

Congregation B'nai Jacob

By Rona Shapiro



INTRODUCTION

Introduction

Contributed by [Rona Shapiro](#)

Source:

Welcome to our B'nai Jacob Video/Virtual Seder! Admittedly this is a pretty weird year, but I hope that you can all find ways to make lemonade out of lemons. Perhaps you have some zoom guests that you otherwise might not have shared seder with. Perhaps with fewer guests and less time cooking, you had more time for spiritual preparation. Perhaps you did something creative that you could not have done if you were actually together!

I think that the most important thing about the seder is to understand the whole thing as a kind of jazz riff. Incredibly, after the destruction of the Temple in Jerusalem in 70CE, Rabban Gamliel invented this seder. No longer would people gather in Jerusalem, sacrifice their lambs, and eat their meal of roasted lamb, bitter herbs, and matzoh. Now each home would be a *mikdash me'at*, a minitature Temple, and each seder leader would be their own High Priest. In other words, the rabbis of old decided to trust each of us with this most central of rituals knowing full well that we were not high priests, that we were not equally educated and learned, that everyone would do their own thing and do it differently, and that would be good enough. It is a profound statement that Judaism at its core belongs to each of us.

So, back to the jazz riff. Don't feel that you need to read each word in the haggadah or go around reading until someone calls "Uncle!" and you eat! Take some time and plan your seder. Consider the text as musical notes. You decide how to put them together, what to add, what to take away. You make your own seder music!

This is not a year with a lot of real guests for most of us, but in general, it is a good idea to get help and not do all the work yourself. At our seder we put notes under each plate with requests like, "Clear the appetizers," or "Serve the Soup" and the person who gets that note knows how they are meant to help out.

Finally, I like to keep some candy next to me at the seder. Isidore Rabi, a Nobel laureate in physics, was once asked, "Why did you become a

scientist?" He said that his mother made him a scientist without ever intending to. Each day when he came home from school she would not, like all the other mothers, ask him what he learned in school. Instead, she would ask, "Izzy, did you ask a good question today?" Good questions are at the heart of all learning and at the heart of a good seder. Toward that end, I throw candy at any child who asks a good question. And if no questions are coming for a while, I threaten the kids with candy!

INTRODUCTION

The Mayflower and Passover

Contributed by [Rona Shapiro](#)

Source:

The Jewish Mayflower – *A Different Night*

David ben Gurion, first prime minister of the State of Israel, described the importance of the memories preserved on Pesach as he argued for the right to a Jewish State in 1947 in his testimony to the UN Commission on the Partition of Palestine:

“Three hundred years ago a ship called the Mayflower set sail to the New World. This was a great event in the history of England. Yet I wonder if there is one Englishman who knows at what time the ship set sail? Do the English know how many people embarked on this voyage? What quality of bread did they eat? Yet more than three thousand years ago, before the Mayflower set sail, the Jews left Egypt. Every Jew in the world, even in America or Soviet Russia knows on exactly what date they left – the fifteenth of the month of Nisan; everyone knows what kind of bread the Jews ate. Even today the Jews worldwide eat matza on the 15th of Nisan. They retell the story of the Exodus and all the troubles Jews have endured since being exiled. They conclude this evening with two statements: *This year, slaves. Next year, free men. This year here. Next year in Jerusalem, in Zion, in Eretz Israel.* That is the nature of the Jews.

INTRODUCTION

The Order of the Seder

Contributed by [Rona Shapiro](#)

Source:

Kadesh—Reciting *Kiddush*

U'Rechatz—Washing the hands

Karpas—Eating a vegetable dipped in salt-water

Yachatz—Breaking the middle matzah

Maggid—Reciting the Haggadah

Rachtzah—Washing the hands a second time

Motzi—Reciting the blessing *HaMotzi*

Matzah—Reciting the blessing *al achilas matzah* and eating the matzah

Maror—Eating the bitter herbs

Korech—Eating a sandwich of matzah and bitter herbs

Shulchan Orech—Eating the festive meal

Tzafun—Eating the *afikoman*

Beirach—Reciting grace

Hallel Nirtzah—Reciting Hallel, psalms of praise; the promise that G-d will accept our service

Traditional - Kadesh

Contributed by [Haggadot](#)

Source: Traditional Haggadah Text

The blessings below are for a weeknight. (On Shabbat we add the words in parentheses)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַלּוּ אֱלֹקִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת

*(Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz
v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lachto asher asah,
vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-
yom hashvi'i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim
la-asot.)*

("And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed. And on the seventh day God finished His work of creation which He had made. And God blessed the seventh day and made it holy, for on that day God rested from His work and ceased creating.)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן

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

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם וְרוֹמַמְנוּ מִכָּל לָשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים
לְשִׁמְחָה, חַגִּים וְזִמְנִים לְשִׁשּׁוֹן, אֶת יוֹם (הַשְּׁבֻתָּה הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן
חֲרוּתֵנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זִכָּר לִיְצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים, (וְשֻׁבָּת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׁמְחָה וּבְשִׁשּׁוֹן הַנִּחְלָתָנוּ.
בָּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבֻתָּה ו) יִשְׂרָאֵל וְהַזְמַנִּים

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Praised are you, Adonai, Who sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, ין אור לחשך, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לַשִּׁשִּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלְתָּ, וְאֵת יוֹם הַשְּׁבִיעִי מִשִּׁשִּׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁתָּ. הַבְּדִלְתָּ וְקֹדֶשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ. בְּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ

(Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)

(Praised are You Adonai our God Lord of the universe who created the lights of fire.

Praised are you, Adonai, Lord our God, Ruler of the universe, who makes a

distinction between the holy and profane, light and darkness, Israel and the nations, Shabbat and the six workdays. You have made a distinction between the holiness of Shabbat and the holiness of the festival, and You have sanctified Shabbat above the six work-days. You have set apart and made holy Your people Israel with your holiness. Praised are you, Adonai, who distinguishes between degrees of sanctity.)

Say this Shehechiyanu blessing the first Seder night only:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה

*Baruch atah Adonai, Eloheinu melech ha-olam,
she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

URCHATZ

Traditional - Urchatz

Contributed by [Haggadot](#)

Source: Traditional

Ritually wash hands without reciting the blessing. The need for hand washing before eating vegetables is no longer a ritual requirement, however, it is included here in the traditional Seder.

KARPAS

Traditional - Karpas

Contributed by [Haggadot](#)

Source: Traditional

Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water, and recite the following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.

Karpas

Contributed by [Rona Shapiro](#)

Source:

Karpas

The symbols of the seder night are rife with paradox representing the bitterness of slavery and the sweetness of freedom. Sometimes that paradox is contained with a single item: maror, if you use romaine lettuce for maror, tastes good at first but become bitter at the end. Matzah is called the bread of our affliction but it is also the bread of redemption, eaten as the Jews fled to freedom in the desert. Karpas represents spring but we dip it in salt water reminiscent of our tears. Haroset represents the mortar of brick making when we were slaves but tastes sweet, made with the apples symbolic of the Jewish women who gave birth under apple trees. Throughout the night we maintain the tension between dramatizing our slavery and celebrating our freedom from tyranny.

Traditional - Yachatz

Contributed by [Haggadot](#)

Source: Traditional

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for the children to “steal” or “find” and then ransom for a something at the end of the Seder.

The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the “Motzi-Matzah” and “Korech”

A False Start

Contributed by [Rona Shapiro](#)

Source:

The beginning of the seder seems strange. We start with Kiddush as we normally would when we begin any festive meal. That we wash but without a blessing and break bread without eating it. What's going on here? It seems that the beginning of the seder is kind of a false start. We act as if we are going to begin the meal but then we realize that we can't – we can't really eat this meal until we understand it, until we tell the story of the exodus from Egypt. So we interrupt our meal preparations with magid. Only once we have told this story do we make Kiddush again, wash our hand again (this time with a blessing) and break bread and eat it! In order to savor this meal, in order to appreciate the sweet taste of Passover, we must first tell our story!

Traditional - Maggid

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Beginning

מגיד

Raise the tray with the matzot and say:

הָא לַחֲמַא עֲנֵא דִּי אָכְלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יְיִתִּי וְיִיכֹל, כָּל דְּצָרִיךְ יְיִתִּי
וְיִפְסֹח. הֲשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הֲשַׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי
חוּרִין.

*Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen
yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah
haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.*

This is the bread of affliction, which our ancestors ate in the land of Egypt.
Let all who are hungry come and eat. Let all who are in need, come and share
the Pesach meal. This year, we are here. Next year, in the land of Israel. This
year, we are slaves. Next year, we will be free.

Refill the wine cups, but don't drink yet.

B'vhilu

Contributed by [Rona Shapiro](#)

Source:

This is a Moroccan custom. Someone lifts the seder plate and walks around the table pausing at each chair to wave the plate over that person's head for the duration of this song. While the verses are sung, the person in the chair makes a private wish for the coming year.

בבהילו יצאנו ממצרים

הא לחמא עניא

בני חורין

Bvhilu yatzanu m'mitzrayim

Ha lachma anya

B'nai Horin

In haste we left Egypt..

This is the bread of our affliction..

Now we are free

Traditional - Four Questions

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Four Questions

מהנשתנה

מה נשתנה הלילה הזה מכל הלילות?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

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

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

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

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

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

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, - הלילה הזה שתי פעמים

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

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

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, - הלילה הזה כלנו מס

*Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah
hazeh kulanu m'subeen.*

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

-- FOUR QUESTIONS

What Languages can you ask the four questions in?

Contributed by [Rona Shapiro](#)

Source:

Go around the table and find out what languages people can ask the four questions in. Ask them in as many as you can! Don't forget pig latin, klingon, etc.!

-- FOUR QUESTIONS

Uncle Eli's Questions

Contributed by [Rona Shapiro](#)

Source:

Why is it only
on Passover night
we never know how how
to do anything right?
We don't eat our meals
in the regular ways
the ways that we do
on all other days.
For on all other
nights we may eat
all kinds of wonderful
goody bready treats,
like big purple pizza
that tastes like a pickle,
crumbly crackers
and pink pumpernickel
sassafras sandwich
and tiger on rye
fifty falafels

in pita,
fresh-fried,
with peanut butter
and tangerine sauce
spread onto each side
up-and-down, then across
and toasted whole-wheat bread
with liver and ducks
and crumpets and dumplings,
and bagels and lox,
and doughnuts with one hole
and doughnuts with four,
and cake with six layers
and windows and doors.

Yes –

on all other nights
we eat all kinds of bread
but tonight of all nights
we munch matzah instead.

Avadim Hayenu – We were Slaves in Egypt

Contributed by [Rona Shapiro](#)

Source:

The leader puts the plate back on the table. The matsot should be uncovered during the saying of the Haggadah.

עֲבָדִים הָיִינוּ לַפַּרְעֹה בְּמִצְרַיִם, וַיּוֹצֵאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבְזֶרַע נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הָיִינוּ לַפַּרְעֹה בְּמִצְרַיִם. וְאִפְּלוּ כָּלנוּ חֲכָמִים כָּלנוּ גְבוּרִים כָּלנוּ זָקֵנִים כָּלנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצֹּה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְּרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשַׁבַּח.

We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would [all] be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.

The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא
כִּנְגִיד אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שֹׁאֵינוֹ יוֹדֵעַ
לִשְׁאֹל

Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil, baruch hu.

K'neged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad tam, v'echad she-eino yodei-a lishol

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

חָכָם מָה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? וְאִיךָ
אַתָּה אָמַר לוֹ כִּהְלָכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחֵר הַפֶּסַח אִפְיֻקוּמָן

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

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֵבֶדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וּלְפִי שְׁהוֹצִיא אֶת עַצְמוֹ מִן
הַכֶּלֶל כִּפָּר בְּעֵקֶר
וְאִיךָ אַתָּה הִקְדָּה אֶת שְׁנֵי וְאָמַר לוֹ: בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצִאתִי מִמִּצְרָיִם. לִי - וְלֹא לוֹ..
אֵילוּ הָיָה שָׁם, לֹא הָיָה נִגְאָל

Rasha, mah hu omer? Mah ha-avodah ha-zot lachem? Lachem v'lo lo. Ul'fi shehotzi et atzmo min hak'lal, kafar ba-ikar. V'af atah hakheih et shinav, ve-emor lo. Ba-avur zeh, asah Adonai li, b'tzeiti mimitzrayim, li v'lo lo. Ilu hayah sham, lo hayah nigal.

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By

using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יי מִמִּצְרַיִם, מִבֵּית עֲבָדִים

Tam mah hu omeir? Mah zot? V'amarta eilav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

וְשִׁאֵינוּ יוֹדֵעַ לִשְׁאוֹל - אֶת פֶּתַח לוֹ, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם

V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor.

Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'"
(Exodus 13:8)

Ballad of the Four Children

Contributed by [Rona Shapiro](#)

Source:

(sung to the tune of "Clementine")

Said the parents to their children, "At the seder you will dine,

You will eat your fill of matzah, you will drink four cups of wine."

Now these parents had four children, yes their kids they numbered four,

One was wise and one was wicked, one was simple and a bore.

And the fourth was sweet and winsome, was so young and also small,

While the others asked the questions, this one could not speak at all.

Said the wise one to the parents, "Would you please explain the laws?

Of the customs of the seder, will you please explain the cause?"

And the parents proudly answered, "Cause our forebears ate in speed,

Ate the Pesach lamb 'ere midnight, and from slavery were freed.

So we follow their example, and 'ere midnight we must eat

The afikomen (O so tasty!) which must be our final treat.

Then did sneer the child so wicked, "What does all this mean to you?"

And the parents' voice was bitter, as their grief and anger grew.

"If yourself you don't consider as a child of Isra-el,

Then for you this has no meaning, you could be a slave as well."

Then the simple child said simply, "What is this?" And quietly,

The good parents told their offspring, "We were freed from slavery."

But the youngest child was silent, and just could not ask at all,
But with eyes all bright with wonder, listened to the details all.
Now, dear children, heed the lesson, and remember evermore,
What the parents told their children, told their kids who numbered four

The Blessing of Diversity

Contributed by [Rona Shapiro](#)

Source:

David Moss, an incredible Jewish artist, published a magnificent haggadah. On the page of the Four Children, he depicts each child as a playing card. Each child holds a book: the wise child is reading it; the wicked child is on a rocking horse and he is sitting on the book, the simple child holds it unopened in his arms, and the child who does not know how to ask is depicted as a jester juggling balls with his foot on the book

David Moss writes, "As in a game of chance, we have no control over the children dealt us. It is our task as parents, as educators, to play our hand based on the attributes of the children we are given. It is the child, not the parent, who must direct the process."

Use this quote as a basis for discussion about this section in the haggadah.

Wait,wait don't tell me, Passover Style

Contributed by [Rona Shapiro](#)

Source:

After singing avadim dayenu -- we were slaves in Egypt -- our family does not read the rest of the traditional magid section. When the children were young, they went off with a couple adults to rehearse a skit about the Passover story while the adults discussed a relevant seder topic. The leader might want to send out a question beforehand, set up a role play, or invite people to share something personal about their own lives and redemption in this moment in time. One year we asked everyone to create a six-word memoir and share it.

I am attaching a fun game that you can play. There are three stories -- 2 are true, one is false. Participants need to guess which one is false. This comes to us from Rabbi Rob Scheinberg.

Which one is false?

STORY #1:

American Jewish history is full of conflicts between Jewish tradition and sports. Hank Greenberg didn't play in the World Series on Rosh HaShanah. Sandy Koufax didn't play in the World Series on Yom Kippur. Many elementary school age kids get to relive these famous values clarification dilemmas on a weekly basis when soccer practice conflicts with Hebrew school. And for some University of Michigan fans I know, the 2018 Second Seder posed a real dilemma, with the Wolverines reaching the Final Four.

But... did you know about the Canadian version of this dilemma? Canada's national sport, of course, is hockey. And before the lengthening of the NHL season, hockey fans often had to contend with the Stanley Cup playoffs or finals coinciding with the Passover Seders.

It was the Stanley Cup finals of 1953 which were the crescendo of this conflict between religion and sports.

The Toronto Maple Leafs were up against the Montreal Canadiens, meaning that most Jews in Canada were rooting for one team or the other. And Game 7 of that best-of-seven series was on the 2nd night of Passover. Many Jews from Toronto and Montreal have family stories about their relatives sneaking away from the seder to listen to the radio broadcast of the game in a different room.

What's more, each team's Jewish fans had a special reason to cheer for their team. For the Leafs, it was the fact that the team included Jewish goalie Ross Rosen -- affectionately known by his teammates as "Rosen the Chosen." For the Canadiens, though, it was because their team included center and team leader Elijah Braniff. Braniff was not Jewish, but because his first name was Elijah, Jewish Montrealers began referring to the Stanley Cup as "Elijah's Cup." In fact, periodically throughout the series, the stadium would erupt with the cheer, "Elijah's Cup! Elijah's Cup! Elijah's Cup!" - to the entertainment of the Jews from both sides.

But the Toronto Maple Leafs won the series, so Elijah's fans didn't get to see him drink from his cup that night --

which, come to think of it, means it was just like every seder night.

STORY #2:

Two young rabbis arrived in the German city of Speyer (pronounced 'SHPIE-er') two days before Passover 2009, with the intention of making a community seder for the small but growing Speyer Jewish community.

They checked into their hotel suite and immediately got to work cleaning and kashering the kitchen for Passover, and then they cooked and prepared food and then celebrated two beautiful nights of seders on Wednesday and Thursday nights. They then settled in for what they hoped would be a

relaxing Shabbat with the plans to leave on Sunday.

But on Shabbat, they got an ominous knock on the door. A German man who spoke no English was yelling at them - it seemed like he was telling them to get out. "We aren't supposed to check out until tomorrow!" they kept on saying, to no avail. Finally, someone found a translator who clarified the problem. The hotel, apparently, had made an error and had booked the two rabbis for only 3 nights and not for 4 nights as they had requested. And the hotel was completely full. Despite all their protests, the rabbis were told they would have to leave.

The rabbis tried to argue for a while but eventually realized that it was futile. But they said: "You can throw us out of our room if you want, but we have a Jewish religious holiday today so we can't help you remove anything, and we will have to stay on the premises until Shabbat is over." The Hotel found that to be satisfactory - so the two rabbis sat in the courtyard of the hotel while the bewildered hotel staff peeled off the aluminum foil that was covering basically the entire kitchen, and removed all the matzah and parsley and horseradish and seder supplies, and brought it out next to where the rabbis were sitting in the courtyard.

But what the rabbis saw next was surprising and alarming -- numerous young men walked into the suite with shaved heads, bulging muscles, chains, and multiple tattoos and piercings -- apparently, that's who the next guests were supposed to be.

Turns out, Speyer was the host of the annual Satanic Stomp music festival, and almost the entire hotel was booked by musicians and fans -- most of whom had reserved their rooms at least 6 months in advance. Which is how the two displaced rabbis came to spend their Shabbat afternoon in the courtyard together with dozens of members and fans of punk and goth bands including Mad Sin, Lucky Devils, and Coffin Nails.

The rabbis said about this encounter: "It was the start of an interesting

friendship.” The rabbis’ presence there certainly sparked curiosity and interesting discussions about Judaism and the Exodus. Presumably the Satanic Stomp fans particularly enjoyed learning about the Ten Plagues, especially the Wild Beasts and the Death of the First Born. The rabbis had to decline the offer to share the music fans’ beer, as beer is not kosher for Passover, but the rabbis were very happy to share their Passover wine. By the end of the evening, dozens of German punk and goth rockers had learned a new and very useful word: “L’chaim!”

STORY #3:

Isn’t it strange how the Passover Seder, with all its noble ideas, concludes with Chad Gadya, a remarkably inane children’s song about how the fire burnt the stick that beat the dog that bit the cat that ate the goat that my father bought for two gold coins?

Well, Chad Gadya, the concluding song of the seder, apparently has been arousing strong feelings pro and con for several hundred years.

For example: a seder took place around the year 1770, somewhere in Italy or North Africa. And during the seder, one of the guests said something like: “Isn’t it strange how the Passover Seder, with all its noble ideas, concludes with Chad Gadya, a remarkably inane children’s song about how the fire burnt the stick that beat the dog that bit the cat that ate the goat that my father bought for two gold coins?”

And another seder guest was so offended that that second guest stood up, pointed to the first guest, and said, “For your act of impudence and disparagement of a holy Jewish tradition, you are hereby excommunicated!”

Now this happened when excommunication was a big deal – it meant that no one in the community was allowed to speak with the person or to do business with him. And so supporters of the man who had been excommunicated wrote a letter to the greatest rabbi of the region, Rabbi David Azoulay, with the hope that Rabbi Azoulay would say something like, “Don’t you guys have a sense of humor? Of course you shouldn’t

excommunicate someone for making fun of Chad Gadya!"

However: Rabbi Azoulay answered: "That impudent man disparaged a deeply held custom of millions of pious and holy and learned Jews. He is indeed deserving of excommunication, without any doubt." He then wrote a responsum, a Jewish legal opinion, about this.

By the way: to make sure no one misunderstands: I think I misspoke at the beginning of this story. What I MEANT to say was: "Isn't it SO BEAUTIFUL AND HOLY how the Passover Seder, with all its noble ideas, concludes with Chad Gadya, a MASTERPIECE OF DIVINELY TRANSCENDENT POETRY about how the fire burnt the stick that beat the dog that bit the cat that ate the goat that my father bought for two gold coins?"

V'hee sheet amda – Standing Up for Us

Contributed by [Rona Shapiro](#)

Source:

וְהִיא שְׁעִמָּדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד עִמָּד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכָל דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקָּדוֹשׁ בְּרוּךְ הוּא מַצִּילֵנוּ מֵיָדָם.

And it is this that has stood for our ancestors and for us; since it is not [only]
one [person or nation] that has stood [against] us to destroy us, but rather in
each generation, they stand [against] us to destroy us, but the Holy One,
blessed be He, rescues us from their hand.

Ten Plagues

Contributed by [Rona Shapiro](#)

Source:

דָּם

Blood

צִפְרִידֵּי

Frogs

כִּנִּים

Lice

עֲרוּב

[The] Mixture [of Wild Animals]

דֶּבֶר

Pestilence

שָׁחִין

Boils

בָּרָד

Hail

אַרְבֶּה

Locusts

חֹשֶׁךְ

Darkness

מַכַּת בְּכוֹרוֹת

Slaying of [the] Firstborn

Dayenu

Contributed by [Rona Shapiro](#)

Source:

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ

How many degrees of good did the Place [of all bestow] upon us!

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דַּיֵּינוּ

If He had taken us out of Egypt and not made judgements on them; [it would have been] enough for us.

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דַּיֵּינוּ

If He had made judgments on them and had not made [them] on their gods; [it would have been] enough for us.

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם, דַּיֵּינוּ

If He had made [them] on their gods and had not killed their firstborn; [it would have been] enough for us.

אֱלֹהֵינוּ הָרַג אֶת־בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת־מָמוֹנָם, דַּיֵּינוּ

If He had killed their firstborn and had not given us their money; [it would have been] enough for us.

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־מָמוֹנָם וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דַּיֵּינוּ

If He had given us their money and had not split the Sea for us; [it would have been] enough for us.

אֱלֹהֵינוּ קָרַע לָנוּ אֶת־הַיָּם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶב, דַּיֵּינוּ

If He had split the Sea for us and had not taken us through it on dry land; [it would have been] enough for us.

אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶב וְלֹא שָׁקַע צַרְנוֹ בְּתוֹכוֹ דַּיֵּינוּ

If He had taken us through it on dry land and had not pushed down our enemies in [the Sea]; [it would have been] enough for us.

אֱלֹהֵי שָׁקַע צָרָנוּ בְּתוֹכוֹ וְלֹא סָפַק צָרָכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וַיִּינֹו.

If He had pushed down our enemies in [the Sea] and had not supplied our needs in the wilderness for forty years; [it would have been] enough for us.

אֱלֹהֵי סָפַק צָרָכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֶאֱכִילָנוּ אֶת־הַמָּן וַיִּינֹו.

If He had supplied our needs in the wilderness for forty years and had not fed us the manna; [it would have been] enough for us.

אֱלֹהֵי הֶאֱכִילָנוּ אֶת־הַמָּן וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, וַיִּינֹו.

If He had fed us the manna and had not given us the Shabbat; [it would have been] enough for us.

אֱלֹהֵי נָתַן לָנוּ אֶת־הַשַּׁבָּת, וְלֹא קָרַבָנוּ לְפָנֵי הַר סִינִי, וַיִּינֹו.

If He had given us the Shabbat and had not brought us close to Mount Sinai; [it would have been] enough for us.

אֱלֹהֵי קָרַבָנוּ לְפָנֵי הַר סִינִי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה. וַיִּינֹו.

If He had brought us close to Mount Sinai and had not given us the Torah; [it would have been] enough for us.

אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וַיִּינֹו.

If He had given us the Torah and had not brought us into the land of Israel; [it would have been] enough for us.

אֱלֹהֵי הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה וַיִּינֹו.

If He had brought us into the land of Israel and had not built us the 'Chosen House' [the Temple; it would have been] enough for us.

Dayenu

Contributed by [Rona Shapiro](#)

Source:

Dayenu – Richard Levy, Hillel Haggadah

What does this mean, “It would have been enough?” Surely no one of these would have been enough for us. It means to celebrate each step toward freedom as if it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song – and then sing the next verse!

Pesach, Matza, Maror

Contributed by [Rona Shapiro](#)

Source:

Magid, Rabban Gamliel's Three Things ומרור פסח מצה ומרור

רבן גמליאל היה אומר: כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן: פסח, מצה, ומרור.

Rabban Gamliel was accustomed to say, Anyone who has not said these three things on Pesach has not fulfilled his obligation, and these are them: the Pesach sacrifice, matsa and *maror*.

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: ואמרתם זבח פסח הוא ל', אשר פסח על בתי בני ישראל במצרים בנגפו את מצרים, ואת בתינו הציל ויקד העם וישתחוו.

The Pesach [passover] sacrifice that our ancestors were accustomed to eating when the Temple existed, for the sake of what [was it]? For the sake [to commemorate] that the Holy One, blessed be He, passed over the homes of our ancestors in Egypt, as it is stated (Exodus 12:27); "And you shall say: 'It is the passover sacrifice to the Lord, for that He passed over the homes of the Children of Israel in Egypt, when He smote the Egyptians, and our homes he saved.' And the people bowed the head and bowed."

אוחז המצה בידו ומראה אותה למסובין

He holds the matsa in his hand and shows it to the others there.

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא, וגאלם, שנאמר: ויאפו את הבצק אשר הוציאו ממצרים עגת מצות, כי לא חמץ, כי גרשו ממצרים ולא יכלו להתמהמה, וגם צדה לא עשו להם.

This matsa that we are eating, for the sake of what [is it]? For the sake [to commemorate] that our ancestors' dough was not yet able to rise, before the King of the kings of kings, the Holy One, blessed be He, revealed [Himself] to

them and redeemed them, as it is stated (Exodus 12:39); "And they baked the dough which they brought out of Egypt into matsa cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions."

אוחז המרור בידו ומראה אותו למסובין

He holds the *marror* in his hand and shows it to the others there.

מרור זה שאנו אוכלים, על שום מה? על שום שמררו המצרים את־חיי אבותינו במצרים, שנאמר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בַּחֹמֶר וּבִלְבָּנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָּהֶם בְּפֶרֶךְ.

This *marror* [bitter greens] 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."

בְּכָל־דּוֹר וָדּוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שנאמר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה ה' לִי בְצֵאתִי מִמִּצְרַיִם. לא את־אבותינו בלבד גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אַף אוֹתָנוּ גָּאֵל עָמָהֶם, שנאמר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אוֹתָנוּ, לָתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated (Exodus 13:8); "And you shall explain to your son on that day: For the sake of this, did the Lord do [this] for me in *my* going out of Egypt." Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us [together] with them did He redeem, as it is stated (Deuteronomy 6:23); "And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."

B'chol dor va'dor - In Every Generation

Contributed by [Rona Shapiro](#)

Source:

The Last Ethiopian Seder – *Micah Odenheimer*

On Friday night, May 24, 1991, fourteen thousand four hundred Jews from Beta Yisrael crowded into the Israeli Embassy compound in Addis Ababa, the capital. They were caught between a nightmare and a dream, the danger of slaughter by the rebel army that encircled the capital and the opportunity to make aliyah to Israel at the last possible moment before the invasion by the rebels....

At the Israel embassy 14,400 Jews spent all night long in darkness and exceptional calm and discipline. They experienced a mixture of fear and hope (reminiscent of the children of Israel in Egypt on the first seder night.) That night the Ethiopian Jews passed from one station to another at the embassy grounds. First the head of the household's identity card was checked and his children counted off and given a sticker with the number of their bus to wear on their forehead. Then all their local money had to be thrown into a box, as demanded by the Ethiopian government. Afterwards all their possessions were relinquished, for the Israeli authorities were worried about both bombs and about the lack of space in the planes. Only what they wore – their nicest clothes and gold jewelry – came with them on the planes along with bread which was wrapped in their flowing garments.

I remembered the Biblical verses describing a similar "Night of Vigil" in which no one slept, on Passover evening in Egypt: *"The people took their dough before it was leavened...wrapped in their cloaks upon their shoulders. The children of Israel borrowed from the Egyptians objects of silver and gold and clothing...that was... a Night of Vigil..."* (Exodus 12). Even the numbered stickers on the foreheads reminded me of the command, *"This shall serve you as a sign upon your hand and as a reminder on your forehead... that the Lord freed you from Egypt with a mighty hand."* (Exodus 20)

Everyone boarded the buses. Arriving at the airport they climbed on to airplanes for the first time in their lives. In less than 24 hours El Al passenger

planes as well as Israeli airforce Hercules transports took 14,400 people in the largest, longest, and fastest airlift of refugees in the history of the world; 40 journeys over 1,560 miles and back in 24 hours.

L'fikach, Hallel

Contributed by [Rona Shapiro](#)

Source:

He holds the cup in his hand and he covers the matsa and says:

לְפִיכָךְ אֲנַחֲנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּם
לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת מִיָּגוֹן לְשִׁמְחָה,
וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגָאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה:
הַלְלוּיָהּ.

Therefore we are obligated to thank, praise, laud, glorify, exalt, lavish, bless, raise high, and acclaim He who made all these miracles for our ancestors and for us: He brought us out from slavery to freedom, from sorrow to joy, from mourning to [celebration of] a festival, from darkness to great light, and from servitude to redemption. And let us say a new song before Him, Halleluyah!

הַלְלוּיָהּ הַלְלוּ עַבְדֵי ה', הַלְלוּ אֶת־שֵׁם ה'. יְהִי שֵׁם ה' מְבֹרָךְ מִעַתָּה וְעַד עוֹלָם. מִמְזִכְחַ
שְׁמֵשׁ עַד מְבוֹאוֹ מְהֵלֵל שֵׁם ה'. כִּם עַל־כָּל־גּוֹיִם ה', עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִי אֱלֹהֵינוּ
הַמְּגַבִּיחַ לְשִׁבְתָּ, הַמְּשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ? מְקִימִי מַעֲפָר דָּל, מַאֲשֵׁפֵת יָרִים אֲבִיוֹן,
לְהוֹשִׁיבִי עִם־נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבִי עֵקֶרֶת הַבַּיִת, אִם הַבְּנִים שְׂמִיחָה. הַלְלוּיָהּ.

Halleluyah! Praise, servants of the Lord, praise the name of the Lord. May the Name of the Lord be blessed from now and forever. From the rising of the sun in the East to its setting, the name of the Lord is praised. Above all nations is the Lord, His honor is above the heavens. Who is like the Lord, our God, Who sits on high; Who looks down upon the heavens and the earth? He brings up the poor out of the dirt; from the refuse piles, He raises the destitute. To seat him with the nobles, with the nobles of his people. He seats a barren woman in a home, a happy mother of children. Halleluyah! (Psalms 113)

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעַז, הִיְתָה יְהוּדָה לְקַדְשׁוֹ, וְיִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.
הֵיטָב רָאָה וַיִּנָּס, הִיָּרֵדן יֹסֵב לְאַחֹר. הַהָרִים כָּקֶדֶז כְּאֵילִים, גְּבַעוֹת כְּבָנֵי צֶאֱן. מִה לֵב הַיָּם כִּי
תָנוּס, הִיָּרֵדן – תִּסָּב לְאַחֹר, הַהָרִים – תִּקְדָּדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי־צֶאֱן. מִלִּפְנֵי אֲדוֹן
חֹלִי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכִי הַצּוֹר אֲגָם־מַיִם, חֲלָמִישׁ לְמַעֲיָנו־מַיִם.

In Israel's going out from Egypt, the house of Ya'akov from a people of foreign speech. The Sea saw and fled, the Jordan turned to the rear. The mountains danced like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing, O Jordan that you turn to the rear; O mountains that you dance like rams, O hills like young sheep? From before the Master, tremble O earth, from before the Lord of Ya'akov. He who turns the boulder into a pond of water, the flint into a spring of water. (Psalms 114)

The Second Cup

Contributed by [Rona Shapiro](#)

Source:

We raise the cup until we reach "who redeemed Israel"

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעֵנוּ
הַלֵּילָה הַזֶּה לְאֶכֶל־בּוֹ מַצָּה וּמָרֹר. כֵּן ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים
אַחֵרִים הַבָּאִים לְקַרְאֲתָנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִגְדֵי עֵינֶךָ וְשִׂשְׁיִם בַּעֲבוּדָתְךָ. וְנֹאכֵל שֵׁם מִן
הַזִּבְחִים וּמִן הַפִּסְחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחְךָ לְכִצּוֹן, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל
גְּאֻלָּתָנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בְּרוּךְ אַתָּה ה', גָּאֵל יִשְׂרָאֵל.

Blessed are You, Lord our God, King of the universe, who redeemed us and redeemed our ancestors from Egypt, and brought us on this night to eat matsa and *marror*, so too, Lord our God, and God of our ancestors, bring us to other appointed times and holidays that will come to greet us in peace, joyful in the building of Your city and happy in Your worship; that we shall eat there from the offerings and from the Pesach sacrifices, the blood of which shall reach the wall of Your altar for favor, and we shall thank You with a new song upon our redemption and upon the restoration of our souls. Blessed are you, Lord, who redeemed Israel.

שׁוֹתִים אֶת הַכּוֹס בְּהִסָּבֵת שְׂמָאֵל.

We say the blessing below and drink the cup while reclining to the left

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

Blessed are You, Lord our God, who creates the fruit of the vine.

Rachtzah

Contributed by [Julie R](#)

Source: Traditional

רחצה

Rachtzah

Wash hands while reciting the traditional blessing for washing the hands:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Traditional - Motzi-Matzah

Contributed by [Haggadot](#)

Source: Traditional

מוציא מצה Motzi-Matzah

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

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

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

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

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

Traditional - Maror

Contributed by [Haggadot](#)

Source: Traditional

מרור Maror

Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

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

*Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav
v'tzivanu al achilat maror.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Traditional - Korech

Contributed by [Haggadot](#)

Source: Traditional

Korech כּוֹרֵךְ

זִכָּר לַמִּקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיִים: הָיָה כּוֹרֵךְ מַצָּה וּמָרוֹר
וְאוֹכֵל בְּיַחַד, לְקָיִים מֵה שְׁנֵאֵמַר: עַל מִצּוֹת וּמִרְרִים יֵאָכְלוּ.

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah
kayam. Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim
mah shene-emar. "Al matzot um'rorim yochlu-hu."*

Eating matzah, maror and haroset this way reminds us of how, in the days of
the Temple, Hillel would do so, making a sandwich of the Pashal lamb,
matzah and maror, in order to observe the law "You shall eat it (the Pesach
sacrifice) on matzah and maror."

Traditional - Shulchan Orech

Contributed by [Haggadot](#)

Source: Traditional

Shulchan Orech שלחן עורך

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.

TZAFUN

Tzafun

Contributed by [Julie R](#)

Source: Traditional

Tzafun

צפון

After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

Barech and the Third Cup of Wine

Contributed by [Rona Shapiro](#)

Source:

בִּרְךְ

Bless

מוזגים כוס שלישי ומברכים ברכת המזון

We pour the third cup and recite the Grace over the Food

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים. אַז יִמְלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אַז יֹאמְרוּ בְּגוֹיִם: הִגְדִּיל ה' לַעֲשׂוֹת עִם אֱלֹהֵינוּ. הִגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמִיחִים. שׁוּבָה ה' אֶת שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנֹגֶב. הִזְרַעְתָּם בְּדִמְעָה, בְּרִנָּה יִקְצְרוּ. הָלוֹךְ יֵלֵךְ וּבָכָה נִשָּׂא מִשָּׁךְ. הִזְרַע, בָּא יָבֹא בְרִנָּה נִשָּׂא אֶלְמִתּוֹ.

A Song of Ascents; When the Lord 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; "The Lord has done greatly with these." The Lord has done great things with us; we are happy. Lord, return our captivity like streams in the desert. Those that sow with tears will reap with joyful song. He who surely goes and cries, he carries the measure of seed, he will surely come in joyful song and carry his sheaves. (Psalms 126)

שלושה שאכלו כאחד חייבים לזמן והמזמן פותח:

Three that ate together are obligated to introduce the blessing and the leader of the introduction opens as follows:

רַבּוֹתֵינוּ יְבָרֵךְ:

My masters, let us bless:

המסבים עונים:

All those present answer:

יְהִי שֵׁם ה' מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

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

הַמְזַמֵּן אוֹמֵר:

The leader says:

בְּרִשּׁוֹת מְרַנֵּן וְרַבֵּנָן וְכַבּוֹתֵי, נְבָרְךְ [אֱלֹהֵינוּ] שֶׁאֲכַלְנוּ מִשְּׁלוֹ.

With the permission of our gentlemen and our teachers and my masters, let us bless [our God] from whom we have eaten.

הַמַּסְבִּים עֹנִים:

Those present answer:

בָּרוּךְ [אֱלֹהֵינוּ] שֶׁאֲכַלְנוּ מִשְּׁלוֹ וּבִטְבוֹ חַיֵּינוּ

Blessed is [our God] from whom we have eaten and from whose goodness we live.

הַמְזַמֵּן חוֹזֵר וְאוֹמֵר:

The leader repeats and says:

בָּרוּךְ [אֱלֹהֵינוּ] שֶׁאֲכַלְנוּ מִשְּׁלוֹ וּבִטְבוֹ חַיֵּינוּ

Blessed is [our God] from whom we have eaten and from whose goodness we live.

כֻּלָּם אוֹמְרִים:

They all say:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵן אֶת הָעוֹלָם כֻּלּוֹ בִּטְבוֹ בָּחַן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבִטְבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרֶגֶס לְכָל וּמִטֵּיב לְכָל, וּמִכֵּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה ה', הֵן אֶת הַכֹּל.

Blessed are You, Lord our God, King of the Universe, who nourishes the entire world in His goodness, in grace, in kindness and in mercy; He gives bread to

all flesh since His kindness is forever. And in His great goodness, we always have not lacked, and may we not lack nourishment forever and always, because of His great name. Since He is a Power that feeds and provides for all and does good to all and prepares nourishment for all of his creatures that he created. Blessed are You, Lord, who sustains all.

נוֹדָה לָךְ ה' אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ אָרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצַאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ, וְעַל תּוֹכֶתְךָ שֶׁלִּמְדָתָנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָנוּ, וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנְנָתָנוּ, וְעַל אֲכִילַת מַזֶּן שֶׁאַתָּה זָן וּמַפְרִינֵס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה:

We thank you, Lord our God, that you have given as an inheritance to our ancestors a lovely, good and broad land, and that You took us out, Lord our God, from the land of Egypt and that You redeemed us from a house of slaves, and for Your covenant which You have sealed in our flesh, and for Your Torah that You have taught us, and for Your statutes which You have made known to us, and for life, grace and kindness that You have granted us and for the eating of nourishment that You feed and provide for us always, on all days, and at all times and in every hour.

וְעַל הַכֹּל ה' אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. כְּפָתוּב: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה ה', עַל הָאֶרֶץ וְעַל הַמַּזֶּן:

And for everything, Lord our God, we thank You and bless You; may Your name be blessed by the mouth of all life, constantly forever and always, as it is written (Deuteronomy 8:10); "And you shall eat and you shall be satiated and you shall bless the Lord your God for the good land that He has given you." Blessed are You, Lord, for the land and for the nourishment.

רַחֵם נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו: אֱלֹהֵינוּ אֲבִינוּ, רַעֲנוּ זִמְנֵנוּ פְּרִינֵסֵנוּ וְכַלְכְּלֵנוּ וְהַרְוִיחֵנוּ, וְהַרְוַח לָנוּ ה' אֱלֹהֵינוּ מְהֵרָה מְכַל צָרוֹתֵינוּ. וְנָא אֵל תַּצְרִיכֵנוּ ה' אֱלֹהֵינוּ, לֹא לִיָּדִי מִתְּנַת בְּשָׁר וָדָם וְלֹא לִיָּדִי הַלְוָאתָם, כִּי אִם לִיָּדְךָ הַמַּלְאָה הַפְּתוּחָה הַקְדוּשָׁה וְהַרְחֲבָה, שְׁלֹא יִבּוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.

Please have mercy, Lord 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 appointed 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 and give us quick relief, Lord our God, from all of our troubles. And please do not make us needy, Lord our God, not for the gifts of flesh and blood, and not for their loans, but rather from Your full, open, holy and broad hand, so that we not be embarrassed and we not be ashamed forever and always.

בשבת מוסיפין:

On Shabbat, we add the following paragraph

רָצָה וְהִתְלַצְנוּ ה' אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ לְשַׁבָּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ. וּבְרָצוֹנְךָ הַנִּים לָנוּ ה' אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה וְגִזּוֹן וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ ה' אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל הַנְּחָמוֹת.

May You be pleased to embolden us, Lord our God, in your commandments and in the command of the seventh day, of this great and holy Shabbat, since this day is great and holy before You, to cease work upon it and to rest upon it, with love, according to the commandment of Your will. And with Your will, allow us, Lord our God, that we should not have trouble, and grief and sighing on the day of our rest. And may You show us, Lord our God, the consolation of Zion, Your city; and the building of Jerusalem, Your holy city; since You are the Master of salvations and the Master of consolations.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה לְטוֹבָה לַחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה זְכוּרֵנוּ ה' אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּה בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדִבְרֵי יְשׁוּעָה וּרְחֻמִּים חוֹס וְחֹנֵן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה ה', בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

God and God of our ancestors, may there ascend and come and reach and be seen and be acceptable and be heard and be recalled and be remembered - our remembrance and our recollection; and the remembrance of our ancestors; and the remembrance of the messiah, the son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel - in front of You, for

survival, for good, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of Matsot. Remember us, Lord our God, on it for good and recall us on it for survival and save us on it for life, and by the word of salvation and mercy, pity and grace us and have mercy on us and save us, since our eyes are upon You, since You are a graceful and merciful Power. And may You build Jerusalem, the holy city, quickly and in our days. Blessed are You, Lord, who builds Jerusalem in His mercy. Amen.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ מִלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יּוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם וַיּוֹם הוּא הַטִּיב, הוּא מְטִיב, הוּא יִטִּיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לָעֵד, לַחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרִיחַ הַצֶּלֶה וְהַצִּלָּה, בְּרַכָּה וַיְשׁוּעָה נְחֻמָּה פְּרִיָסָה וְכָלכֶּלֶה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם עַל יְחֻסֵּנוּ.

Blessed are You, Lord our God, King of the Universe, the Power, our Father, our King, our Mighty One, our Creator, our Redeemer, our Shaper, our Holy One, the Holy One of Ya'akov, our Shepard, the Shepard of Israel, the good King, who does good to all, since on every single day He has done good, He does good, He will do good, to us; He has granted us, He grants us, He will grant us forever - in grace and in kindness, and in mercy, and in relief - rescue and success, blessing and salvation, consolation, provision and relief and mercy and life and peace and all good; and may we not lack any good ever.

הַרְחֵמֵנוּ הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֵד. הַרְחֵמֵנוּ הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ. הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֶר בָּנוּ לָעֵד וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר בָּנוּ לָעֵד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחֵמֵנוּ הוּא יְפָרְסֵנוּ בְּכָבוֹד. הַרְחֵמֵנוּ הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צָוָאֲרֵנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיזִת לְאַרְצֵנוּ. הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלֹחַן זֶה שְׂאֻכְלָנוּ עָלָיו. הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵיוּ הַנָּבִיא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת. הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת בָּעָלִי / אֲשֶׁתִּי. הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת [אֲבִי מוֹרִי] בָּעַל הַבַּיִת הַזֶּה. וְאֶת [אֲמִי מוֹכְרִי] בְּעֵלֶת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ אֲבָרְכָם יִצְחָק וַיַּעֲקֹב בְּכָל מְכַל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כָּלנוּ יַחַד בְּבְרַכָּה שְׁלֵמָה, וְנֹאמֶר, אָמֵן. בְּמָרוֹם יִלְמְדוּ עָלֵינוּ וְעָלֵינוּ זְכוֹת שְׁתֵּהָא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְרַכָּה מֵאֵת ה', וְצִדְקָה מֵאֵלֵהי יִשְׁעֵנוּ, וְנִמְצָא חַן וְשָׂכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם. בַּשַּׁבָּת: הַרְחֵמֵנוּ הוּא יְנַחִילָנוּ יוֹם שְׁכָלוּ שְׁבַת וּמְנוּחָה לַחַיִּי הָעוֹלָמִים. הַרְחֵמֵנוּ הוּא יְנַחִילָנוּ יוֹם שְׁכָלוּ טוֹב. [יוֹם שְׁכָלוּ אָרוֹךְ. יוֹם שְׂצַדִּיקִים יוֹשְׁבִים וְעִטְרוֹתֵיהֶם בְּרֹאשֵׁיהֶם וְנִהְגִּים מִזֵּיו הַשְּׂכִינָה וַיְהִי חֲלִיקֵנוּ עִמָּהֶם]. הַרְחֵמֵנוּ הוּא יִצְנֵנוּ לִימּוֹת הַמָּשִׁיחַ וְלַחַיִּי הָעוֹלָם הַבָּא. מְגִדּוֹל יְשׁוּעוֹת מִלְכּוֹ וְעֲשֵׂה חֶסֶד לְמִשְׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמָרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֶמְרוּ, אָמֵן. יִרְאוּ אֶת

ה' קדשיו, כי אין מחסור ליראיו. כפירים רשו ורעבו, ודרשי ה' לא יחסרו כל טוב. הודו ל"י
כי טוב כי לעולם חסדו. פותח את ידו, ומשביע לכל חי רצון. ברוך הגבר אשר יבטח ב"י,
וקהה ה' מבטחו. בער הייתי גם זקנתי, ולא ראיתי צדיק נעזב, וזרעו מבקש לחם. " עז
לעמו יתן, ה' יברך את עמו בשלום.

May the Merciful One reign over us forever and always. May the Merciful One be blessed in the heavens and in the earth. May the Merciful One be praised for all generations, and exalted among us forever and ever, and glorified among us always and infinitely for all infinities. May the Merciful One sustain us honorably. May the Merciful One break our yolk from upon our necks and bring us upright to our land. May the Merciful One send us multiple blessing, to this home and upon this table upon which we have eaten. May the Merciful One send us Eliyahu the prophet - may he be remembered for good - and he shall announce to us tidings of good, of salvation and of consolation. May the Merciful One bless my husband/my wife. May the Merciful One bless [my father, my teacher,] the master of this home and [my mother, my teacher,] the mistress of this home, they and their home and their offspring and everything that is theirs. Us and all that is ours; as were blessed Avraham, Yitschak and Ya'akov, in everything, from everything, with everything, so too should He bless us, all of us together, with a complete blessing and we shall say, Amen. From above, may they advocate upon them and upon us merit, that should protect us in peace; and may we carry a blessing from the Lord and charity from the God of our salvation; and find grace and good understanding in the eyes of God and man. [On Shabbat, we say: May the Merciful One give us to inherit the day that will be completely Shabbat and rest in everlasting life.] May the Merciful One give us to inherit the day that will be all good. [The day that is all long, the day that the righteous will sit and their crowns will be on their heads and they will enjoy the radiance of the Divine presence and my our share be with them.] May the Merciful One give us merit for the times of the messiah and for life in the world to come. A tower of salvations is our King; may He do kindness with his messiah, with David and his offspring, forever (II Samuel 22:51). The One who makes peace above, may He make peace upon us and upon all of Israel; and say, Amen. Fear the Lord, His holy ones, since there is no lacking for those that fear Him. Young lions may go without and hunger, but those that seek the Lord will not lack any good thing (Psalms 34:10-11). Thank the Lord, since He is good, since His kindness is forever (Psalms 118:1). You open

Your hand and satisfy the will of all living things (Psalms 146:16). Blessed is the man that trusts in the Lord and the Lord is his security (Jeremiah 17:7). I was a youth and I have also aged and I have not seen a righteous man forsaken and his offspring seeking bread (Psalms 37:25). The Lord will give courage to His people. The Lord will bless His people with peace (Psalms 29:11).

ברך, כוס שלישית Barech, Third Cup of Wine

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Cups of Elijah and Miriam

Contributed by [Rona Shapiro](#)

Source:

Elijah's Cup (Open the Door and Sing)

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי, אֱלִיָּהוּ הַגִּלְעָדִי בְּמַהֲרָה יָבוֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד

Eliyahu Hanavie, Eliyahu Hatishbi, Elyahu Hagiladi, Bimherah Yavo Elenu
Im MashiachBen David.

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite, May he soon come
to us, with Mashiach the son of David.

Miriam's Cup – Pass around an empty cup. Invite each person to fill the cup
with a bit of water from their cup and add a blessing for redemption in the
coming year.

מִרְיָם הַנָּבִיאָה עַז וְזִמְרָה בְּיָדָהּ

מִרְיָם תִּרְקֹד אֶתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם

מִרְיָם תִּרְקֹד אֶתָּנוּ לְתַקֵּן אֶת־הָעוֹלָם

בְּמַהֲרָה בְּיָמֵינוּ הִיא תָּבִיאֵנוּ

אֶל מֵי הַיְּשׁוּעָה

Miriam ha-n'vi'ah oz v'zimrah b'yadah.

Miriam tirkod itanu l'hagdil zimrat olam.

Miriam tirkod itanu l'taken et ha-olam.

Bimheyrah v'yameynu hi t'vi'einu el mey ha-y'shuah.

Miriam the prophet, strength and song in her hand

Miriam dance with us in order to increase the song of the world.

Miriam dance with us in order to repair the world.

Soon she will bring us to the waters of redemption.

HALLEL

Fourth Cup

Contributed by [Rona Shapiro](#)

Source:

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

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

NIRTZAH

Nirtzah

Contributed by [Rona Shapiro](#)

Source:

Nirtzah – from the Ma'yan Haggadah

READERS

Risking together what we never imagined possible on our own, we keep walking. The sea rises to our nostrils. Then, with a breath, the waters part.

Following fire and cloud we stumble through endless desert. At night we build fragile shelters that sway in the wind. The water is too bitter to drink. Even manna sometimes tastes like sand.

Some cry out for Egypt, long to return to the known.

ALL

How does our journey to freedom continue?

READERS

We re-awaken deep yearnings; for history and song, for learning and connection.

We glimpse new possibilities: for our lives and our communities, for our families and the world.

Some begin to plot change immediately. Others sit in the silence and absorb.

ALL

For ours is a holy journey. We falter, but will not turn back. Embracing the challenge of tradition, we clear new paths to the future. Ours is a holy journey, a journey towards new song.

READERS

For hundreds of years, seders have concluded with the words: "Next year in Jerusalem."

Jerusalem. A name that means city of peace, integrity, wholeness.

Jerusalem. A city of walls, ancient and new. Walls of apricot Jerusalem stone. Walls of misunderstanding, hatred, and violence between religious and secular, Jew and Arab, woman and man.

Jerusalem, what is our hope for your rebuilding?

ALL

A year of equality and inclusiveness.

A year of wholeness for our people.

A year of peace for all the peoples who sing to you, Jerusalem.

Traditional - Nirtzah

Contributed by [Haggadot](#)

Source: Traditional

נרצה Nirtzah

After all the singing is concluded we rise and recite together the traditional formula, the Seder is concluded .

חֲסִיל סִדּוּר פֶּסַח כְּהִלְכָּתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ. כֵּן נִזְכֶּה
לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹיָם קֹהֵל עֹדֵת מִי מָנָה. בְּקֶרֶב נֶהַל נְטָעֵי כֶּנֶה. פְּדוּיִם לְצִיּוֹן
בְּרִנָּה.

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

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion.

At the conclusion of the Seder, everyone joins in singing:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!

Traditional - Songs

Contributed by [Haggadot](#)

Source: Traditional

אָדיר הוא

אָדיר הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה
בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בַּחֹר הוא, גָּדוֹל הוא, דָּגוּל הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדּוֹר הוא, וָתִיק הוא, זָכַאי הוא, חֲסִיד הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טָהוֹר הוא, יָחִיד הוא, כָּבִיר הוא, לָמוּד הוא, מֶלֶךְ הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב.
בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

נוֹכָא הוא, סָגִיב הוא, עֲזוּז הוא, פּוֹדֶה הוא, צַדִּיק הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב.
בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קָדוֹשׁ הוא, רַחוּם הוא, שְׂדֵי הוא, תַּקִּיף הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

*Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai,
El b'nai, b'nai baitcha b'karov.*

*Bachur hu, gadol hu, dagul hu, yivei baito b'karov. Bimheirah, bimheirah,
b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Hadur hu, vatik hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah,
bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Tahor hu, yachid hu, kahir hu, lamud hu, melech hu yivei baito b'karov.
Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha
b'karov.*

Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov. Bimheirah,

bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Kadosh hu, rachum hu, shadai hu, takif hu yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

אֶחָד מִי יוֹדֵעַ

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שְׁנִים מִי יוֹדֵעַ? שְׁנִים אֲנִי יוֹדֵעַ. שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים
וּבְאֶרֶץ

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שִׁשָּׁה מִי יוֹדֵעַ? שִׁשָּׁה אֲנִי יוֹדֵעַ: שִׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שִׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שְׁמוֹנֶה מִי יוֹדֵעַ? שְׁמוֹנֶה אֲנִי יוֹדֵעַ: שְׁמוֹנֶה יְרֵחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שַׁבָּתָא,

שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יְרֵחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שַׁבָּתָא,
שִׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְּבָרִיא, תִּשְׁעָה יְרֵחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלְחָה,
שִׁבְעָה יְמֵי שַׁבָּתָא, שִׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

אַחַד עָשָׂר מִי יוֹדֵעַ? אַחַד עָשָׂר אֲנִי יוֹדֵעַ: אַחַד עָשָׂר כּוֹכְבֵיא, עֶשְׂרֵה דְּבָרִיא, תִּשְׁעָה יְרֵחֵי
לְדָה, שְׁמוֹנֶה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שִׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע

אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבַטֵיָא, אֶחָד עָשָׂר כּוֹכְבֵיָא, עֲשָׂרָה דְּבְרֵיָא, תְּשַׁעַה יְרַחֵי לֵידָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַעַה יָמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מִדְּיָא, שְׁנַיִם עָשָׂר שְׁבַטֵיָא, אֶחָד עָשָׂר כּוֹכְבֵיָא, עֲשָׂרָה דְּבְרֵיָא, תְּשַׁעַה יְרַחֵי לֵידָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַעַה יָמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba

imahot, shloshah avot, shnailuchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

