

שְׁמַיִם!

בְּרָשׁוֹת מַלְכָּא עֲלָאָה קְדִישָׁא

וּבְרָשׁוֹתְכֶם...

...נְבָרְךָ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלוֹ:

בָּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ

חַיֵּינוּ.

בָּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ

חַיֵּינוּ.

אשׁ': בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ

Barekh – בָּרַךְ

First blessing: For feeding the whole world

Blessed be You YHVH Adonai our God ruler of all space-and-time, who feeds the entire world with goodness and grace and compassion, who gives bread to all flesh, for God's kindness is forever, and in whose great goodness food has never been lacking for us and never will lack for us forever and beyond. For this is the One, God, feeding and providing for all, who does good for all, preparing food for all God's creatures that the One created, through great kindness, as it says "Your hand You open and satisfy every life. Blessed be the One who feeds all.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ
בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא
נוֹתֵן לֶחֶם לְכָל בֶּשָׂר כִּי לְעוֹלָם
חֶסֶדּוֹ. וּבְטוֹבוֹ הַגָּדוֹל תִּתֵּן לָנוּ
חֶסֶד לָנוּ, וְאֵל יַחֲסֵר לָנוּ מִזֶּן
לְעוֹלָם וָעֶד. בְּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי
הוּא אֵל זֶן וּמְפַרֵּן לְכָל וּמַטִּיב
לְכָל, וּמַכִּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר
בָּרָא. בָּרוּךְ אַתָּה יְהוָה, הַזֵּן אֶת
הַכֹּל.

Barekh – בָּרַךְ

Second blessing: For the land

We give thanks to You YHVH our God for giving our ancestors a good wide land, and for bringing us out of Egypt and redeeming us from a domain of slaves, and for Your covenant and Your Torah, and for the life and food you have granted us – and for all, YHVH our God we thank You and bless You, as it says, “You will eat and be full/satisfied and bless YHVH Your God for the good land that the One gave to you”. Blessed be You YHVH for the land and for the food. *(abridged)*

נוֹדָה לְךָ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ
לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל
שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם,
וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ
שֶׁחָתַמְתָּ בְּבִשְׁרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ,
וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד
שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מְזֻן שֶׁאַתָּה זָן
וּמְפָרֵס אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם וּבְכֹל עֵת
וּבְכֹל שָׁעָה:
וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ, אֲנִיחֵנוּ מוֹדִים לְךָ
וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי
תָּמִיד לְעוֹלָם וָעֶד. כִּכְתוּב: וְאָכַלְתָּ
וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל
הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ. בְּרוּךְ אַתָּה
יְהוָה, עַל הָאֶרֶץ וְעַל הַמְּזֻן:

Please have mercy, Adonai our God, upon Israel, Your people; and upon Jerusalem, Your city; and upon Zion, the dwelling place of Your Glory; and upon the monarchy of the House of David, Your anointed one; and upon the great and holy house that Your name is called upon. Our God, our Father, tend us, sustain us, provide for us, relieve us from all of our troubles. And please do not make us needy, Adonai our God, not for the gifts of flesh and blood, but rather from Your full, open, holy and broad hand, forever and always.

An alternative:

Have compassion please YHVH our God on Israel Your people and on Jerusalem Your city and on Mt. Zion, that may it become the dwelling place of Your glory, and have compassion on all Your world, our healer, our provider and our sustainer, and protect all Your creatures, our relations, and sustain them, make abundance for all of us. Renew the face of the earth, please, and make Your land bloom with peace and Your reign with justice – soon and in our days.

Barekh - בָּרַךְ

Third blessing #1: For compassion on the land and the people

רַחֵם נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ
וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ
וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא
שְׁמֶךָ עָלֵינוּ: אֱלֹהֵינוּ אָבִינוּ, רַעְנוּ זִוְנֵנוּ
פְּרִנְסֵנוּ וְכִלְכְּלֵנוּ וְהַרְוִיחֵנוּ, וְהַרְוֵחַ
לָנוּ ה' אֱלֹהֵינוּ מִהֲרָה מְכֹל צָרוֹתֵינוּ.
וְנָא אֵל תִּצְרִיכֵנוּ ה' אֱלֹהֵינוּ, לֹא לְיַדִּי
מִתַּנַּת בֶּשֶׁר וְדָם וְלֹא לְיַדִּי הַלְּוֹאֲתָם,
כִּי אִם לְיַדְךָ הַמַּלְאָה הַפְּתוּחָה
הַקְּדוּשָׁה וְהַרְחֲבָהּ, שְׁלֵא נִבּוֹשׁ וְלֹא
נִכְלָם לְעוֹלָם וָעֶד.

Barekh – בָּרַךְ

Our God and God of our ancestors, may our remembrance arise and come and reach and be seen and desired and be heard and recalled and remembered, and the remembrance of our ancestors and of all Your people, before You for good life and peace, on this holy holiday of *matsot*, to fill it with compassion and to save us.

Blessed be You YHVH, who builds Jerusalem through compassion and peace.

Third blessing #2 – addition for the Holy Day

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיֵּבֵא וַיִּגִּיעַ וַיֵּרָא
וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ,
וְזָכוֹר אֲבוֹתֵינוּ, וְזָכוֹר מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,
וְזָכוֹר יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְזָכוֹר כָּל עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד
וְלִרְחֻמִּים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה
זְכוֹרֵנוּ ה' אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חוּס
וְחַנּוּן וְרַחֲמִים עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה. וּבְנֵה יְרוּשָׁלַיִם עִיר
הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ.

בָּרוּךְ אַתָּה ה', בּוֹנֵה בְּרַחֲמֵיךָ וּבְשָׁלוֹם יְרוּשָׁלַיִם.
אָמֵן.

Barekh – בָּרַךְ

Fourth blessing: For all the goodness we receive

Blessed be You YHVH our God, ruler of all space-and-time, our Father, our Mother, who nourishes us, our Ruler, our Might, who creates us, who redeems us, who shapes us, our Holy One, Jacob's Holy One, our shepherd, Israel's shepherd, the good ruler who does good to all – in every day the One did good, does good, will do good for us, the One will return to us blessings of grace and love, mercy and abundance and rescue, and all goodness (and from all good will never let us lack).

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל אָבִינוּ מִלְכֵנו אֲדִירָנוּ בּוֹרְאֵנוּ
גּוֹאֲלָנוּ יוֹצְרָנוּ קְדוֹשְנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ
רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְטִיב לְכָל
שֶׁבְכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב,
הוּא יֵיטִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ
הוּא יִגְמְלָנוּ לְעֵד, לְחַן וְלְחֶסֶד וְלִרְחֻמִּים
וְלִרְוַח הַצְּלָה וְהַצְּלָחָה, בְּרָכָה וַיִּשְׁוַעָה
נְחֻמָּה פְּרִנְסָה וְכִלְכָּלָה וְרַחֲמִים וְחַיִּים
וּמְכַל טוֹב לְעוֹלָם אֵל (וְשָׁלוֹם וְכָל טוֹב
) יַחֲסֵרָנוּ.

Barekh – בָּרַךְ

Asking for further blessings (abridged)

May the compassionate One rule over us and be praised through us and provide for us with honor and send abundant blessing through all the work of our hands. May the merciful One heal us and make peace between us and break our yoke and plant the Torah in our hearts and lead us in uprightness to our land. May the merciful One bring us good news of salvation and comfort. May the compassionate One bless every one among us as the One blessed our ancestors – so may the One bless us together as one with a whole complete blessing, and a complete healing, and let us say, Amen! May the merciful one let us inherit a day that is all good, and bring us alive to the Messianic days and the coming world. The One who makes peace in the heights will make peace for us and for all Israel and for all who inhabit the world and say, Amen! *YHVH* will give the people strength; *YHVH* will bless the people with peace.

Third cup

We say the blessing and drink while reclining to the left:

*Barukh atah Adonai Eloheinu
melekh ha'olam borey pri
hagafen.*

Blessed be You, YHVH Adonai
our God, Ruler of all space and
time, who creates the fruit of
the vine.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Everyone says a blessing after this cup.



Pour out your wrath – opening the door for Elijah

Pour Your fierce anger onto the nations that did not know You and on the governments that did not call in Your name. For it has eaten Jacob and made his habitat desolate. (Psalms 79:6-7) Pour on them Your fury and make You burning anger grip them. (Psalms 69:25) Pursue in anger and destroy them from under YHVH's heavens. (Lament. 3:66)

We can only welcome Elijah after we have given our anger over to God's custodianship and truly let it go. Only then can we come into "the land" in a manner that is redemptive, as it says, "I will bring you into the land". Pour Elijah's cup.

- Curious fact: In Judeo-Italian, shefokh can mean "to vomit," based on this text.

הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל שְׂפָף חֲמַתְךָ אֶל
מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אָכַל אֶת
עַלְיָהֶם זַעֲמֶךָ נֹוהוּ הַשָּׁמַיִם. שְׂפָף יַעֲקֹב וְאֶת
וַחֲרוֹן אַפֶּךָ יִשְׁיגֵם. תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם
מִתַּחַת שָׁמַי ה'.

Many liberal haggadahs leave out this paragraph, which calls on God to destroy the nations. But we need to do something with the anger we rightly feel when thinking about Jewish history. Should we repress or deny that anger? Act it out in the desire for vengeance? The haggadah instead asks God to take over our anger from us and find its right use. This only works if the moment is cathartic and not a hardening of anger or fear.

Eliyahu Hanavi

We open the door to welcome Eliyahu Hanavi - Elijah the Prophet.

There is a modern custom to pour Miriam's cup – a cup of water to remember the well that sprang up in the desert in the merit of Miriam the prophet!

***Eliyahu hanavi,
Eliyahu hatishbi,
Eliyahu, Eliyahu, Eliyahu hagiladi.
Bimheirah b'yameinu,
yavo eileinu,
im Mashiach ben David,
im Mashiach ben David.***

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי, אֱלִיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד



A Moroccan tradition: say, "Did he drink from his cup? Did he sit in his chair?"

Hallel - הלל (selections)

YHVH Adonai who remembers us, will bless; The One will bless the House of Israel; will bless the House of Aaron; will bless all who revere *YHVH*. Praise Yah! Halleluyah! (Psalms 115)

Praise the name of *YHVH Adonai*, all nations; extol the One, all peoples, for God's love overpowers us... Praise Yah! Give thanks to *YHVH* who is good, whose love is forever... Let those that revere *YHVH* say it now, for divine love is forever." (Psalms 117-118:4)



ה' זְכָרְנוּ יְבָרֵךְ. יְבָרֵךְ אֶת בֵּית
יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אֶהְרֹן, יְבָרֵךְ
יִרְאֵי ה', הַקְּטָנִים עִם הַגְּדֹלִים. יִסַּף
ה' עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַה', עֲשֵׂה שָׁמַיִם
וְאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַה' וְהָאָרֶץ
נָתַן לַבְּנֵי אָדָם. לֹא הִמְתִּים יְהִלְלוּ
יְהוָה וְלֹא כָּל יִרְדֵי דוֹמָה. וְאַנְחָנוּ
נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם.
הַלְלוּיָהּ.

הִלְלוּ אֶת ה' כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל
הָאֲמִים. כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאַמַּת
ה' לְעוֹלָם. הַלְלוּיָהּ. הוֹדוּ לַה' כִּי
טוֹב כִּי לְעוֹלָם חַסְדּוֹ. יֹאמֶר נָא
יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ. יֹאמְרוּ נָא
בֵּית אֶהְרֹן כִּי לְעוֹלָם חַסְדּוֹ. יֹאמְרוּ
נָא יִרְאֵי ה' כִּי לְעוֹלָם חַסְדּוֹ.

*Min hametzar karati yah
Anani bamerchav yah*
From the narrow space I
called *Yah*; *Yah* answered me
from the wide space.

*Pitchu li sha'arei tzedek, avo
vam, odeh yah. (x2) Zeh
hasha'ar ladonay, tzadikim
yavo'u vo. (x2)*

Open up for me the gates of
righteousness; I will enter them
and thank *YHVH*. This is the
gate of *YHVH*, the righteous
will enter it. (Psalms 118:5-20)

*Ana Adonai hoshi'a na! (x2)
Ana Adonai hatslichah na!*
(x2) Please *YHVH*, please save!
Please *YHVH*, please rescue!

הלל - Hallel

(selections)



מִן הַמֵּצָר קָרָאתִי יְהוָה,
עֲנֵנִי בַמְּרוֹחַב יְהוָה.

פָּתְחוּ לִי שַׁעְרֵי צְדָקָה, אָבָא בָּם,
אוֹדֶה יְהוָה. זֶה הַשַּׁעַר לַיהוָה,
צַדִּיקִים יָבֹאוּ בוֹ.

אוֹדֶךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אוֹדֶךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אָבֶן מְאֹסוֹ הַבּוֹנִים הֵיטָה לְרֹאשׁ
פְּנֵה. אָבֶן מְאֹסוֹ הַבּוֹנִים הֵיטָה
לְרֹאשׁ פְּנֵה. מֵאֵת ה' הֵיטָה זֹאת
הִיא נִפְלְאת בְּעֵינֵינוּ. מֵאֵת ה'
הֵיטָה זֹאת הִיא נִפְלְאת בְּעֵינֵינוּ.

אָנָּה ה', הוֹשִׁיעָה נָּא. אָנָּה ה',
הוֹשִׁיעָה נָּא. אָנָּה ה', הַצְּלִיחָה נָּא.
אָנָּה ה', הַצְּלִיחָה נָּא.

הלל - Hallel

מִן הַמְצַר קָרָאתִי יְהוָה, עֲנֵנִי בַמְרוֹחַב יְהוָה.
יְהוָה לִי, לֹא אֵירָא – מִה יַעֲשֶׂה לִי אָדָם,
יְהוָה לִי בְעֶזְרִי וְאֲנִי אֲרָאָה בְשִׁנְאֵי. טוֹב
לְחַסוֹת בֵּי מַבְטָח בְּאָדָם. טוֹב לְחַסוֹת
בִּיהוָה מִבְּטָח בְּנְדִיבִים.

PLAY >

From the narrow space I called,
Yah, God; *Yah* answered me from
the wide space. God is for me, I
will not fear, what can any
human do to me? *YHVH* comes
for me along with my helpers, and
I will see it despite those that hate
me. It is good to take refuge with
YHVH, better than to trust in
humanity. It is good to take
refuge with *YHVH*, better than to
trust in leaders.



Chloe Pourmorady and Asher Shasho Levy: *Min Hamessar* – Syrian, Iraqi, and Sephardic melodies. If you're short on time, [start at 5:43 with the beautiful duet](#).

Fourth cup

We say the blessing and drink while reclining to the left:

Barukh atah Adonai Eloheinu melekh ha'olam borey pri hagafen.

Blessed be You, YHVH Adonai our God, Ruler of all space and time, who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

*Ashkenazim say a blessing after this cup.
Sefardim and Mizrachim do not.*



נרצה - Nirtzah

The *Pesach* order has been unfolded according to its law, justice and statute. As we merited to **tell in order the story of leaving Egypt**, so may we merit to do it (**the sacrifice**). Pure One dwelling **in the** exalted place, sustain the community of the congregation – who can count them? Soon lead those plantings of the stock, redeemed, to Zion with glad song!

L'shana haba'a b'yerushalayim x3
L'shana haba'a b'yerushalayim habnuyah

Next year, in the rebuilt Jerusalem.

May it be rebuilt through peace, and may all the peoples living there live in peace with each other.

חֶסֶל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל
מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר
אוֹתוֹ כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן
מְעוֹנָה, קוֹמֵם קֹהֵל עֵדֶת מִי מְנָה.
בְּקִרְוֹב נֵהַל נִטְעֵי כֹנֵה פְּדוּיִם לְצִיּוֹן
בְּרָנָה.
לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה.



Counting of the Omer - ספירת העומר

The second night of Pesach is the first night of the Omer, the 49-day count between Passover and Shavuot, between the barley and wheat harvests:

Blessed be You, YHVH Adonai our God, Ruler of all space and time, who has made us holy through commandments and has commanded us about counting of the omer.
Today is the first day of the omer.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר.
הַיּוֹם יוֹם אֶחָד בְּעוֹמֵר.

Lovingkindness in lovingkindness
Chesed sheb'chesed

Get neohasid's Omer Counter
app: <http://neohasid.org/omer/apps/>



Art: <https://bestomerever.tumblr.com/>

Omer counting song:
http://www.neohasid.org/audio/omer_dance/

Adir Hu - אדיר הוא – part 1

Mighty is the One, may that One build the house soon. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Chosen is the One, great is the One, noted is the One. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Splendid is the One, distinguished is the One, meritorious is the One. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Pious is the One, pure is the One, unique is the One. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Powerful is the One, wise is the One, A Ruler is the One. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

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

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

הַדוֹר הוּא, וְתִיק הוּא, זָכָאִי הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנֵה, אֵל בָּנֵה, בָּנֵה בֵּיתְךָ בְּקֶרֶב.

חָסִיד הוּא, טָהוֹר הוּא, יַחִיד הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנֵה, אֵל בָּנֵה, בָּנֵה בֵּיתְךָ בְּקֶרֶב.

כַּבִּיר הוּא, לָמוּד הוּא, מְלָךְ הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנֵה, אֵל בָּנֵה, בָּנֵה בֵּיתְךָ בְּקֶרֶב.

Adir Hu - אדיר הוא – part 2

Awesome is the One, exalted is the One, heroic is the One. Quickly, quickly, in our days, soon. God build, God build, build Your house soon. Redeeming, righteous, holy is the One. Quickly... Compassionate is the One, almighty is the One, powerful is the One. Quickly...

נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא יְבָנֶה בֵּיתוֹ
בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בָּנֶה, אֵל בָּנֶה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.
פּוֹדֶה הוּא, צַדִּיק הוּא, קְדוֹשׁ הוּא יְבָנֶה
בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בָּנֶה, אֵל בָּנֶה, בְּנֵה בֵּיתְךָ
בְּקָרוֹב.

רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא יְבָנֶה
בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בָּנֶה, אֵל בָּנֶה, בְּנֵה בֵּיתְךָ
בְּקָרוֹב.

Neat fact:

A Passover greeting in Western Yiddish (Germany, Alsace-Lorraine, Switzerland) is *bauet gut* (build well), likely a reference to the rebuilding of the Temple mentioned in this song.



Ki Lo Na'eh - כִּי לוֹ נֶאֱהָ - part 1

Since for the One it is pleasant,
for God it is suited.

Mighty in rulership, properly chosen, whose
troops shall say, "Yours and Yours, Yours since
it is Yours, Yours and even Yours, Yours,
Hashem, is the kingdom; since for the One it
is pleasant, for God it is suited."

Noted in rulership, properly splendid, whose
distinguished ones will say, "Yours and Yours,
Yours since it is Yours, Yours and even Yours,
Yours, *Hashem*, is the kingdom; since for the
One it is pleasant, for God it is suited."

Meriting rulership, properly powerful, whose
scribes shall say, "Yours and Yours, Yours
since it is Yours, Yours and even Yours, Yours,
Hashem, is the kingdom; since for the One it
is pleasant, for God it is suited."

כִּי לוֹ נֶאֱהָ, כִּי לוֹ יֶאֱהָ.

אֲדִיר בְּמַלּוּכָה, בְּחֹר כְּהֶלְכָה,
גְּדוּדָיו יֹאמְרוּ לוֹ: לָךְ וּלְךָ, לָךְ כִּי לָךְ,
לָךְ אֶף לָךְ, לָךְ ה' הַמְּמַלְכָה, כִּי לוֹ
נֶאֱהָ, כִּי לוֹ יֶאֱהָ.

דָּגוּל בְּמַלּוּכָה, הַדּוּר כְּהֶלְכָה,
וְתִיקּוּ יֹאמְרוּ לוֹ: לָךְ וּלְךָ, לָךְ כִּי לָךְ,
לָךְ אֶף לָךְ, לָךְ ה' הַמְּמַלְכָה, כִּי לוֹ
נֶאֱהָ, כִּי לוֹ יֶאֱהָ.

זְכָאֵי בְּמַלּוּכָה, חֲסִין כְּהֶלְכָה,
טַפְסָרִיו יֹאמְרוּ לוֹ: לָךְ וּלְךָ, לָךְ כִּי לָךְ,
לָךְ אֶף לָךְ, לָךְ ה' הַמְּמַלְכָה, כִּי לוֹ
נֶאֱהָ, כִּי לוֹ יֶאֱהָ.

Ki Lo Na'eh - כִּי לוֹ נֶאֱהָ - part 2

Unique in rulership, properly powerful,
whose learned ones say, "Yours and
Yours, Yours since it is Yours, Yours and
even Yours, Yours, Hashem, is the
kingdom; since for the One it is pleasant,
for God it is suited."

Reigning in rulership, properly awesome,
those surrounding the One say, "Yours..."

Humble in rulership, properly redeeming,
whose righteous ones say, "Yours..."

Encompassing rulership, properly
supporting, whose simple and innocent
ones say, "Yours and Yours, Yours since it
is Yours, Yours and even Yours, Yours,
Hashem is the kingdom; since for the One
it is pleasant, for God it is suited."

יַחֲדָ בְּמִלּוּכָה, כְּבִיר כְּהִלְכָה לְמוֹדָיו יֹאמְרוּ
לוֹ: לָךְ וְלָךְ, לָךְ כִּי לָךְ, לָךְ אַף לָךְ, לָךְ ה'
הַמְּמַלְכָה, כִּי לוֹ נֶאֱהָ, כִּי לוֹ יֶאֱהָ.

מוֹשֵׁל בְּמִלּוּכָה, נוֹרָא כְּהִלְכָה סְבִיבָיו
יֹאמְרוּ לוֹ: לָךְ וְלָךְ, לָךְ כִּי לָךְ, לָךְ אַף לָךְ, לָךְ
ה' הַמְּמַלְכָה, כִּי לוֹ נֶאֱהָ, כִּי לוֹ יֶאֱהָ.

עֲנִיו בְּמִלּוּכָה, פּוֹדֶה כְּהִלְכָה, צְדִיקָיו יֹאמְרוּ
לוֹ: לָךְ וְלָךְ, לָךְ כִּי לָךְ, לָךְ אַף לָךְ, לָךְ ה'
הַמְּמַלְכָה, כִּי לוֹ נֶאֱהָ, כִּי לוֹ יֶאֱהָ.

קְדוֹשׁ בְּמִלּוּכָה, רַחוּם כְּהִלְכָה שְׂנֵאֲנָיו
יֹאמְרוּ לוֹ: לָךְ וְלָךְ, לָךְ כִּי לָךְ, לָךְ אַף לָךְ, לָךְ
ה' הַמְּמַלְכָה, כִּי לוֹ נֶאֱהָ, כִּי לוֹ יֶאֱהָ.

תְּקִיף בְּמִלּוּכָה, תּוֹמֵךְ כְּהִלְכָה תְּמִימָיו
יֹאמְרוּ לוֹ: לָךְ וְלָךְ, לָךְ כִּי לָךְ, לָךְ אַף לָךְ, לָךְ
ה' הַמְּמַלְכָה, כִּי לוֹ נֶאֱהָ, כִּי לוֹ יֶאֱהָ.

Echad Mi Yodea - Who Knows One? – part 1 (English: rap version)

Who knows **one**? I know one: One is Hashem, One is Hashem, One is Hashem, in the heavens and the earth.

Ooh-ah-ooh-ah-ah. Ooh-ah-ooh-ah-ah.

Who knows **two**? I know two: two are the tablets that Moshe brought, and one is Hashem... in the heavens and the earth.

Who knows **three**? I know three: three are the papas and...

Who knows **four**? I know four: four are the mamas and...

Who knows **five**? I know five: five are the books of the Torah and...

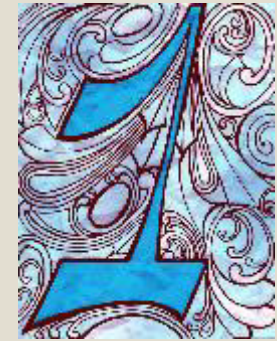


אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ: אָחַד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנַיִם
לְחוֹת הַבְּרִית. אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

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

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ:
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.



Echad Mi Yodea - Who Knows One? – part 2 (English: Rap version)

Who knows **six**? I know six: six are
the books of the Mishnah and...

Who knows **seven**? I know seven:
seven are the days of the week,
Ooh Ah! And...

Who knows **eight**? I know eight:
eight are the days of *milah* and...



שְׁשֶׁה מִי יוֹדֵעַ? שְׁשֶׁה אֲנִי יוֹדֵעַ: שְׁשֶׁה
סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
שְׁבַעַה מִי יוֹדֵעַ? שְׁבַעַה אֲנִי יוֹדֵעַ:
שְׁבַעַה יְמֵי שַׁבָּתָא, שְׁשֶׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ:
שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שַׁבָּתָא,
שְׁשֶׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמַיִם וּבְאָרֶץ.

Echad Mi Yodea - Who Knows One? – part 3

Who knows **nine**? I know nine:
nine are the months of a baby
and...

Who knows **ten**? I know ten: ten
are THE commandments and...

Who knows **eleven**? I know
eleven: eleven are the stars in
Joseph's dream...



תשעה מי יודע? תשעה אני יודע: תשעה ירחי
לדה, שמונה ימי מילה, שבועה ימי שבתא, ששה
סדרי משנה, חמשה חומשי תורה, ארבע
אמהות, שלשה אבות, שני לחות הברית, אחד
אלהינו שבשמים ובארץ.

עשרה מי יודע? עשרה אני יודע: עשרה דבריא,
תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי
שבתא, ששה סדרי משנה, חמשה חומשי
תורה, ארבע אמהות, שלשה אבות, שני לחות
הברית, אחד אלהינו שבשמים ובארץ.

אחד עשר מי יודע? אחד עשר אני יודע: אחד
עשר כוכביא, עשרה דבריא, תשעה ירחי לדה,
שמונה ימי מילה, שבועה ימי שבתא, ששה
סדרי משנה, חמשה חומשי תורה, ארבע
אמהות, שלשה אבות, שני לחות הברית, אחד
אלהינו שבשמים ובארץ.

Echad Mi Yodea - Who Knows One? – part 4

Who knows **twelve**? I know twelve:
twelve are the tribes of Yisrael...
Who knows **thirteen**? I know thirteen:
Thirteen are the attributes of God.
Twelve are the tribes of Yisrael. Eleven
are the stars in Joseph's dream. Ten
are THE commandments. Nine are the
months before a baby's born. Eight are
the days before a baby boy's bris.
Seven are the days of the week. Six
are the books of the Mishnah. Five are
the books of the Torah. Four are the
mamas, and three are the papas, and
two are tablets that Moshe brought.
One is Hashem, one is Hashem, one is
Hashem! In the heavens and the
earth.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ:
שְׁנַיִם עָשָׂר שְׁבַטֵי־א, אֶחָד עָשָׂר כּוֹכְבֵי־א,
עֶשְׂרֵה דְבָרֵי־א, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי
מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מִשְׁנָה,
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה
אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמַיִם וּבְאָרֶץ.
שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה עָשָׂר מִדֵּי־א. שְׁנַיִם עָשָׂר שְׁבַטֵי־א, אֶחָד
עָשָׂר כּוֹכְבֵי־א, עֶשְׂרֵה דְבָרֵי־א, תְּשַׁעַה יְרַחֵי
לְדָה, שְׁמוֹנֶה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,
שְׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,
אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who Knows One? – Bukharian / Judeo-Tajik

Sezdakhum kie medonad? [Who knows the thirteenth?]

Sezdakhum man' medonam! [I know the thirteenth.]

Sezdakhum: sezdah khislatcho. [Thirteenth: the 13 Attributes (of God).]

Duvozdashum: duvozdash shivtocho. [Twelfth: the 12 Tribes.]

Yozdashum: yozdash sitoracho. [Eleventh: the 11 Stars
(in Joseph's dream).]

Dakhumin: dakh sukhanon. [Tenth: the 10 Utterances
(Commandments).]

Nokhumin: noch mochie zanon. [Ninth: the nine months of pregnancy.]

Khashtumin: khasht rouzi millo. [Eighth: the eight days of circumcision.]

Khaftumin: khaft rouzi khafta. [Seventh: the seven days of the week.]

Shishtumin: shash sidrey mishno. [Sixth: the six Orders of the Mishnah.]

Panjumin: panj sifrey Toro. [Fifth: the five books of Torah.]

Chorumin: chor' modaron. [Fourth: the four Matriarchs.]

Seyumin: se'e padaron. [Third: the three Patriarchs.]

Duyumin: du'u lavchie gavkhar. [Second: the two Tablets of the Covenant.]

Yakumin: Khudoyi pabun olamin. [First: God, Lord of Heaven and Earth.]

PLAY >

נוהמין כי מידאנד. נוהמין מן מידאנס. נוהמין נזה מאהי זנאן. השתומין השת
רוזי מילה. הפתומין הפת רוזי הפסה. שישתומין שיש סדרי משנה. פנגומין פנג
ספרי תורה. ג'אהרומין ג'אהר מאדראן. סהומין סה פדראן. דויומין דו לווהי
גווסה. יבומין כודאיי רבול עאלמין.

Нухумин кй медонад? Нухумин ман недонам. Нухумин нух мохи занон. Хаштумин
хашт рузи Мило. Харфтумин харфт рузи хафта. Шисштумин шаш Сидрей Мисно.
Панжумин панч Сифрей Торо. Чорумин чор модарон. Сеюмин се падарон.
Дуоумин ду лавхи гавхар. Якумин Худойи Рабул Ёламин.

نهمين کی می دانند؟ نهمين من می دانم. نهمين نه ماه زنان. هتتمين هفت روز
هفته. ششمين شش سفری ميشنا. پنجمين پنج سفری تورا. چهارمين چهار مادران.
سومين سه پدران. دومين دو لوح گوهر. يكمين خدای رب العالمين.

Who knows the ninth? I know the ninth. Ninth are the 9 months of pregnancy, eighth
are the 8 days of circumcision, seventh are the 7 days of the week, sixth are the 6
Orders of the Mishnah, fifth are the 5 Books of Torah, fourth are the 4 Matriarchs,
third are the 3 Patriarchs, second are the 2 Tablets of the Covenant, first is God, Lord
of heaven and earth.

Who Knows One? - Syrian Judeo-Arabic

*Min yaʔelam wumin
yidriʔ
Allah rab el mijalliʔ
heda hinen il tleta'ash
tleta'ash il bar-misvah
tna'ash shibte Yisrael
hda'ash kokab bisama
ʔasher qilmat itorahʔ
tisa'at ishhor il hible
tmint-iyyam il mila
sab'at-iyyam il hupa
site sdadir il Mishnaʔ
khamse msahaf itorahʔ
Arba'a imatna
wutlate abatna
wutnen Musa
waAharon
wahid yali khalanaʔ
Allahu Allahu la ilahh
illa hu*

Who knows, and who understands?
God is the master of the revealed
universe
God is the one and the only Creator.
God, God, there is no God but God.
Thirteen is bar misvah
twelve tribes of Israel
eleven stars in the sky
ten commandments
nine months of pregnancy
eight days for circumcision
seven days for huppa
six orders of the Mishna
five books of the Torah
four mothers
three fathers
two are Moses and Aaron
God is the one and the only Creator.
God, God, there is no God but God.

PLAY >



Asher Shasho Levy and Chloe Pourmorady

Who Knows One? - Ladino

Kien supiense i entendiense? Alavar al dyo kreyense.

[Who knows and understands? Praise God the Creator.]

Kwalo son los TREDJE? [What are THIRTEEN?]

TREDJE anyos de bar mitzva. [THIRTEEN years for bar mitzvah.]

DODJE tribus de Israel. [TWELVE tribes of Israel.]

ONZE hermanos sin Yosef. [ELEVEN brothers without Joseph.]

DYEZ los mandamiento de la ley. [TEN commandments of the law.]

MUEVE meses de la prenyada. [NINE months of pregnancy.]

OCHO dias de la milá [EIGHT days for circumcision.]

SIETE dias kon shabat. [SEVEN days with Shabbat.]

SEISH dias de la semana. [SIX days of the week.]

SINKO livros de la ley. [FIVE books of the law.]

KWATRO madres de israel. [FOUR mothers of Israel.]

TRES nuestros padres son. [THREE are our fathers.]

DOS Moshe y Aron. [TWO Moses and Aaron.]

UNO es el kriador, baruh hu u'varuh shemo. [ONE is the Creator, blessed be and his name.]

Play >



Ya'akov Tsur Ben Ovadiah

Who Knows One? - Yiddish

Mu asapru, mu adabru, ay day, ay day, yam da day day day.

Ver ken zogn ver ken redn vos di DRAYTSN batayt? [Who can say what THIRTEEN means?]

DRAYTSN iz men bar mitsve. [THIRTEEN, one is a bar mitzvah.]

TSVELF zenen di shvotim. [TWELVE, those are the tribes.]

ELF ZENEN di shtern. [ELEVEN, those are the stars.]

TSEN zenen di gebot. [TEN, those are the Commandments.]

NAYN zenen khedoshim trogt men. [NINE those are the months you're carried.]

AKHT teg iz der bris. [EIGHT days is the bris.]

ZIBN zenen di vokh-teg. [SEVEN, those are the weekdays.]

ZEKS zenen mishnayas. [SIX, those are the books of the Mishnah.]

FINF zenen khamushim. [FIVE, those are the books of the Torah.]

FIR zenen di imoes (mames). [FOUR, those are the mothers.]

DRAY zenen di oves (tates). [THREE, those are the fathers.]

TSVEY zenen di lukhes. [TWO, those are the tablets.]

Un EYNER iz dokh got. [And ONE, that one is of course God.]

Un got iz eyner, un vayter keyner. [And God is One, and there is no other.]

Play >



Book of J: Jewlia Eisenberg, a"h and Jeremiah Lockwood

See more languages at jewishlanguages.org

Chad Gadya – חד גדיא One Little Goat

Chad gadya, chad gadya (one little goat, one little goat).

My father bought for two zuz, *chad gadya, chad gadya*.

Then came a cat and ate the goat...

Then came a dog and bit the cat that ate the goat...

Then came a stick and beat the dog that bit...

Then came fire and burned the stick that beat...

Then came water and quenched the fire that burned...

Then came an ox and drank the water that quenched...

Then came a *shochet* (butcher) and slaughtered the ox that drank...

Then came the *Malakh Hamavet* (angel of death) and slaughtered the *shochet*...

Then came the Holy One, blessed be, and slaughtered the *Malakh Hamavet*, that slaughtered the *shochet*, that slaughtered the ox, that drank the water, that quenched the fire, that burned the stick, that beat the dog, that bit the cat, that ate the goat, my father bought for two zuz.

Chad gadya, chad gadya.

חד גדיא, חד גדיא דזבין אבא בתרי זוזי, חד גדיא, חד גדיא...
ואתא הקדוש ברוך הוא ושחט למלאך המות,
דשחט לשוחט, דשחט לתורא, דשתה למיָא,
דכבה לנורא, דשרף לחוטרא, דהכה לכלבא,
דנשף לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי.
חד גדיא, חד גדיא.

All can participate by making the sound of each animal or object after it's named



Chad Gadya - Syrian Judeo-Arabic

Wa-ija ilmuqadas
mubarak hu, wa-
akhad malak ilmot,
illaḏi akhad rouḥ i-
dabaḥ, illaḏi dabaḥ i-
tor, illaḏi shireb il
maye, illaḏi ṭafet i-nar,
illaḏi ḥaret il 'aṣaye,
illaḏi darbet il kaleb,
illaḏi 'ad il iṭa, illaḏi
aklet il jidi, illaḏi shtara
li abi bimaṣariten,
waḥad jidi waḥad jidi.

Play >

Asher Shasho Levy
and Chloe Pourmorady

חַד גַּדְיָא חַד גַּדְיָא *Had Gadya*
(One Little Goat)

Syrian Judeo-Arabic -
Damascus
(*Waḥad jidi*)



Asher Shasho Levy and Chloe Pourmorady

Chad Gadya - Yiddish

A mayse mit a tsigele, hert oys ovois-uvonim
Der foter hot batsolt far ir tsvey gildn
mezumonim.

Di umshildike tsigele zi shpringt arum in hoyz.
Plutsem kumt a beyze kats, un khapt un frest
es oyf.

Di tsigele, di tsigele, hert oys ovis-uvonim.
Der foter hot batsolt far it tsvey gildn
mezumonim.

Khad-gad-yo, khad-gad-yo.

Der hunt hot faynt gehat di kats dos treft
zikh al-pi-rov.

Er klert nit lang un khapt ir on un makht fun ir
a sof.

Der hunt iz dokh dem shtekn vert, er iz dokh
beyz un shlekht.

Der shtekn git im klep vi bob un meynt er iz
gerekht.

Di tsigele, di tsigele, hert oys ovois-uvonim
Der foter hot batsolt far ir tsvey gildn
mezumonim.

Khad-gad-yo, khad-gad-yo.

Play >



Book of J: Jewlia Eisenberg, a"h and
Jeremiah Lockwood

Chad Gadya - Bukharian / Judeo-Tajik

*Ve biyomad ha-Qodösh
Borukh Hu ve bikhusht be
malakh ha-movet, onchi
bikhusht be shöhet,
onchi zobeh khord be
on gov, onchi binöshid
be ob, onchi khomösh
khard be otash, onchi
bisözond be aso, onchi
bizad be on sag, onchi
bigozid be pishok, onchi
bikhörd be buzghola,
onchi bikharid padar be
du tanga. Jon buzghola,
jon buzghola.*

PLAY >



Asher Shasho Levy and Chloe Pourmorady

Chad Gadya - Ladino

*I vino el Santo
Bendicho, i mato al
malah amavet, ke
se yevo al shohet,
ke mato al buey,
ke se bevyo al
agua, ke amato al
fuego, ke kemo al
palo, ke aharvo al
perro, ke modryo al
gato, ke kome al
kavritiko, ke lo
merko mi padre,
por dos levanim.*

Play >



Asher Shasho Levy and Chloe Pourmorady



neohasid
.org



JEWISH
LANGUAGE
PROJECT

SOURCES:

<https://www.sefaria.org/>
<https://www.jewishlanguages.org/passover>
<http://neohasid.org/zman/pesach/InnerSeder>

Images from various sites.

Abadi, Jennifer Felicia. 2018. Too Good to Passover: Sephardic & Judeo-Arabic Seder Menus and Memories from Africa, Asia and Europe. Jennifer Abadi.

Kurshan, Ilana. 2008. Why Is This Night Different from All Other Nights?: "The Four Questions" Around the World. Schocken.

Lowenstein, Steven. 2000. The Jewish Cultural Tapestry: International Jewish Folk Traditions. Oxford University Press.

Moss, David. The Moss Haggadah.

Ochs, Vanessa. 2020. The Passover Haggadah: A Biography. Princeton University Press.

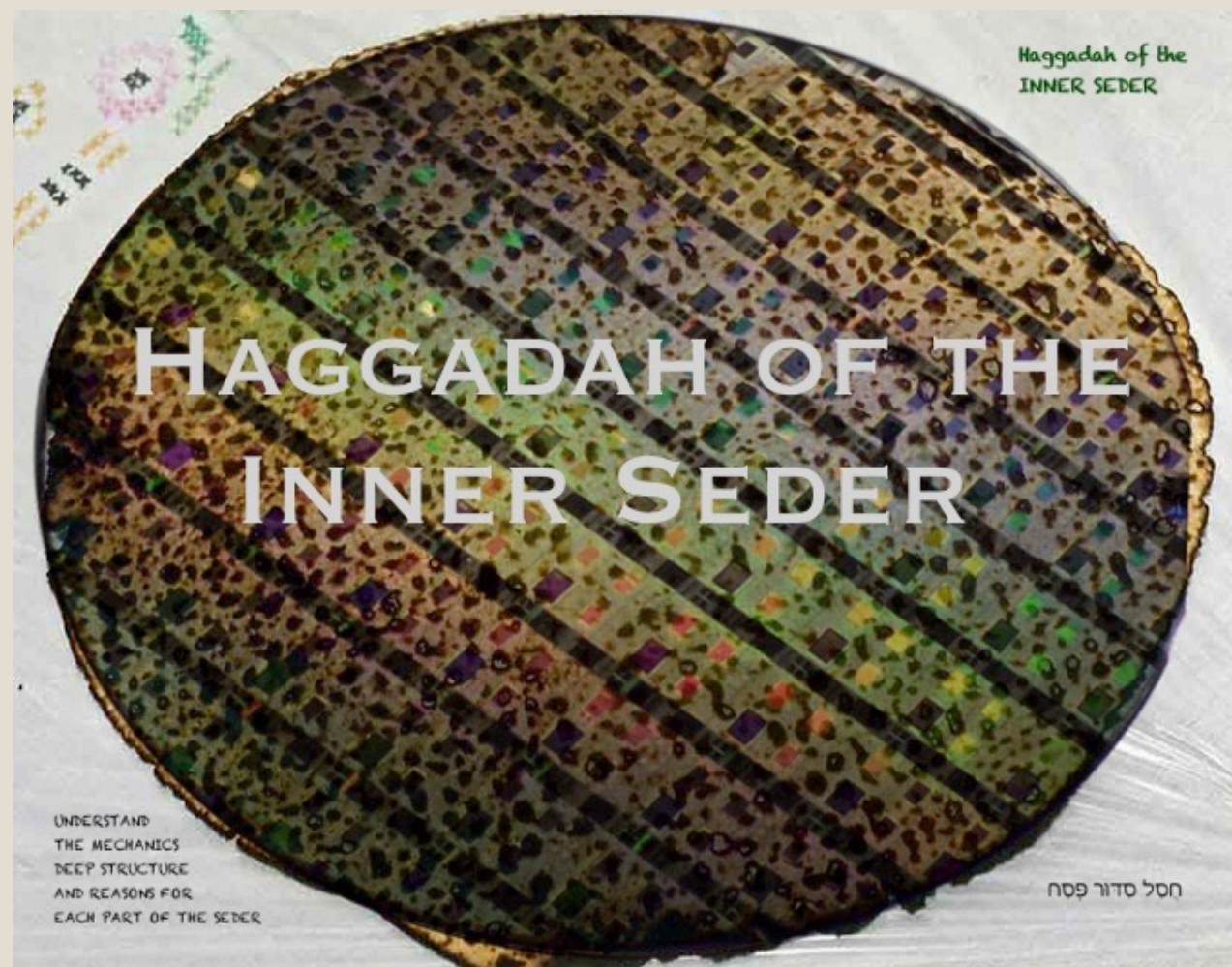
Raphael, Chaim. 1993. A Feast of History: The Drama of Passover through the Ages. Reprint edition. Bnai Brith International.

Spiegel, Murray, and Rickey Stein. 2013. 300 Ways to Ask the Four Questions. Second edition. Spiegel-Stein Publishing.

Omitted sections

Most of the translations above (except for the songs) come from the *Haggadah of the Inner Seder* by Rabbi David Seidenberg. You can find the Hebrew texts for the Magid section in the following slides.

If you want to include the entire *Haggadah* text in Hebrew, you can move these slides to the sections where they belong above. You can also find complete Hebrew with complete English translation in the [Haggadah of the Inner Seder](http://neohasid.org/zman/pesach/InnerSeder/) (<http://neohasid.org/zman/pesach/InnerSeder/>), or at Sefaria.org.



Omitted or abridged Hebrew sections

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 כבן 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 הימים. כל ימי חייך הלילות. וחכמים אומרים ימי חייך העולם הזה. כל ימי חייך להביא לימות המשיח:

יכול מראש חדש? תלמוד לומר ביום ההוא. אי ביום ההוא יכול מבעוד יום? תלמוד לומר בבעבור זה – בבעבור זה לא אמרתי, אלא בשעה שיש מצה ומרור מנחים לפניך.

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אל־כל־העם, כה אמר ואקח ה' אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ויעבדו אלהים אחרים. את־אביכם את־אברהם מעבר הנהר ואולף אותו בכל־ארץ כנען, וארבה את־זרעו ואתן לו את־יצחק, ואתן ליצחק את־יעקב ואת־עשו. ואתן לעשו את־הר שעיר לרשת אתו, ויעקב ובניו ירדו מצרים. ברוך שומר הבטחתו לישראל, ברוך הוא. שהקדוש ברוך הוא חשב את־הקץ, לעשות כמו שאמר לאברהם אבינו בברית בין הבתרים, שנאמר: ויאמר לאברם, ידע תדע כי־גר יהיה זרעך בארץ לא להם, ועבדום וענו אתם ארבע מאות שנה. וגם את־הגוי אשר יעבדו דן אנכי ואחרי־כן יצאו ברכש גדול.

Omitted or abridged Hebrew sections

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו: שפרעה לא גזר אלא על הזכרים, ולבן בקש לעקר את הכל. שנאמר: ארמי אבד אבי, וירד מצרימה ויגר שם במתי מעט, ויהי שם לגוי גדול, עצום ורב. וירד מצרימה – אנוס על פי הדבור. ויגר שם. מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם, שנאמר: ויאמרו אל־פרעה, לגור בארץ באנו, כי אין מרעה לצאן אשר לעבדיך, כי כבוד הרעב בארץ כנען. ועתה ישבו־נא עבדיך בארץ גשן. במתי מעט. כמה שנאמר: בשבעים נפש ירדו אבותיך מצרימה, ועתה שמך ה' אלהיך ככוכבי השמים לרב. ויהי שם לגוי. מלמד שהיו ישראל מציינים שם. גדול עצום – כמה שנאמר: ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד, ותמלא הארץ אתם. ורב. כמה שנאמר: רבבה כצמח השדה נתתיך, ותרבי ותגדלי ותבאי בעדי עדיים, שדים נכנו ושערך צמח, ואת ערם ועריה. ואעבר עליך ואראך מתבוססת בדמיה, ואמר לך בדמיה חיי, ואמר לך בדמיה חיי.

Omitted or abridged Hebrew sections

וַיִּרְעוּ אֶת־נֹוֹ הַמִּצְרִים וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. וַיִּרְעוּ אֶת־נֹוֹ הַמִּצְרִים – כְּמָה שֶׁנֶּאֱמַר: הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחַם־בָּנוּ, וְעָלָה מִן־הָאָרֶץ. וַיַּעֲנוּנוּ. כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עַנְתּוֹ בְּסִבְלָתָם. וַיִּבֶן עָרֵי מִסְכָּנוֹת לְפָרְעָה. אֶת־פְּתָם וְאֶת־רַעְמִסִּס.

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כְּמָה שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרְךָ. וְנִצְעַק אֱלֹהֵי אֲבֹתֵינוּ, וַיִּשְׁמַע ה' אֶת־קִלְנוֹ, וַיִּרְא אֶת־עַנְיֵינוּ וְאֶת עֲמָלָנוּ וְאֶת לַחֲצֵנוּ. וְנִצְעַק אֱלֹהֵי אֲבֹתֵינוּ – כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאֲנֹחוּ בְנֵי־יִשְׂרָאֵל מִ־הָעֲבֹדָה וַיִּזְעֻקוּ, וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹהִים מִן הָעֲבֹדָה.

וַיִּשְׁמַע ה' אֶת קִלְנוֹ. כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם, אֶת־יִצְחָק וְאֶת־יַעֲקֹב.

וַיִּרְא אֶת־עַנְיֵנוּ. זוֹ פְּרִישׁוֹת דֶּרֶךְ אָרֶץ, כְּמָה שֶׁנֶּאֱמַר: וַיִּרְא אֱלֹהִים אֶת בְּנֵי־יִשְׂרָאֵל וַיִּדַע אֱלֹהִים. וְאֶת־עֲמָלָנוּ. אֵלּוּ הַבָּנִים. כְּמָה שֶׁנֶּאֱמַר: כָּל־הַבָּן הַיְלֹוֹד הַיְאֹרָה תִּשְׁלִיכֶהוּ וְכָל־הַבֵּת תִּחְיוּן. וְאֶת לַחֲצֵנוּ. זֶו הַדְּחִק, כְּמָה שֶׁנֶּאֱמַר: וְגַם־רְאִיתִי אֶת־הַלַּחֲץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם

Omitted or abridged Hebrew sections

וַיּוֹצֵאנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֶרַע נְטוּיָה, וּבְמִרְא גָדֹל, וּבְאִתּוֹת וּבְמִפְתִּיּוֹת. וַיּוֹצֵאנוּ ה' מִמִּצְרַיִם. לֹא עַל־יַד מִלְּאָף, וְלֹא עַל־יַד שְׂרָף, וְלֹא עַל־יַד שְׁלִיחַ, אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ. שֵׁנֶאמַר: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִכִּיתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי ה'.

וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה – אֲנִי וְלֹא מִלְּאָף; וְהִכִּיתִי כָּל בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שְׂרָף; וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשְּׁלִיחַ; אֲנִי ה'.

אֲנִי הוּא וְלֹא אֲחֵר. בְּיַד חֲזָקָה. זֹה הַדְּבָר, כְּמָה שֵׁנֶאמַר: הִנֵּה יַד־ה' הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגַּמְלִים, בַּבְּקָר וּבַצֹּאן, דְּבַר כָּבֵד מְאֹד.

וּבְזֶרַע נְטוּיָה. זֹה הַחֶרֶב, כְּמָה שֵׁנֶאמַר: וְחָרְבוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל־יְרוּשָׁלַיִם.

וּבְמִרְא גָדֹל. זֹה גְלוּי שְׁכִינָה. כְּמָה שֵׁנֶאמַר, אוֹ הַנִּסָּה אֱלֹהִים לְבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסַּת בְּאִתּוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֶרַע נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לְכֶם ה' אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

וּבְמִפְתִּיּוֹת. זֶה וּבְאִתּוֹת. זֶה הַמַּטָּה, כְּמָה שֵׁנֶאמַר: וְאֵת הַמַּטָּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה־בוֹ אֵת הָאִתּוֹת. הַדָּם, כְּמָה שֵׁנֶאמַר: וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבְאֶרֶץ.

Omitted or abridged Hebrew sections

דָּם וְאֵשׁ וְתִמְרוֹת עֶשֶׂן. דָּבָר אַחֵר: בְּיַד חֲזָקָה שְׁתִּים, וּבְזֶרַע נְטוּיָה שְׁתִּים, וּבְמָרָא גָדֹל – שְׁתִּים, וּבְאֵתוֹת – שְׁתִּים, וּבְמִפְתִּים – שְׁתִּים.

רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר: מִנִּין אֶתָּה אוֹמֵר שֶׁלְּקוֹ הַמִּצְרִים בְּמִצְרַיִם עֶשֶׂר מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מִכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרֻטָּמִים אֶל פְּרַעֲה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם, וַיֵּירָאוּ הָעָם אֶת־ה', וַיֹּאמְרֵנוּ בֵּי יָדָנוּ וּבְמִשְׁחָה עֲבָדוּ. כִּמָּה לְקוֹ בְּאֲצַבַּע? עֶשֶׂר מִכּוֹת. אָמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוֹ עֶשֶׂר מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מִכּוֹת. רַבִּי אֶלִיעֶזֶר אוֹמֵר: מִנִּין שְׁכָל־מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הִיְתָה שֶׁל אַרְבַּע מִכּוֹת? שְׁנָאָמֵר: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה זָעֵם וְצָרָה, מִשְׁלַחַת מְלֹאכֵי רָעִים. עֲבָרָה – אַחַת, זָעֵם – שְׁתֵּים, וְצָרָה – שְׁלֹשׁ, מִשְׁלַחַת מְלֹאכֵי רָעִים – אַרְבַּע. אָמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוֹ אַרְבָּעִים מִכּוֹת וְעַל הַיָּם לְקוֹ מֵאֲתֵים מִכּוֹת. רַבִּי עֲקִיבָא אוֹמֵר: מִנִּין שְׁכָל־מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הִיְתָה שֶׁל חֲמִשׁ מִכּוֹת? שְׁנָאָמֵר: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה זָעֵם וְצָרָה, מִשְׁלַחַת מְלֹאכֵי רָעִים. חֲרוֹן אַפּוֹ – אַחַת, עֲבָרָה – שְׁתֵּים, זָעֵם – שְׁלֹשׁ, וְצָרָה – אַרְבַּע, מִשְׁלַחַת מְלֹאכֵי רָעִים – חֲמִשׁ. אָמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוֹ חֲמִשִּׁים מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים וּמֵאֲתֵים מִכּוֹת.

Omitted or abridged Hebrew sections

לפִּיכֶּךָ אֲנַחֲנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדַּר, לְבָרֵךְ, לְעַלָּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנְּסִים הָאֵלֹהִים: הוֹצִיאָנוּ מֵעַבְדוֹת לְחֵרוֹת מִיַּגוֹן לְשִׁמְחָה, וּמֵאֶבֶל לְיוֹם טוֹב, וּמֵאֶפְלָה לְאוֹר גְּדוֹל, וּמִשְׁעָבוֹד לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ. הַלְלוּיָהּ הַלְלוּ עַבְדֵי ה', הַלְלוּ אֶת־שֵׁם ה'. יְהִי שֵׁם ה' מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. מִמְזֶרֶח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֵלֵל שֵׁם ה'. רַם עַל־כָּל־גּוֹיִם ה', עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּי אֱלֹהֵינוּ הַמְּגַבִּיחַ לְשַׁבַּח, הַמְּשַׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ? מִקִּימֵי מַעְפָּר דָּל, מֵאֲשַׁפֵּת יָרִים אָבִיוֹן, לְהוֹשִׁיבֵי עַם־נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֶקְרֵת הַבַּיִת, אִם הַבְּנִים שִׁמְחָה. הַלְלוּיָהּ.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת־אַבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעַנוּ הַלֵּילָה הַזֶּה לְאֶכָּל־בּוֹ מִצָּה וּמְרוֹר. כֵּן ה' אֱלֹהֵינוּ וְאֱלֹהֵי אַבוֹתֵינוּ יִגִּיעַנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרֵים הַבָּאִים לְקִרְאָתֵנוּ לְשִׁלּוּם, שְׁמֵחִים בְּבִנְיַן עִירָךְ וְשִׁשִּׁים בְּעַבּוֹדָתְךָ. וְנֹאכֵל שֵׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרָצוֹן, וְנוֹדָה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלְתֵּנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בְּרוּךְ אַתָּה ה', גָּאֵל יִשְׂרָאֵל.

Omitted or abridged Hebrew sections

לא לנו, ה', לא לנו, כי לשמך תן כבוד, על חסדך על אמתך. למה יאמרו הגוים איה נא אלהיהם. ואלהינו בשמים, כל אשר חפץ עשה. עצביהם כסף וזהב מעשה ידי אדם. פה להם ולא ידברו, עינים להם ולא יראו. אזנים להם ולא ישמעו, אף להם ולא יריחון. ידיהם ולא ימישון, רגליהם ולא יהלכו, לא יִהְיוּ בְּגֵרוֹנָם. כמוהם יהיו עשייהם, כל אשר בטח בהם. ישראל בטח ביי, עזרם ומגנם הוא. בית אהרן בטחו ביי, עזרם ומגנם הוא. יראי ה' בטחו ביי, עזרם ומגנם הוא.

אהבתי כי ישמע ה' את קולי תחנוני. כי הטא אָזְנוֹ לִי וּבִימֵי אֶקְרָא. אֶפְפוֹנֵי חֲבֵלֵי מוֹת וּמְצָרֵי שְׂאוֹל מְצָאוֹנִי, צָרָה וַיִּגּוֹן אֶמְצָא. וּבִשְׁם ה' אֶקְרָא: אֲנִי ה' מִלְטָה נַפְשִׁי. חֲנוּן ה' וְצַדִּיק, וְאֵלֵהֵינוּ מֵרַחֵם. שֹׁמֵר פְּתָאִים ה', דְּלוֹתַי וְלִי יְהוֹשִׁיעַ. שׁוֹבֵי נַפְשִׁי לְמִנוּחֵיכִי, כִּי ה' גָּמַל עָלַיְכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמּוֹת, אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. אֲנִי אִמַּרְתִּי בְּחַפְזִי כָּל הָאָדָם כֹּזֵב. מָה אֲשִׁיב לִי כָּל תִּגְמוּלוֹהֵי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשְׁם ה' אֶקְרָא. נְדָרֵי לִי אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי ה' הַמּוֹתֵה לַחֲסִידָיו. אֲנִי ה' כִּי אֲנִי עֲבַדְךָ, אֲנִי עֲבַדְךָ בֶּן אֶמְתֶּךָ, פִּתְחַתְּ לְמוֹסְרִי. לֶךְ אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם ה' אֶקְרָא. נְדָרֵי לִי אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית ה', בְּתוֹכְכִי יְרוּשָׁלַיִם. הַלְלוּיָהּ.

Omitted or abridged Hebrew sections

מן המצר קראתי יה, ענני במרחב יה. ה' לי, לא אירא – מה יעשה לי אדם, ה' לי בעזרי ואני אראה בשנאי. טוב לחסות ביי מבטח באדם. טוב לחסות ביי מבטח בנדיבים. כל גוים סבבוני, בשם ה' כי אמילם. סבבוני גם סבבוני, בשם ה' כי אמילם. סבבוני כדברים, דעכו כאש קוצים, בשם ה' כי אמילם. דחה דחיתני לנפל, ויי עזרני. עזי זמרת יה ויהי לי לישועה. קול רנה וישועה באהלי צדיקים: ימין ה' עשה חיל, ימין ה' רוממה, ימין ה' עשה חיל. לא אמות כי אחיה, ואספר מעשי יה. יסר יסרני יה, ולמות לא נתנני. פתחו לי שערי צדק, אבא בם, אודה יה. זה השער ליי, צדיקים יבאו בו.

ברוך הבא בשם ה', ברכנוכם מבית ה'. ברוך הבא בשם ה', ברכנוכם מבית ה'. אל ה' ויאר לנו. אסרו חג בעבתים עד קרנות המזבח. אל ה' ויאר לנו. אסרו חג בעבתים עד קרנות המזבח. אלי אתה ואודך, אלהי – ארוממך. אלי אתה ואודך, אלהי – ארוממך. הודו ליי כי טוב, כי לעולם חסדו. הודו ליי כי טוב, כי לעולם חסדו. יהללוך ה' אלהינו כל מעשיך, וחסדיך צדיקים עושי רצונך, וכל עמך בית ישראל ברנה יודו ויברכו, וישבחו ויפארו, וירוממו ויעריצו, ויקדישו וימליכו את שמך, מלכנו. כי לך טוב להודות ולשמך נאה לזמר, כי מעולם ועד עולם אתה אל.