

DeLuxe Edition



COMPLIMENTS OF THE

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KOSHER FOR PASSOVER


כשר לפסח

DELUXE EDITION OF THE MAXWELL HOUSE
HAGGADAH



The Coffees of Maxwell House have been privileged to sponsor the distribution of millions of Passover Haggadahs over a period of many years.

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

Acknowledgement is gratefully given to the Orthodox Rabbis and scholars who have worked so many hours on this book. Particular appreciation for his generous contribution is expressed to Rabbi Bernard Levy under whose supervision Maxwell House Coffees, Sanka Coffees, Yuban Coffees and Maxim, Max-Pax, Brim Coffee are certified  Kosher for Passover.

YOUR SEDER PLATE

ביצה
Hard-boiled Egg

זרוע
*Roasted
Shankbone*



כרפס
Karpas

חרוסת
Charoses

מרור
Bitter Herbs

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

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

OTHER ITEMS ON YOUR SEDER TABLE

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

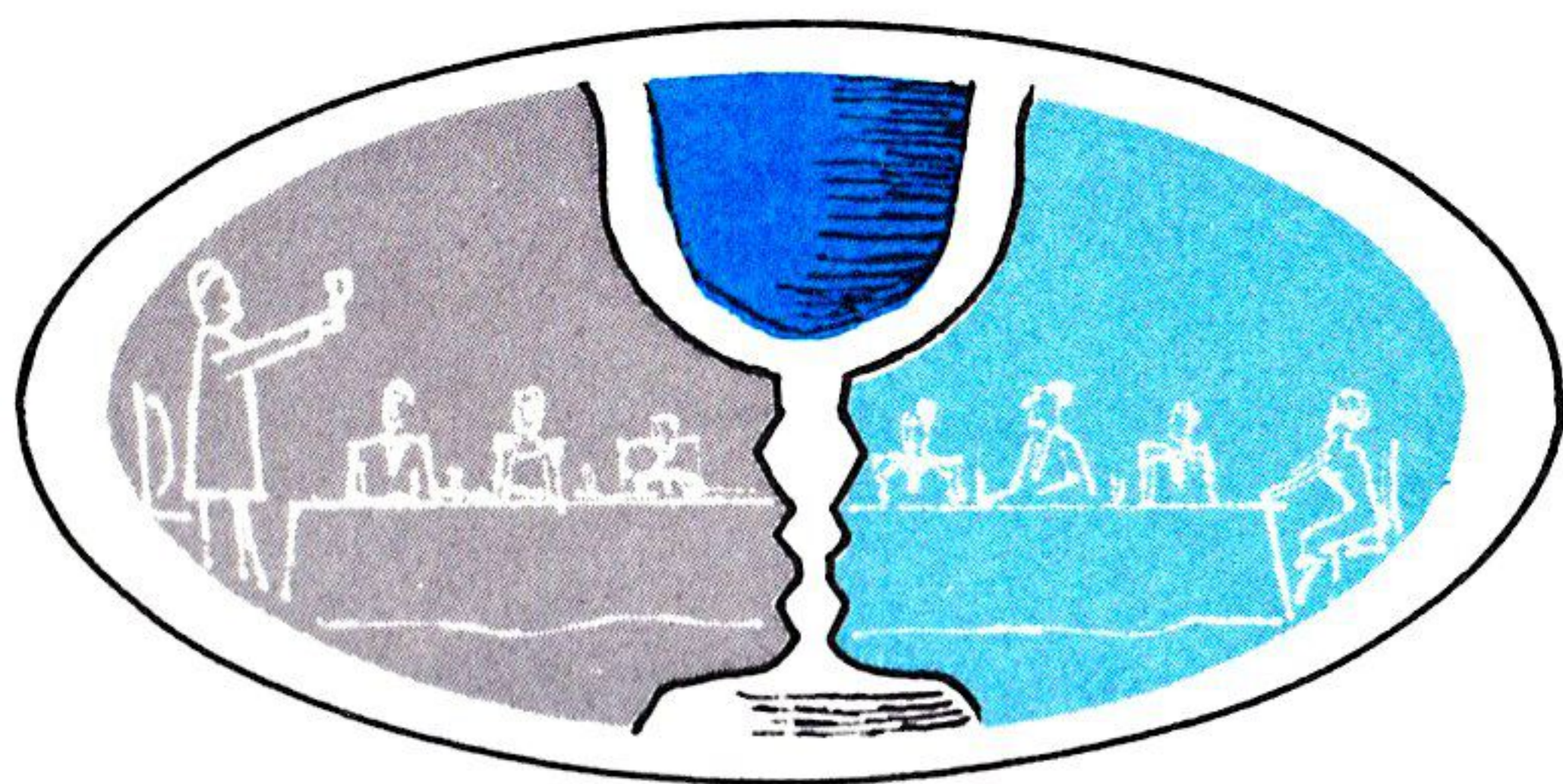
Wine: Place a wine goblet or glass in front of each setting, and a filled wine decanter near the center of the table.

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

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

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

KIDDUSH



קִדּוּשׁ

סֵדֶר קִדּוּשׁ לַלַּיִל פֶּסַח.

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

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

וַיְהִי עָרַב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי:
וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיִּכְלֹ
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכָל-
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים
אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת
מְכָל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת:

On weekdays commence here:

סַבְרֵי מָרְנוּ וְרַבְּנוּ וְרַבּוֹתֵינוּ:

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְרֵי הַנֶּגֶף:

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ מְכָל-
עַם וְרוֹמַמְנוּ מְכָל-לְשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה (שִׁבְתוֹת לְמִנוּחָה וּ) מוֹעֲדִים

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

לְשִׁמְחָה תַּגִּים וְזִמְנִים לְשִׁשּׁוֹן
 אֶת־יּוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יּוֹם) תַּג
 הַמִּצּוֹת הַזֶּה. זִמַּן חֲרוּתְנוֹ (בְּאַהֲבָה)
 מִקָּרָא קִדְשׁ זָכָר לִיצִיאַת מִצְרָיִם.
 כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל־
 הָעַמִּים (וְשַׁבָּת) וּמוֹעֲדֵי קִדְשְׁךָ
 (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׁשּׁוֹן
 הַנִּחַלְתָּנוּ. בָּרוּךְ אַתָּה יְיָ מִקְדֵּשׁ
 (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמִנִּים:

KIDDUSH

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

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

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

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

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

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

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

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא מְאוֹרֵי הָאֵשׁ:

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אוֹר
לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם
הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת
שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָּתָּ וְאֶת-יוֹם
הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת.
הַבְּדִלָּתָּ וְקֹדֶשֶׁת אֶת-עַמֶּךָ יִשְׂרָאֵל
בְּקֹדֶשְׁתָּךְ. בָּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין
קֹדֶשׁ לְקֹדֶשׁ:

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם שֶׁהִחִינּוּ וְקִיָּמְנוּ וְהִגִּיעְנוּ
לְזִמַּן הַזֶּה:

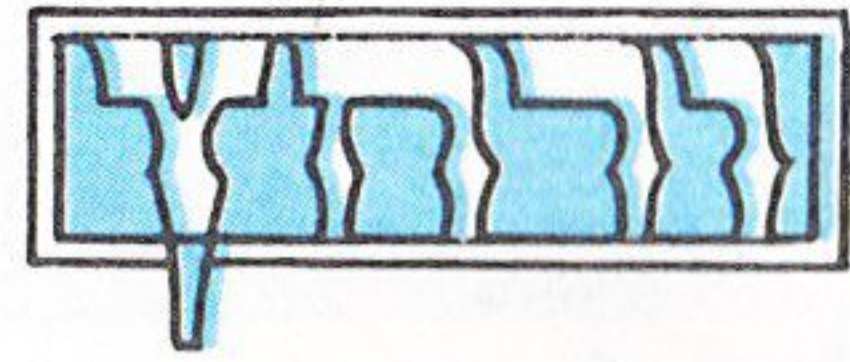
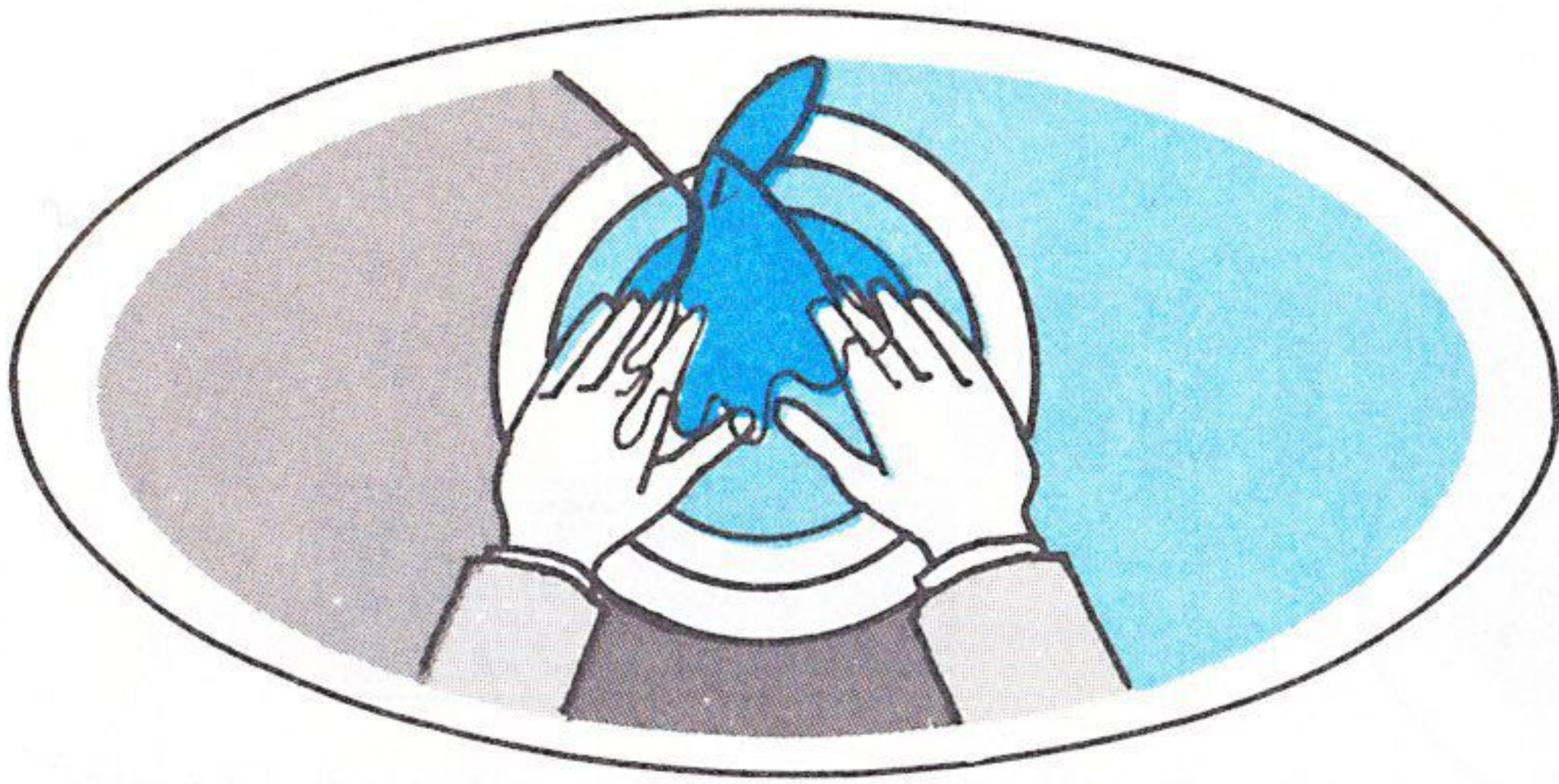
Drink the wine in a reclining position.

On Saturday night add the following paragraph:

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

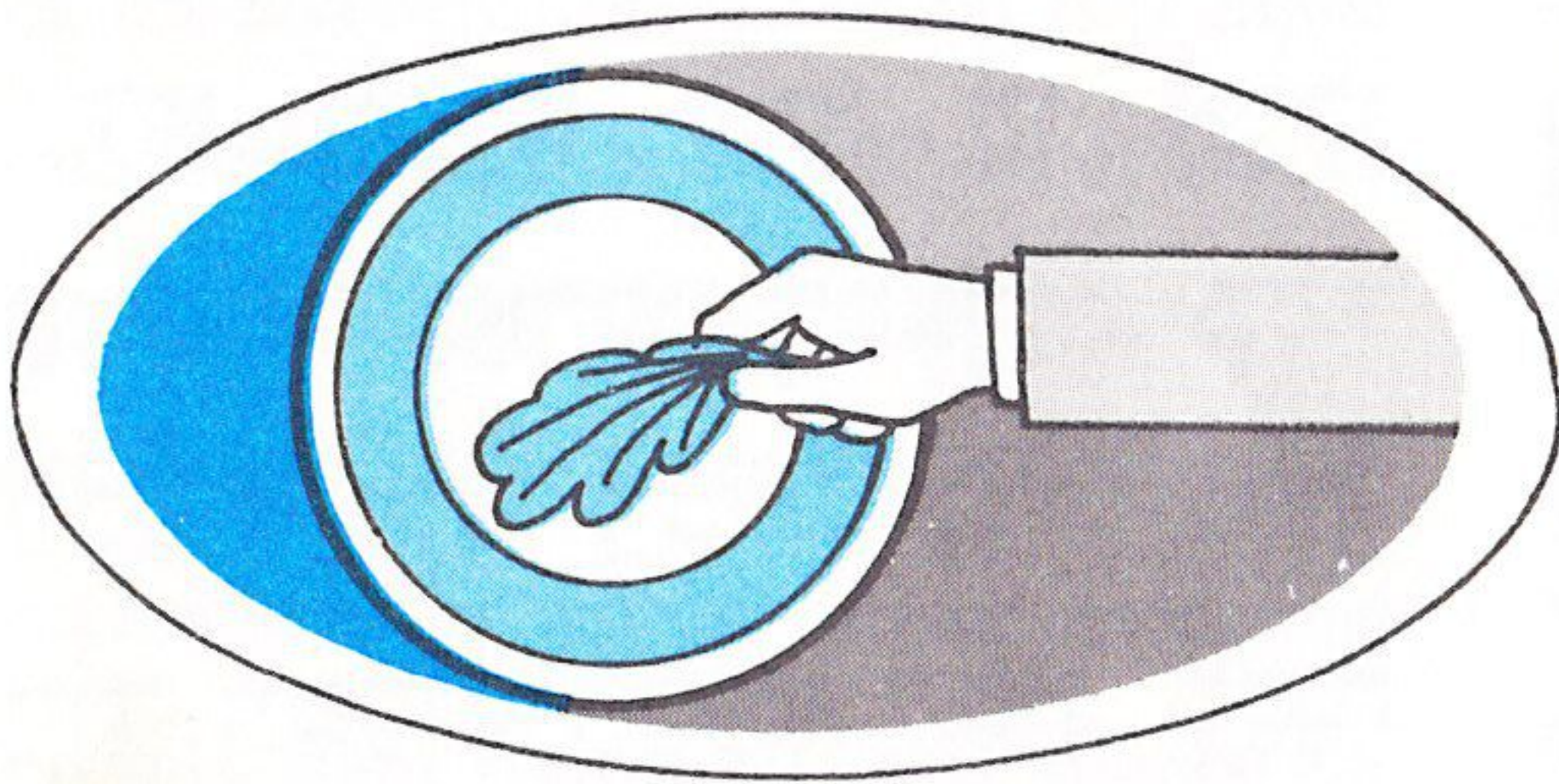
BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM HA-MAV-DIL
BAYN KO-DESH L'CHOL, BAYN OR L'CHO-SHECH, BAYN YIS-RAW-AYL LAW-A-MEEM,
BAYN YOM HA-SH'VEE-EE L'SHAY-SHES Y'MAY HA-MA-A-SEH, BAYN K'DU-SHAS
SHA-BAWS LIK-DU-SHAS YOM TOV HIV-DAL-TAW, V'ES YOM HA-SH'VEE-EE MEE-SHAY-
SHES Y'MAI HA-MA-A-SEH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

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



Washing the hands

Wash your hands but do not say the blessing



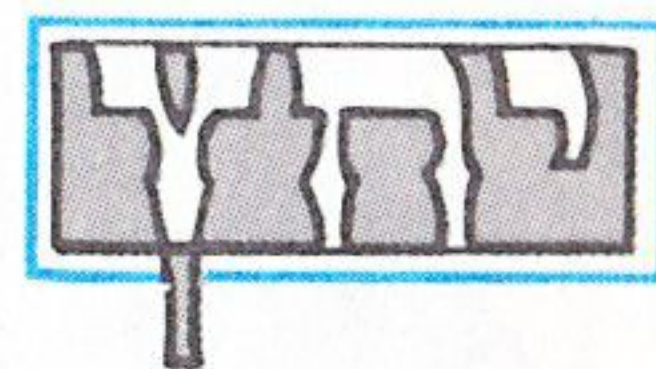
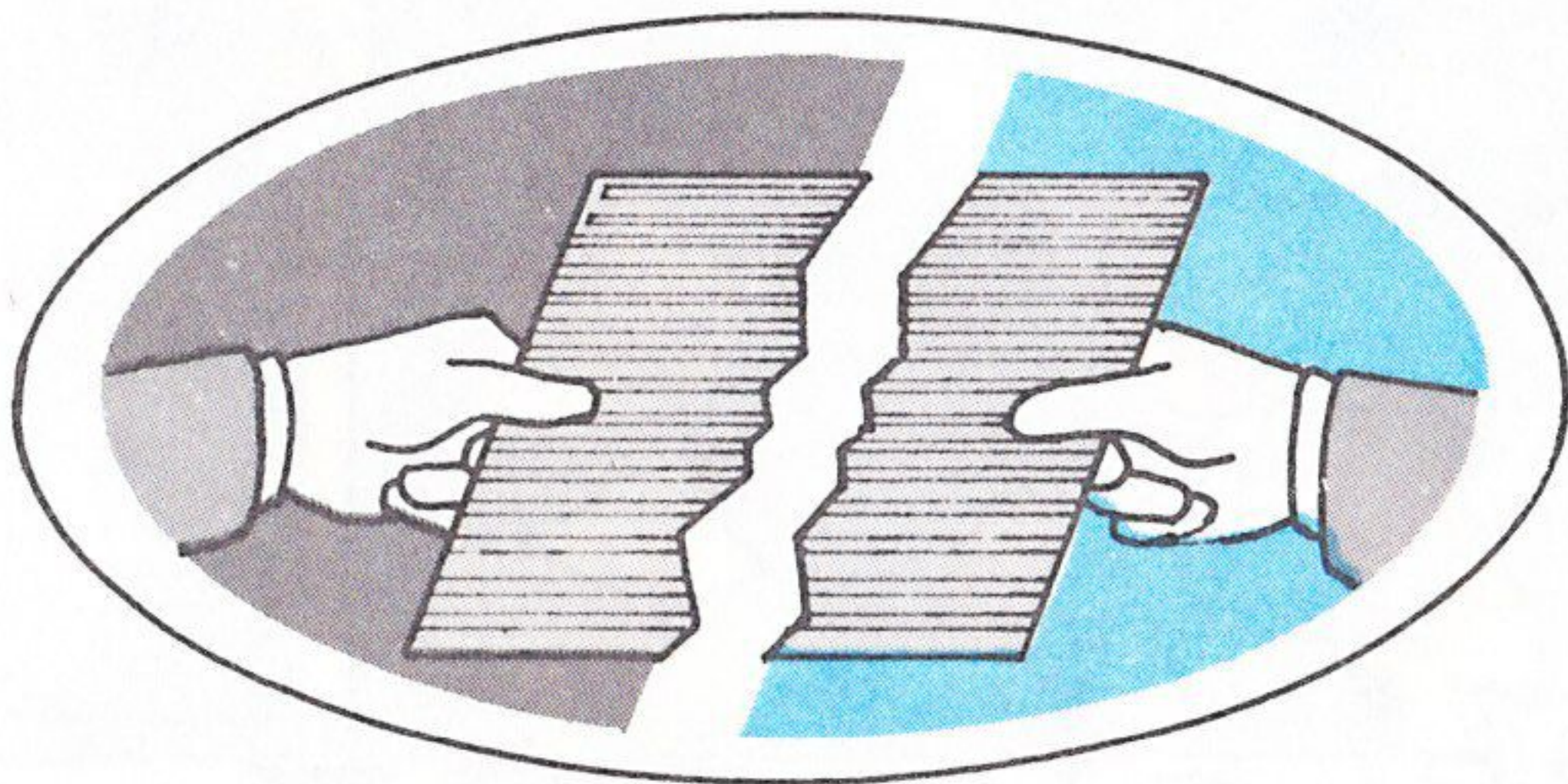
Karpas

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

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

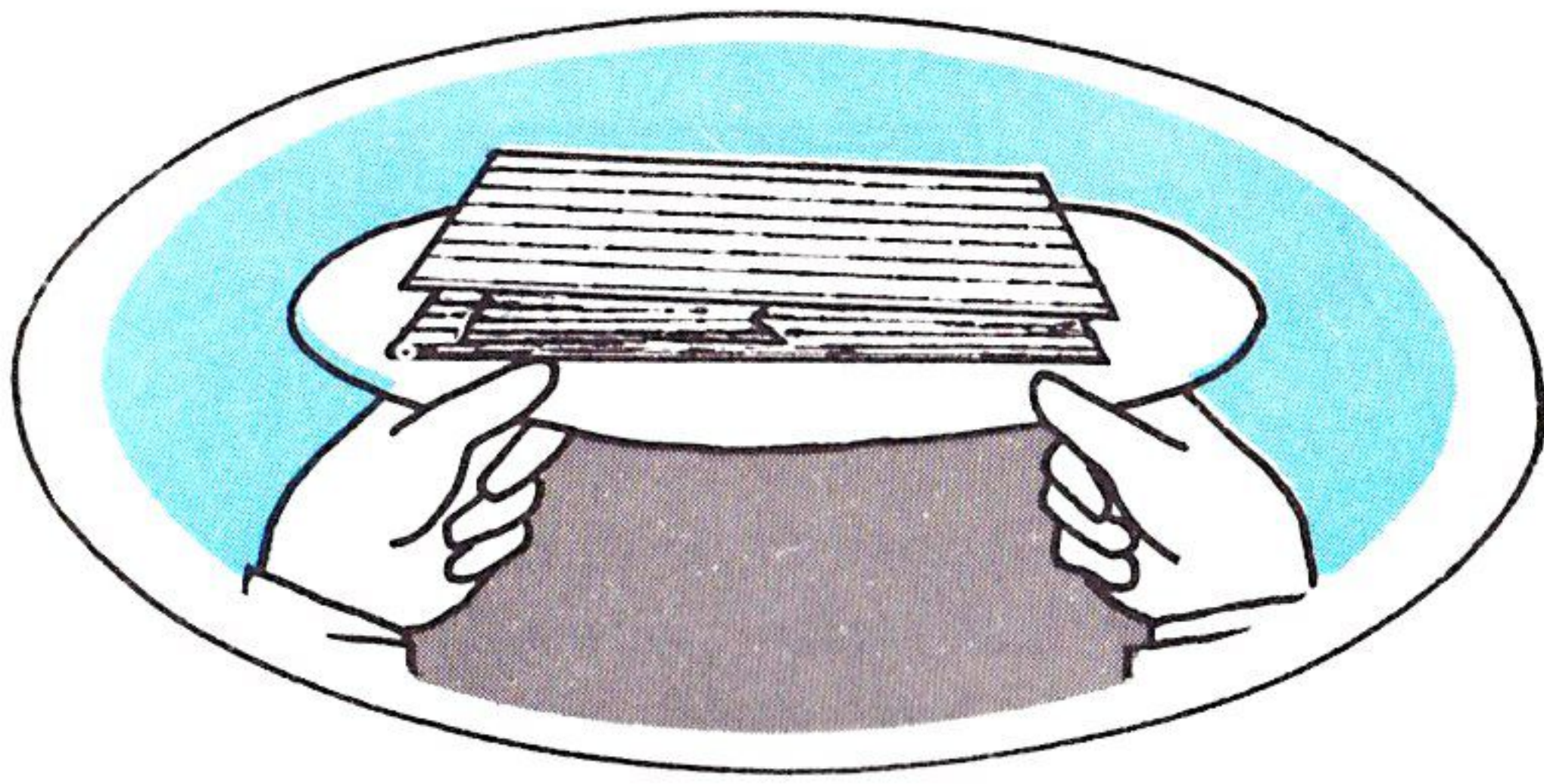
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְרֵי הָאֲדָמָה:

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



Break the middle matzah

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



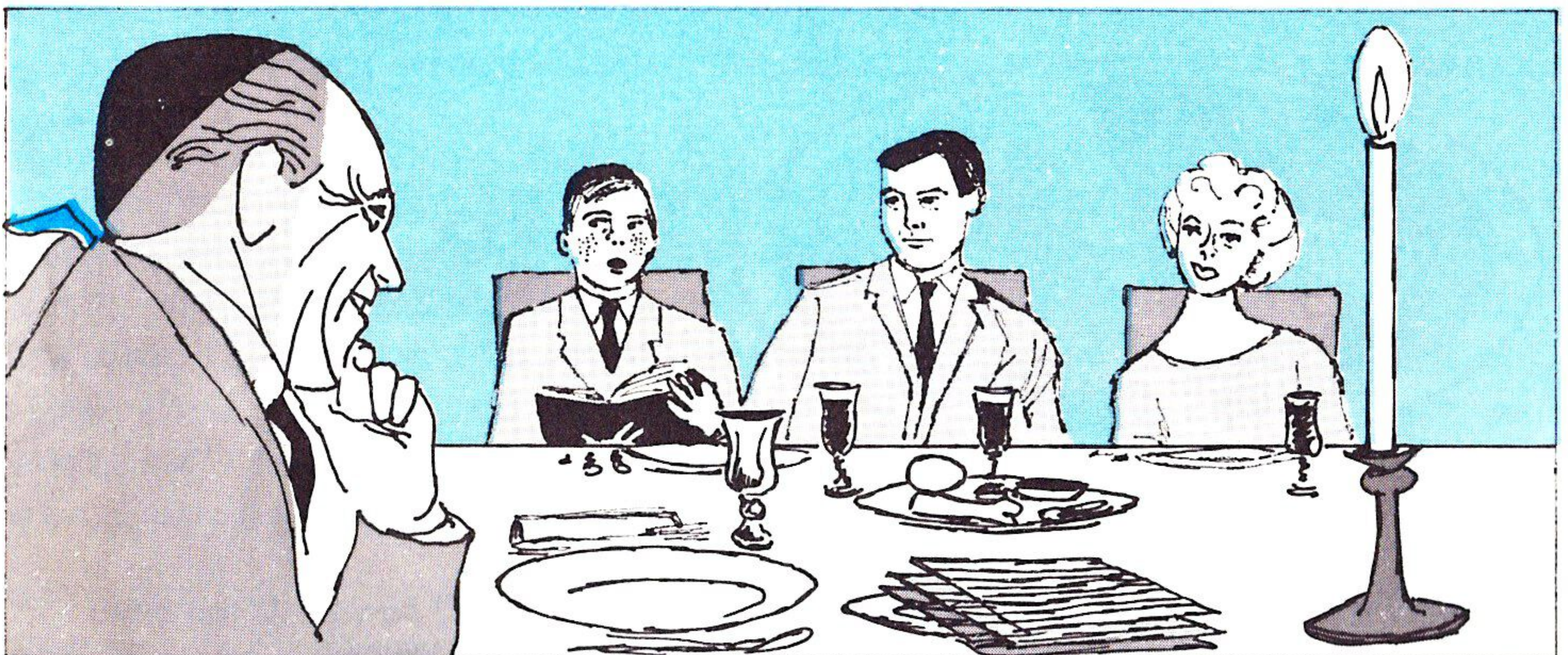
מַצֵּה

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

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

הא לַחֲמַא עֲנִיא דִּי אֲכָלוּ
 אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל-
 דְּכָפִין יִיתִי וְיִכֹּל. כָּל-דְּצָרִיד;
 יִיתִי וְיִפְסַח. הַשְּׁתָא הָבָא. לְשָׁנָה
 הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָא
 עַבְדֵּי. לְשָׁנָה הַבָּאָה בְּנֵי חוֹרֵין:

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



מה נשתנה

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

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

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל-
הַלַּיְלוֹת: שֶׁבְּכָל-הַלַּיְלוֹת אֲנוּ
אוֹכְלִין חֶמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה
כָּלוּ מֶצֶה: שֶׁבְּכָל-הַלַּיְלוֹת אֲנוּ
אוֹכְלִין שָׂאֵר יַרְקוֹת הַלַּיְלָה הַזֶּה
מָרוֹר: שֶׁבְּכָל-הַלַּיְלוֹת אֵין אֲנוּ
מִטְבִּילִין אֶפְיָלוֹ פַּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים: שֶׁבְּכָל-
הַלַּיְלוֹת אֲנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין
וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלְנוּ
מְסֻבִּין:

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

עבדים היינו

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

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

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם.
וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיַד
חֲזָקָה וּבְזְרוּעַ נְטוּיָה. וְאֵלֹהֵינוּ לֹא
הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת-

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

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

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

אבותינו ממצרים הרי אנו ובנינו
ובני בנינו משעבדים הוינו
(לפרעה) במצרים. ואפילו כלנו
חכמים. כלנו נבונים. כלנו זקנים.
כלנו יודעים את התורה. מצוה
עלינו לספר ביציאת מצרים.
וכל המרבה לספר ביציאת
מצרים הרי זה משבח:

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:

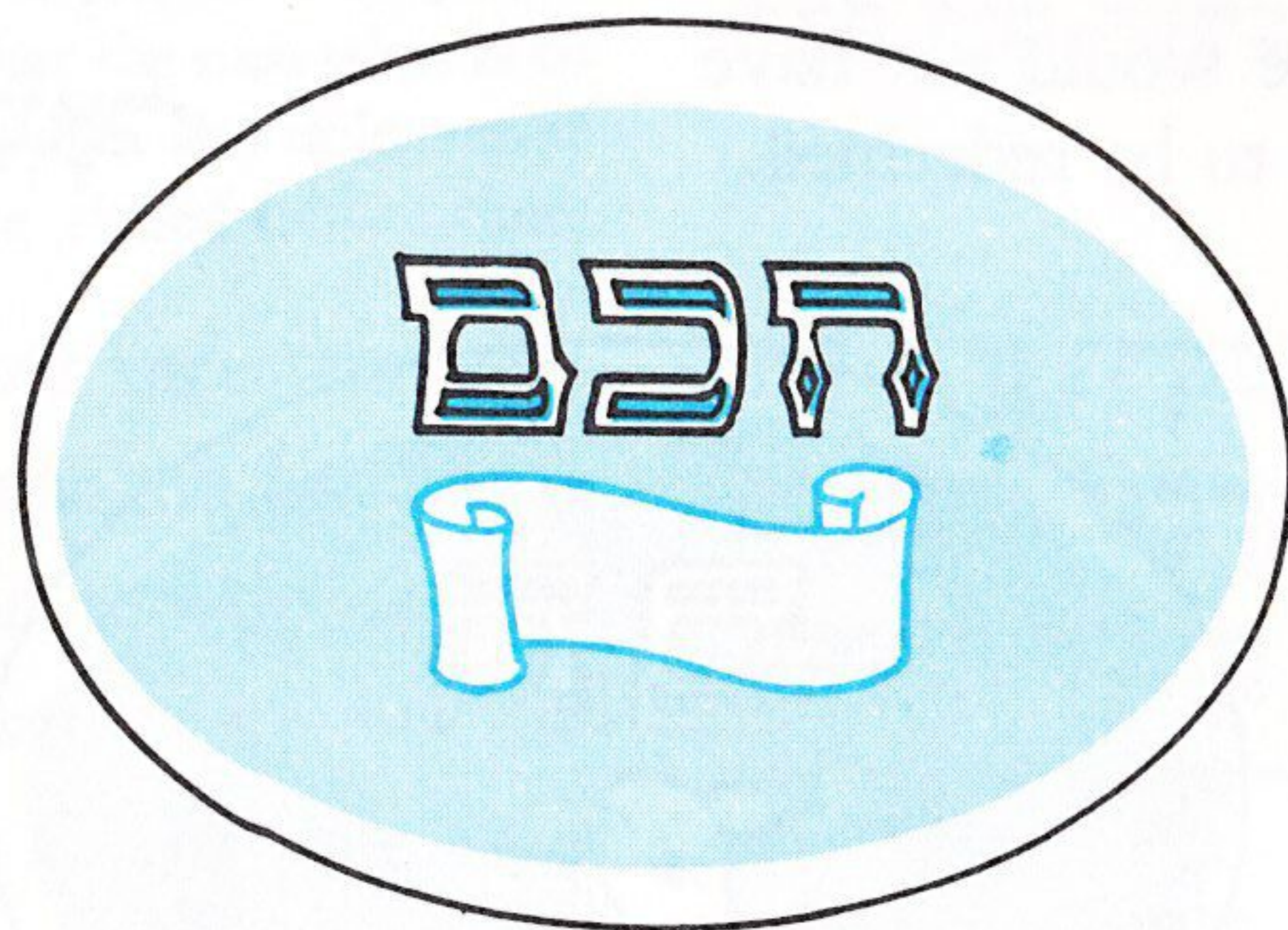
אמר רבי אלעזר בן עזריה.
הרי אני כבן שבעים שנה. ולא
זכיתי שתאמר יציאת מצרים
בלילות. עד שדרשה בן זומא.
שנאמר למען תזכר את-יום
צאתך מארץ מצרים כל ימי
חייך: ימי חייך, הימים. כל ימי
חייך, הלילות. וחכמים אומרים

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

יְמֵי חַיֵּיךָ, הָעוֹלָם הַזֶּה. כֹּל יְמֵי
חַיֵּיךָ, לְהָבִיא לַיָּמּוֹת הַמְּשִׁיחַ:

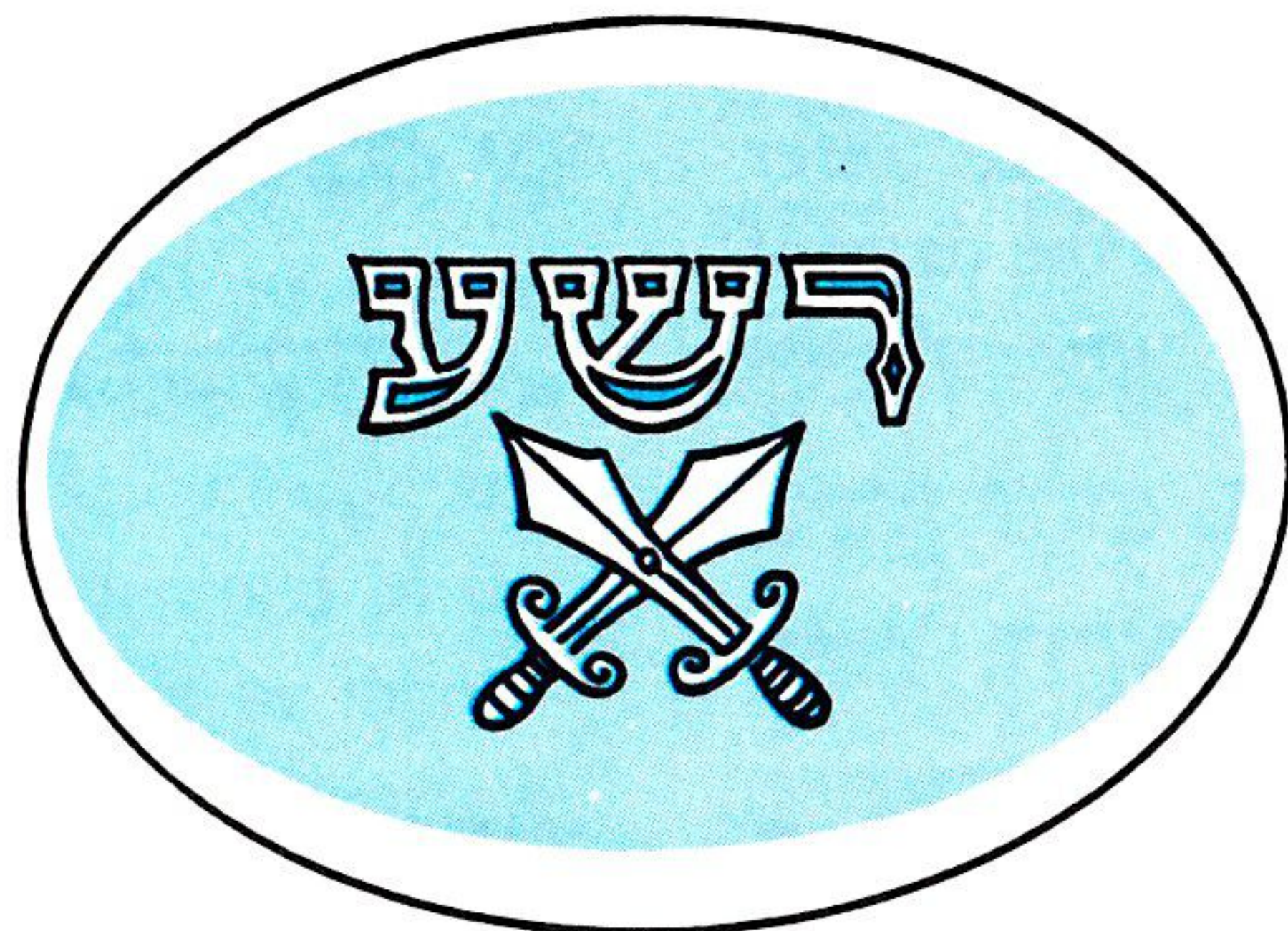
ברוך Blessed be the Omnipotent. Blessed be He who hath given the Law to His people Israel. Blessed be He whose Law speaketh distinctly of the four different characters of children: viz.: the wise, the wicked, the simple, and the one who hath no capacity to inquire.

ברוך הַמָּקוֹם בָּרוּךְ הוּא. בָּרוּךְ
שִׁנַּתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בָּרוּךְ
הוּא: כְּנֶגֶד אַרְבַּעַה בָּנִים דְּבָרָה
תּוֹרָה. אֶחָד חָכָם. וְאֶחָד רָשָׁע.
וְאֶחָד תָּם. וְאֶחָד שְׂאִינּוֹ יוֹדֵעַ
לְשִׁאוֹל:



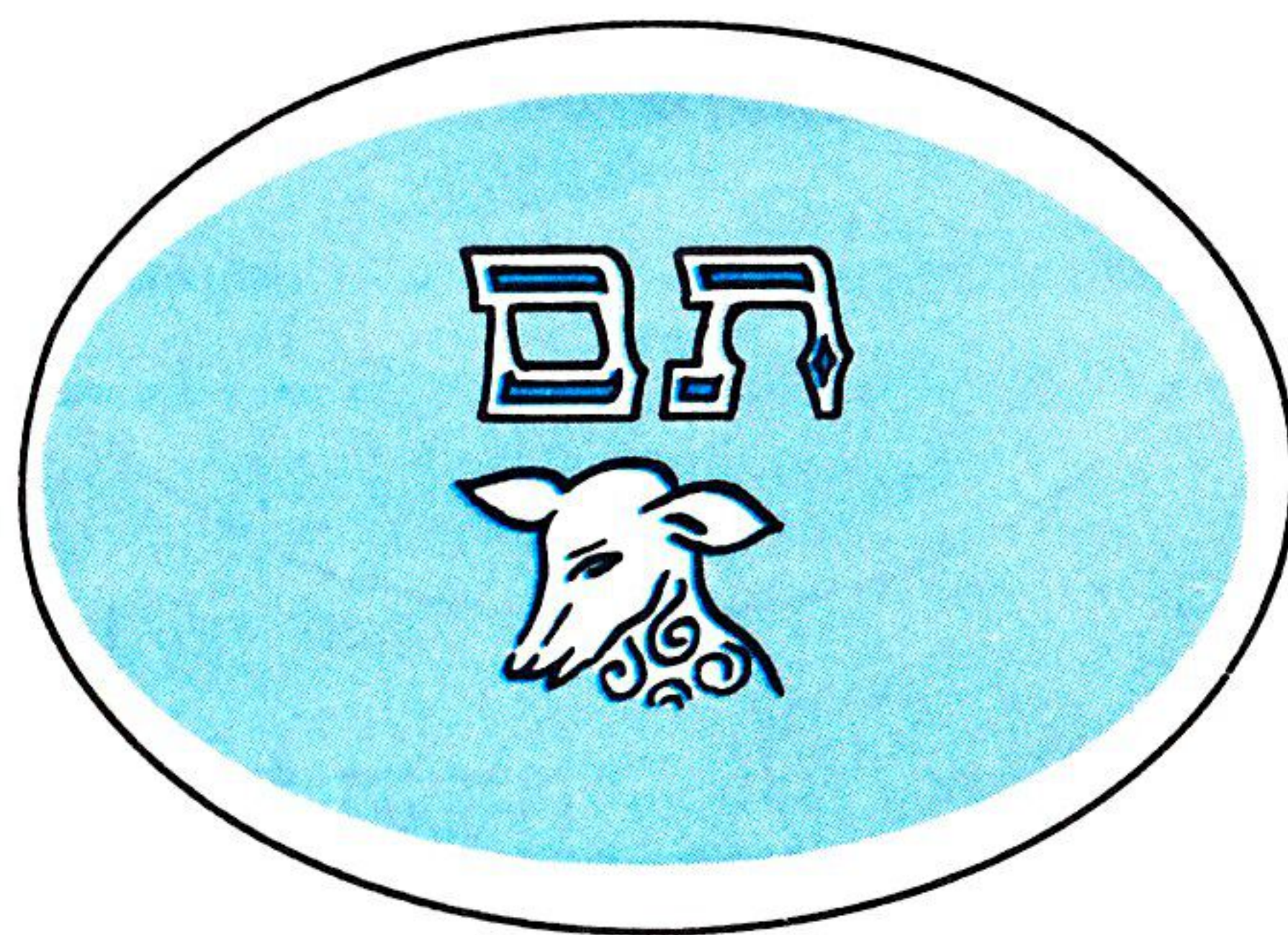
חכמים What says the wise son? He asks: "What are these testimonies, statutes, and judgments which the Eternal, our God hath commanded you?" Then thou shalt instruct him in the laws of the Passover, teaching him that after the paschal lamb no dessert ought to be set on the table.

חכמים מָה הוּא אוֹמֵר מָה הָעֵדוּת
וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי
אֱלֹהֵינוּ אֶתְכֶם: וְאֵךְ אֶתָּה אֶמְרֶ-
לוֹ כִּהְלָכוֹת הַפֶּסַח אֵין מִפְּטִירִין
אַחַר הַפֶּסַח אֲפִיקוֹמָן:



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

רשע מָה הוּא אוֹמֵר מָה הָעֶבְרָה
הַזֹּאת לָכֶם: לָכֶם וְלֹא לוֹ. וּלְפִי
שֶׁהוֹצִיא אֶת-עַצְמוֹ מִן הַבְּלָל כְּפֶר
בְּעֶקֶר. וְאִף אֶתָּה הִקְהֵה אֶת-שָׁנָיו
וְאָמַר-לוֹ בְּעִבּוֹר זֶה עָשָׂה יי לִי
בְּצֵאתִי מִמִּצְרַיִם. לִי וְלֹא לוֹ. אֱלֹהֵי
הָיָה שָׁם. לֹא הָיָה נִגְאָל:



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

תם מָה הוּא אוֹמֵר מַה זֹאת.
וְאָמַרְתָּ אֵלָיו בְּחֵזֶק יָד הוֹצִיאָנוּ יי
מִמִּצְרַיִם מִבֵּית עֲבָדִים:



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

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

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

ושאינו יודע לשאול את פתח לו. שנאמר והנדת לבנה ביום ההוא לאמר בעבור זה עשה יי לי בצאתי ממצרים:

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

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

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

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

Elevate the cup of wine and say:

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

Put down the cup and say:

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

אֶת-יִצְחָק: וְאֶת־וְאֶת־יַעֲקֹב וְאֶת-עֵשָׂו. וְאֶת־הָהָר שֶׁעִיר לְרֵשֶׁת אוֹתוֹ. וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:

ברוך שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בָּרוּךְ הוּא. שֶׁהִקְדֹּשׁ בָּרוּךְ הוּא חָשַׁב אֶת-הַקֵּץ. לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים. שֶׁנֶּאֱמַר וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבָדוּ דָן אֲנֹכִי וְאַחֲרָי כֵּן יֵצְאוּ בְרַכְּשׁ גָּדוֹל:

והיא שֶׁעֲמָדָה לְאַבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֲלָא שְׁבַבְכ־דְּדוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהִקְדֹּשׁ בָּרוּךְ הוּא מְצִילָנוּ מִיָּדָם:

צא וְלִמַּד. מַה בִּיקָשׁ לָבוֹן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ. שֶׁפָּרַעַה לֹא גָזַר אֲלָא עַל-הַזְּכָרִים וְלָבוֹן בִּיקָשׁ לַעֲקוֹר אֶת-הַכֹּל. שֶׁנֶּאֱמַר

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

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

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

אֲרָמִי אֲבִד אָבִי וַיֵּרֶד מִצְרַיִמָּה
וַיֵּגֶר שָׁם בְּמַתִּי מִעֵט וַיְהִי שָׁם לְגוֹי
גָּדוֹל עָצוּם וְרַב:

וירד מִצְרַיִמָּה. אָנוּס עַל פִּי
הַדְּבוּר: וַיֵּגֶר שָׁם. מִלְּמַד שְׁלֹא יֵרֶד
יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם
אֲלָא לְגוֹר שָׁם. שְׁנַאֲמַר וַיֹּאמְרוּ
אֶל־פַּרְעֹה לְגוֹר בְּאֶרֶץ בְּאֵנוּ כִּי־
אֵין מִרְעָה לְצֹאן אֲשֶׁר לְעַבְדֶּיךָ
כִּי כְבֹד הָרָעַב בְּאֶרֶץ כְּנַעַן וְעַתָּה
יִשְׁבוּ־נָא עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן: בְּמַתִּי
מִעֵט. כְּמָה שְׁנַאֲמַר בְּשִׁבְעִים נַפְשׁ
יָרְדוּ אֲבֹתֶיךָ מִצְרַיִמָּה וְעַתָּה שְׁמֹךְ
יִי אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לָרַב:
וַיְהִי שָׁם לְגוֹי גָּדוֹל. מִלְּמַד שְׁהָיוּ
יִשְׂרָאֵל מְצִינִים שָׁם: עָצוּם. כְּמָה
שְׁנַאֲמַר וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ
וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד וַתִּמְלֵא
הָאֶרֶץ אֹתָם: וְרַב. כְּמָה שְׁנַאֲמַר
רַבָּה כְּצִמַח הַשָּׂדֶה נִתְהַיָּה וַתִּרְבֵּי
וַתִּגְדֵּלִי וַתִּבְוֹאֵי בְעַדֵי עַדְיִים שָׂדִים
נִכְנוּ וּשְׁעָרָךְ צִמַח וְאֵת עֵרוֹם
וְעַרְיָה:

וירעו אֲתָנוּ הַמִּצְרַיִם. וַיַּעֲנוּנוּ
וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה:

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

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

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

וירעו אתנו המצרים. כִּמָּה
שָׁנְאָמַר הָבָה נִתְחַכְמָה לוֹ פֶּן־
יִרְבֶּה וְהָיָה כִּי־תִקְרָאנָה מִלְחָמָה
וְנוֹסַף גַּם־הוּא עַל־שִׁנְאֵינוּ וְנִלְחַם־
בָּנוּ וְעָלָה מִן־הָאָרֶץ: וַיַּעֲנוּנוּ. כִּמָּה
שָׁנְאָמַר וַיִּשְׁימוּ עָלֵינוּ שָׂרֵי מִסִּים
לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם וַיִּבְנוּ עָרֵי
מִסְכְּנוֹת לְפַרְעֹה אֶת־פִּתּוֹם וְאֶת־
רַעַמְסֵס: וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה.
כִּמָּה שָׁנְאָמַר וַיַּעֲבֹדוּ מִצְרַיִם אֶת־
בְּנֵי יִשְׂרָאֵל בְּפִרְדֹּי:

ונצעק אֱלֹהֵי אֲבוֹתֵינוּ
וַיִּשְׁמַע יי אֶת־קִלְנוּ וַיִּרְא אֶת־
עֲנִינֵנוּ וְאֶת־עַמְלָנוּ וְאֶת־לַחֲצֵנוּ:

ונצעק אֱלֹהֵי אֲבוֹתֵינוּ.
כִּמָּה שָׁנְאָמַר וַיְהִי בַיָּמִים הָרַבִּים
הָהֵם. וַיָּמָת מֶלֶךְ מִצְרַיִם וַיָּאֲנָחוּ
בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבָדָה וַיִּזְעֲקוּ.
וַתַּעַל שׁוֹעַתָּם אֶל־הָאֱלֹהִים מִן־
הָעֲבָדָה: וַיִּשְׁמַע יי אֶת־קִלְנוּ.
כִּמָּה שָׁנְאָמַר וַיִּשְׁמַע אֱלֹהִים אֶת־
נִבְאָקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ
אֶת־אֲבָרָהָם אֶת־יִצְחָק וְאֶת־
יַעֲקֹב: וַיִּרְא אֶת־עֲנִינֵנוּ. זֹו פְּרִישׁוֹת
דְּרֹד אָרֶץ. כִּמָּה שָׁנְאָמַר וַיִּרְא

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

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

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

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

אֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל וַיֵּדַע
אֱלֹהִים: וְאֶת-עַמְלֹנֹו. אֱלוֹ הַבָּנִים.
כָּמָה שֶׁנֶּאֱמַר כָּל-הַבֵּן הַיְלֹוֹד
הַיָּאֲרָה תִשְׁלִיכֶהוּ וְכָל-הַבַּת
תַּחֲיוֹן: וְאֶת-לְחַצְנוֹ. זֶה הַדְּחָק.
כָּמָה שֶׁנֶּאֱמַר וְגַם-רָאִיתִי אֶת-
הַלְחִץ אֲשֶׁר מִצְרַיִם לְחַצִּים אֹתָם:

ויוצאנו יי ממצרים ביד חזקה
ובזרע נטויה ובמרא גדל ובאתות
ובמפתים:

ויוצאנו יי ממצרים. לא על ידי
מלאך. ולא על ידי שרף. ולא
על ידי שליח. אלא הקדוש ברוך
הוא בכבודו ובעצמו. שֶׁנֶּאֱמַר
וְעָבַרְתִּי בְּאֶרֶץ-מִצְרַיִם בַּלַּיְלָה
הַזֶּה וְהִכִּיתִי כָל-בְּכוֹר בְּאֶרֶץ
מִצְרַיִם מֵאָדָם וְעַד-בְּהֵמָה וּבְכָל-
אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי
יְי:

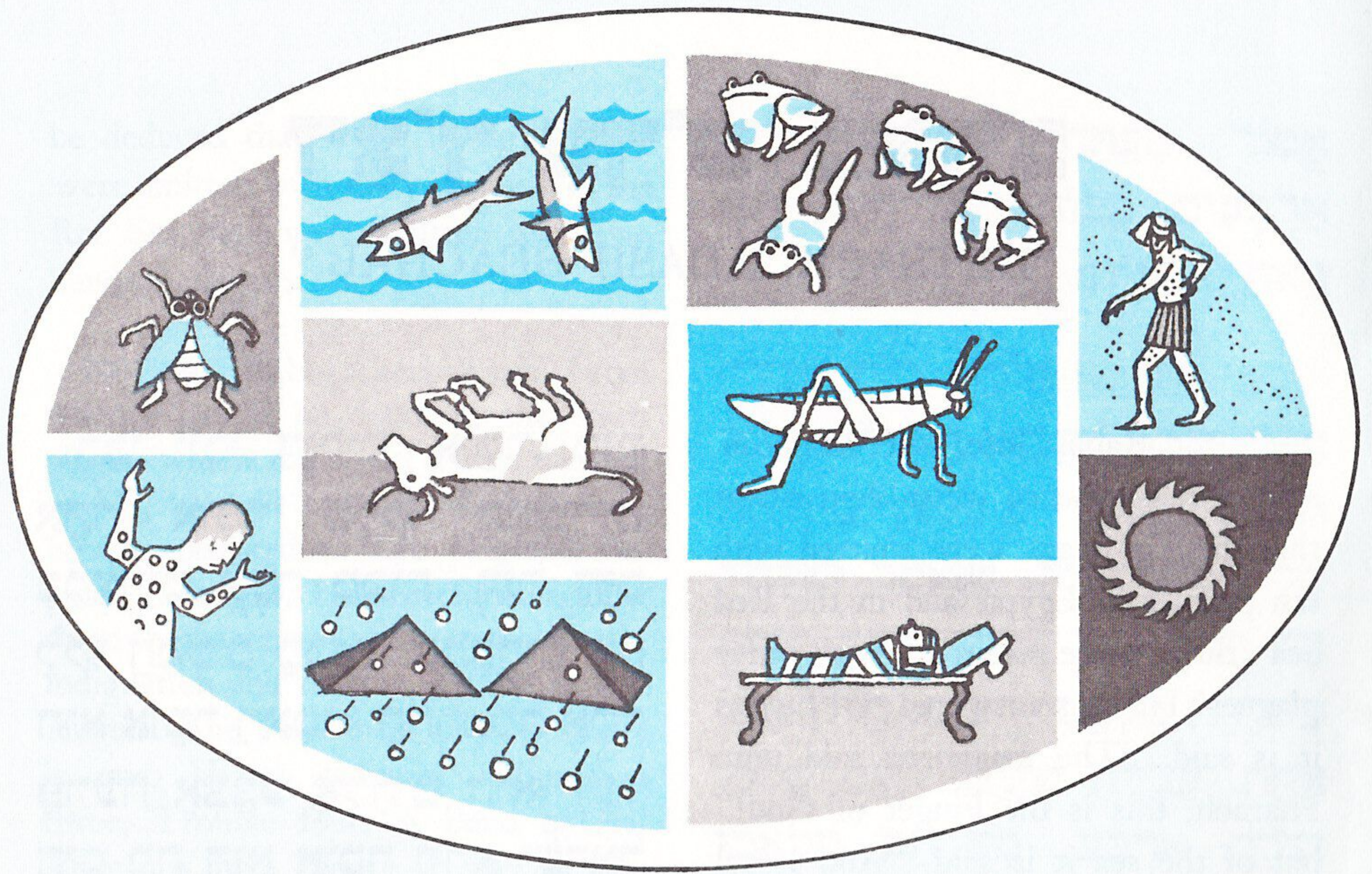
ועברתי בְּאֶרֶץ-מִצְרַיִם. אֲנִי
וְלֹא מִלְאָךְ. וְהִכִּיתִי כָל-בְּכוֹר.
אֲנִי וְלֹא שָׂרָף. וּבְכָל-אֱלֹהֵי
מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא
הַשְּׁלִיחַ. אֲנִי יְי. אֲנִי הוּא וְלֹא אַחֵר:

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

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

בִּיד חֲזָקָה. זֶה הַדְּבָר. כְּמָה שֶׁנֶּאֱמַר הִנֵּה יַד־יְיָ הוֹיָה בְּמִקְנֶיךָ אֲשֶׁר בַּשָּׂדֶה בַּסּוּסִים בַּחֲמֹרִים בַּבְּמִלִּים בַּבָּקָר וּבַצֹּאן דָּבָר כָּבֵד מְאֹד: וּבְזָרַע נְטוּיָה. זֶה הַחֲרָב. כְּמָה שֶׁנֶּאֱמַר וַחֲרָבוֹ שְׁלוּפָה בְּיָדוֹ נְטוּיָה עַל־יְרוּשָׁלָּיִם: וּבְמָרָא גְדֹל. זֶה גְלוּי שְׂכִינָה. כְּמָה שֶׁנֶּאֱמַר אוֹ הִנֵּסָה אֱלֹהִים לָבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסַּת בְּאֶתֶת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבְזָרַע נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ: וּבְאֶתוֹת. זֶה הַמַּטֶּה. כְּמָה שֶׁנֶּאֱמַר וְאֶת־הַמַּטֶּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה־בוֹ אֶת־הָאֹתוֹת: וּבְמִפְתִּים. זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר וּנְתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ. דָּם וְאֵשׁ וְתִמְרוֹת עָשָׂן:

דָּבָר אַחֵר. בִּיד חֲזָקָה שְׁתֵּי: וּבְזָרַע נְטוּיָה שְׁתֵּי. וּבְמָרָא גְדֹל שְׁתֵּי. וּבְאֶתוֹת שְׁתֵּי. וּבְמִפְתִּים שְׁתֵּי. אֵלּוּ עֶשְׂרֵה מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־הַמִּצְרָיִים בְּמִצְרַיִם. וְאֵלּוּ הֵן.



Blood,	frogs,	צַפְרֵדַּע.	דָּם.
vermin,	flies,	עָרוֹב.	בְּנִים.
murrain,	boils,	שָׁחִין.	דָּבָר.
hail,	locusts,	אַרְבֶּה.	בָּרָד.
darkness,	and the slaying of the first-born.	מַכַּת בְּכוֹרוֹת:	חֹשֶׁךְ.

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

Rabbi Jehuda formed the initials thus:

רְבִי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים.

דַּצַּ"ךְ עַד־שׁ בַּאֲהַב

“DETSACH, ADASH BEACHAB.”

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

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

רבי יוסי הגלילי אומר. מנין אתה אומר שֶׁלְקוֹ הַמִּצְרַיִם בְּמִצְרַיִם עֶשְׂרֵה מַכּוֹת. וְעַל הַיָּם לָקוּ חֲמֵשִׁים מַכּוֹת. בְּמִצְרַיִם מָה הוּא אֹמֵר וַיֹּאמְרוּ הַחֹרְטָמִים אֶל־פַּרְעֹה אֲצַבֵּעַ אֱלֹהִים הוּא: וְעַל הַיָּם מָה הוּא אֹמֵר וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם וַיֵּרְאוּ הָעָם אֶת־יי וַיֹּאמְרוּ בְּיַי וּבַמֶּשֶׁה עֲבָדוּ: כִּמְהָ לָקוּ בְּאֲצַבַּעַ. עֶשְׂרֵה מַכּוֹת. אָמֹר מַעֲתָה בְּמִצְרַיִם לָקוּ עֶשְׂרֵה מַכּוֹת. וְעַל־הַיָּם לָקוּ חֲמֵשִׁים מַכּוֹת:

רבי אליעזר אומר: מנין שֶׁכָּל־מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־הַמִּצְרַיִם בְּמִצְרַיִם הִיָּתָה שָׁל אַרְבַּע מַכּוֹת. שֶׁנֶּאֱמַר יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ עֲבָרָה וְזַעַם וְצָרָה מִשְׁלַחַת מַלְאֲכֵי רָעִים. עֲבָרָה אַחַת. וְזַעַם שְׁתַּיִם. וְצָרָה שְׁלֹשׁ. מִשְׁלַחַת מַלְאֲכֵי רָעִים אַרְבַּע.

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

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

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

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

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

אָמֹר מֵעַתָּה בְּמִצְרַיִם לָקֹו
אַרְבָּעִים מִכּוֹת וְעַל־הַיָּם לָקֹו
מֵאַתְיָם מִכּוֹת:

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

כמה מעלות טובות
למקום עלינו:

וְדַע מַה

אלו הוציאנו ממצרים. ולא עשה
בהם שפטים דינו:

אלו עשה בהם שפטים. ולא עשה
באלהיהם דינו:

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

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

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

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

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

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

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

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

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

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

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

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

אֱלוֹ עֲשָׂה בְּאֱלֹהֵיהֶם. וְלֹא הָרַג
בְּכוֹרֵיהֶם
דִּינֵנוּ:

אֱלוֹ הָרַג בְּכוֹרֵיהֶם. וְלֹא נָתַן לָנוּ
אֶת־מָמוֹנָם
דִּינֵנוּ:

אֱלוֹ נָתַן לָנוּ אֶת־מָמוֹנָם. וְלֹא
קָרַע לָנוּ אֶת־הַיָּם
דִּינֵנוּ:

אֱלוֹ קָרַע לָנוּ אֶת־הַיָּם. וְלֹא
הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחָרָבָה
דִּינֵנוּ:

אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחָרָבָה.
וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ
דִּינֵנוּ:

אֱלוֹ שָׁקַע צָרֵינוּ בְּתוֹכוֹ. וְלֹא
סָפַק צָרָכָנוּ בַּמִּדְבָּר אַרְבַּעִים
שָׁנָה
דִּינֵנוּ:

אֱלוֹ סָפַק צָרָכָנוּ בַּמִּדְבָּר אַרְבַּעִים
שָׁנָה. וְלֹא הֵאֱכִילָנוּ אֶת־
הַמָּן
דִּינֵנוּ:

אֱלוֹ הֵאֱכִילָנוּ אֶת־הַמָּן. וְלֹא נָתַן
לָנוּ אֶת־הַשַּׁבָּת
דִּינֵנוּ:

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

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

אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה. וְלֹא
הִבְנִיָּסָנוּ לְאֶרֶץ יִשְׂרָאֵל
דִּינֵנוּ:

אֱלוֹ הִבְנִיָּסָנוּ לְאֶרֶץ יִשְׂרָאֵל. וְלֹא
בָּנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה
דִּינֵנוּ:

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

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

על אחת כמה וכמה וכמה טובה כפולה ומבפלת למקום עלינו. שהוציאנו ממצרים. ועשה בהם שפטים. ועשה באלהיהם. והרג בכוריהם. ונתן לנו את-ממונם. וקרע לנו את-הים. והעבירנו בתוכו בחרבה. ושקע צרינו בתוכו. וספק צרכנו במדבר ארבעים שנה. והאכילנו את-המן. ונתן לנו את-השבת. וקרבנו לפני הר סיני. ונתן לנו את-התורה. והכניסנו לארץ ישראל. ובנה לנו את-בית הבחירה לבפר על כל-עונותינו:

רבן גמליאל היה אומר. כל-שלא אמר שלשה דברים אלו בפסח לא יצא ידי חובתו. ואלו הן.

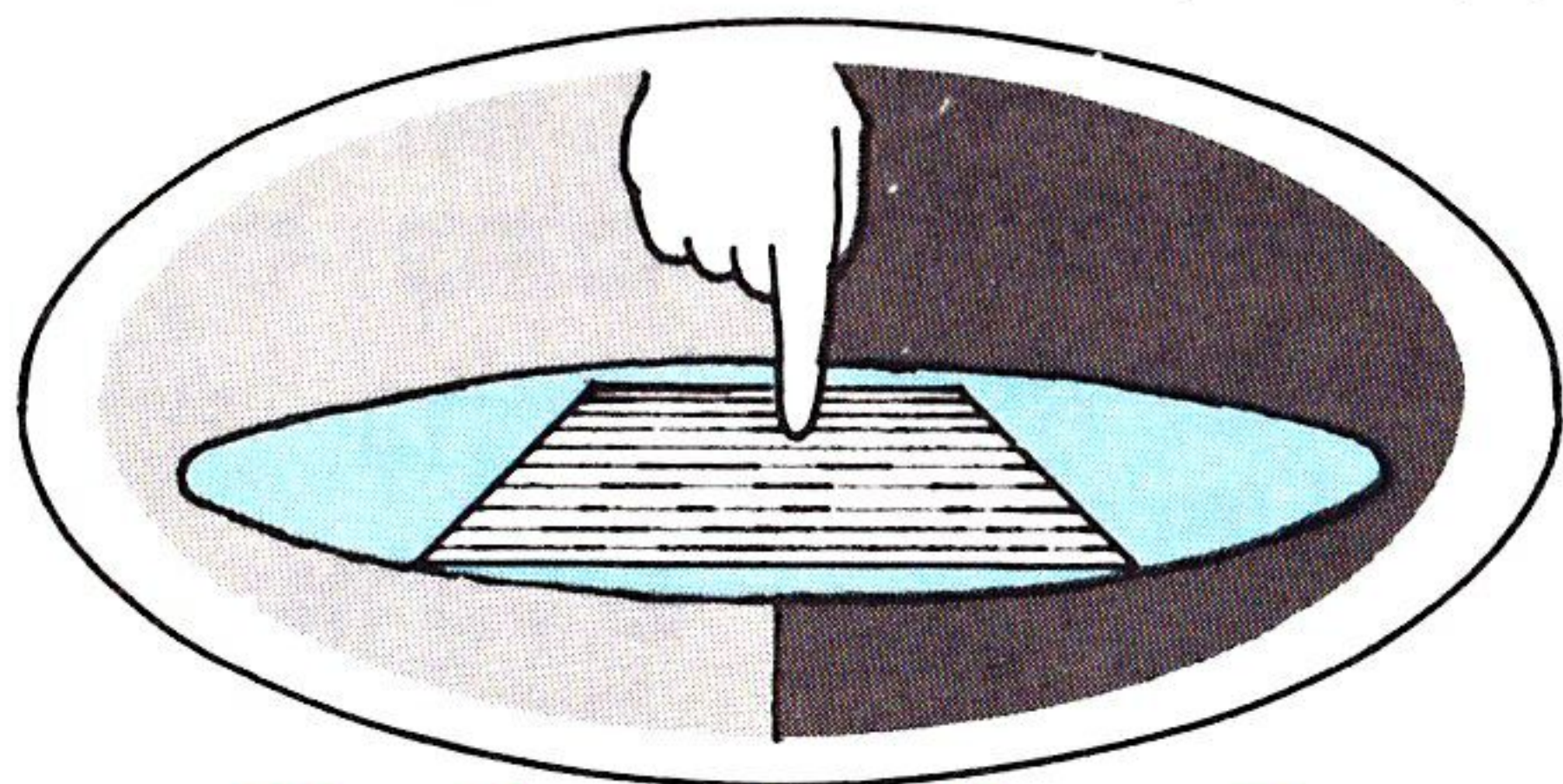
פסח - מצה - ומרור

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

פסח שהיו אבותינו אוכלין בזמן שבית המקדש קים. על שום מה. על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים. שנאמר

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

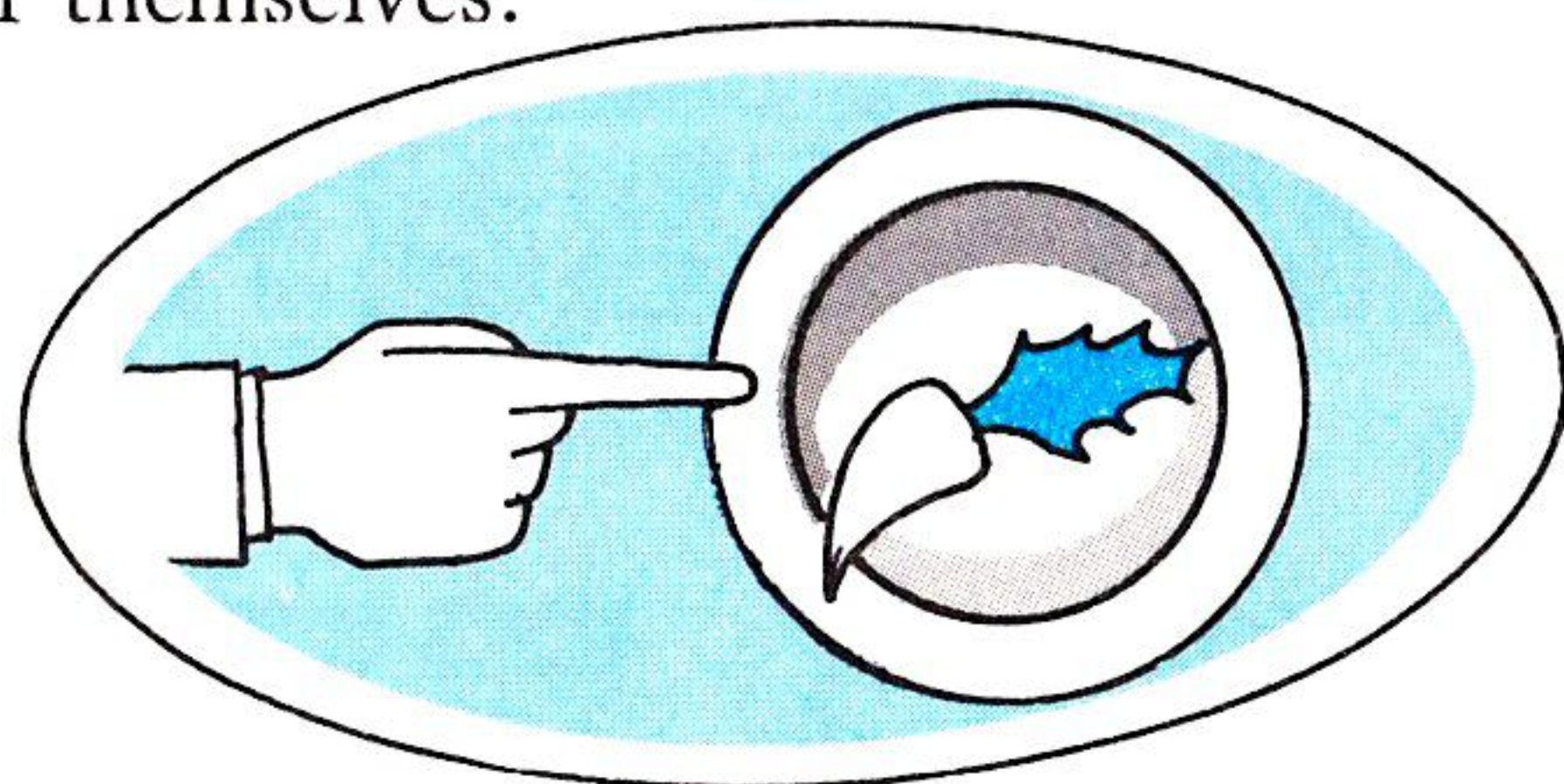
וְאָמַרְתֶּם זִבְח־פֶּסַח הוּא לִי
אֲשֶׁר פָּסַח עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל
בְּמִצְרַיִם בְּנִגְפוֹ אֶת-מִצְרַיִם וְאֶת-
בְּתֵינוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ:



Show the matzahs to the assembly:

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

מצה זו שְׂאֲנוּ אוֹכְלִים עַל שׁוֹם
מָה. עַל שׁוֹם שְׁלֹא הִסְפִּיק בְּצֻקָם
שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה
עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא וּנְאֻלָּם. שֶׁנֶּאֱמַר
וַיֹּאפֹךְ אֶת-הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ
מִמִּצְרַיִם עֲגוֹת מִצּוֹת כִּי לֹא חָמֵץ
כִּי-גֵרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ
לְהַתְמַהֵמֶה וְגַם-צִדָּה לֹא עָשׂוּ
לָהֶם:



Show the bitter herbs to the assembly:

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

מרור זֶה שְׂאֲנוּ אוֹכְלִים עַל שׁוֹם
מָה. עַל שׁוֹם שֶׁמֶרְרוּ הַמִּצְרַיִים

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

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

Elevate the cup of wine and say:

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

אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר
וַיִּמְכְּרוּ אֶת־חַיֵּיהֶם בְּעַבְדָּה קָשָׁה
בְּחֹמֶר וּבְלִבְנִים וּבְכָל־עַבְדָּה
בְּשָׂדֵה אֶת כָּל־עַבְדָּתָם אֲשֶׁר־
עָבְדוּ בָהֶם בְּפָרָדִי:

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם
לְרַאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא
מִמִּצְרַיִם. שֶׁנֶּאֱמַר וְהִגַּדְתָּ לְבִנְךָ
בַּיּוֹם הַהוּא לֵאמֹר בְּעַבּוֹר זֶה
עָשָׂה יי לִי בְּיָצְאֹתִי מִמִּצְרַיִם: לֹא
אֶת־אֲבוֹתֵינוּ בְּלֶבֶד וְגַאֲל הַקְּדוֹשׁ
בְּרוּךְ הוּא. אֶלֶּא אִף אֹתָנוּ וְגַאֲל
עַמּוּהֶם. שֶׁנֶּאֱמַר וְאֹתָנוּ הוֹצִיא מִשָּׁם
לְמַעַן הָבִיא אֹתָנוּ לְתֶת לָנוּ אֶת־
הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:

לְפִיכָךְ אֲנַחְנוּ חַיֵּיבִים לְהוֹדוֹת
לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם
לְהַדָּר לְבָרֵךְ לְעֲלֹה וּלְקַלֵּס לְמִי
שֶׁעָשָׂה לְאֲבוֹתֵינוּ וּלָנוּ אֶת־כָּל־
הַנְּסִיִּם הָאֵלֶּה. הוֹצִיאָנוּ מֵעַבְדוֹת
לְחֵירוֹת. מִיָּגוֹן לְשִׂמְחָה. מֵאֲבֵל
לְיוֹם טוֹב. וּמֵאֲפֵלָה לְאוֹר גְּדוֹל.
וּמִשְׁעָבוֹד לְגֵאֲלָה וְנֹאמַר לְפָנָיו
שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

הללויה

Put the cup on the table and say:

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

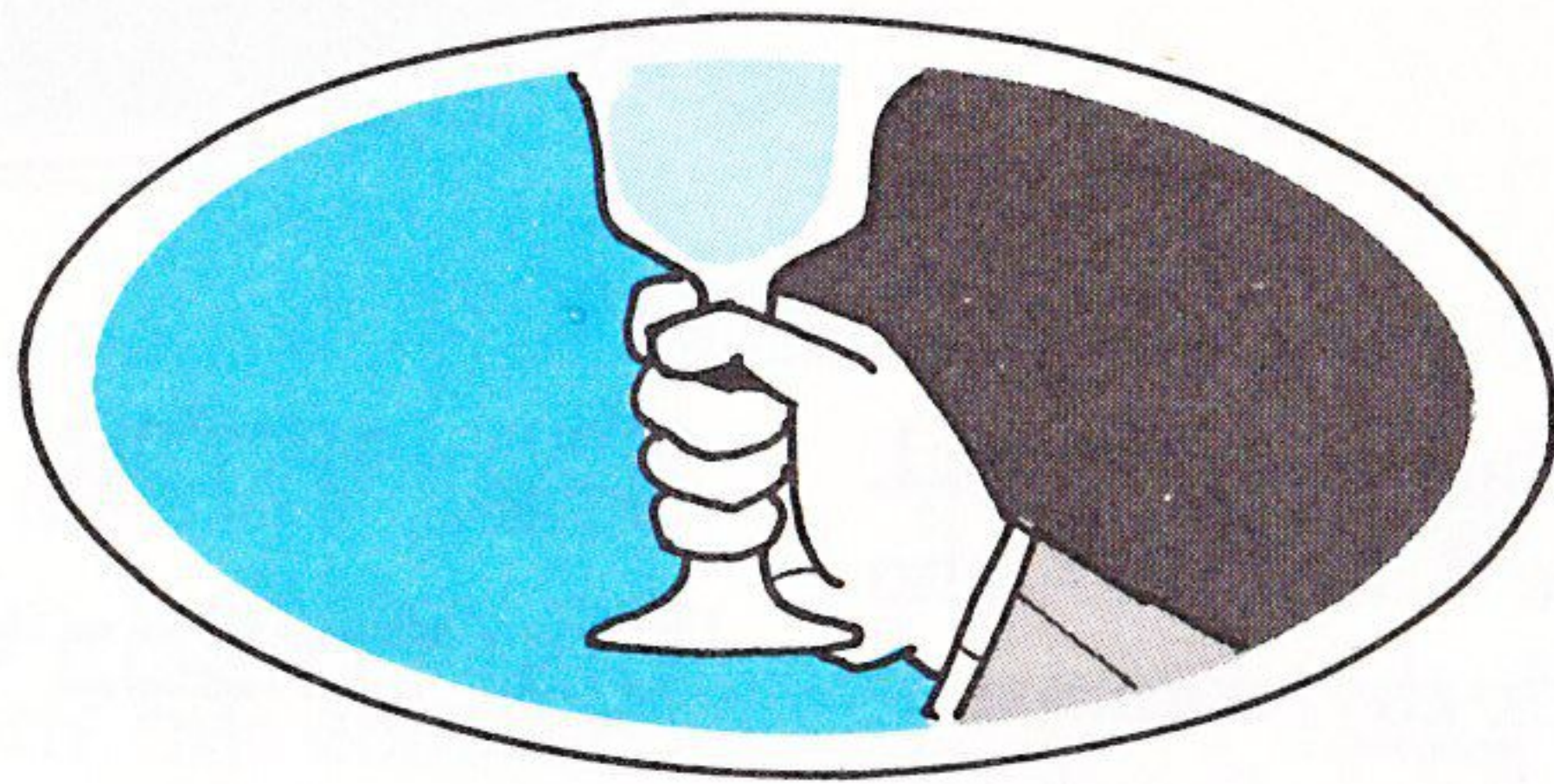
בצאת When Israel went forth from Egypt, the house of Jacob from a people of barbarous language; Judah became his sanctuary, Israel his dominion. The sea beheld it and fled, the Jordan was driven back. The mountains skipped like rams, the hills like lambs. What aileth thee, O sea! that thou didst flee?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

הללויה הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת־שֵׁם יְיָ: יְהִי שֵׁם יְיָ מְבָרָךְ. מֵעַתָּה וְעַד־עוֹלָם: מִמְזֶרְח־שֶׁמֶשׁ עַד־מְבֹאוֹ. מְהֵלֵל שֵׁם יְיָ: רַם עַל־כָּל־גּוֹיִם יְיָ. עַל־הַשָּׁמַיִם כְּבוֹדוֹ: מִי בֵּי אֱלֹהֵינוּ. הַמְגִבִּיהִי לְשִׁבְתָּ: הַמְשִׁפִּילִי לְרֵאוֹת. בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי מֵעָפָר דָּל. מֵאֲשֵׁפֶת יָרִים אֶבְיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים. עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבִי עֶקְרֶת הַבָּיִת אִם־הַבָּנִים שְׂמִיחָה הַלְלוּיָהּ:

בצאת יִשְׂרָאֵל מִמִּצְרַיִם. בַּיִת יַעֲקֹב מֵעַם לֵעָז: הִיָּתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְשֻׁלוֹתָיו: הַיָּם רָאָה וַיָּנֶס. הַיַּרְדֵּן יָסַב לְאַחֲזֹר: הַהָרִים רָקְדוּ כְּאֵילִים. גְּבַעוֹת כְּבָנִי־צֹאן: מֵה־לָּהּ הַיָּם כִּי תָנוּס. הַיַּרְדֵּן תָּסַב לְאַחֲזֹר: הַהָרִים תָּרְקְדוּ כְּאֵילִים. גְּבַעוֹת כְּבָנֵי־צֹאן: מִלְּפָנֵי אֲדוֹן חוֹלֵי אֶרֶץ.

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

מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצֹּר
אֲנִים-מַיִם. חֲלָמִישׁ לְמַעַיְנֵינוּ-מַיִם:



Elevate the cup of wine and say:

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

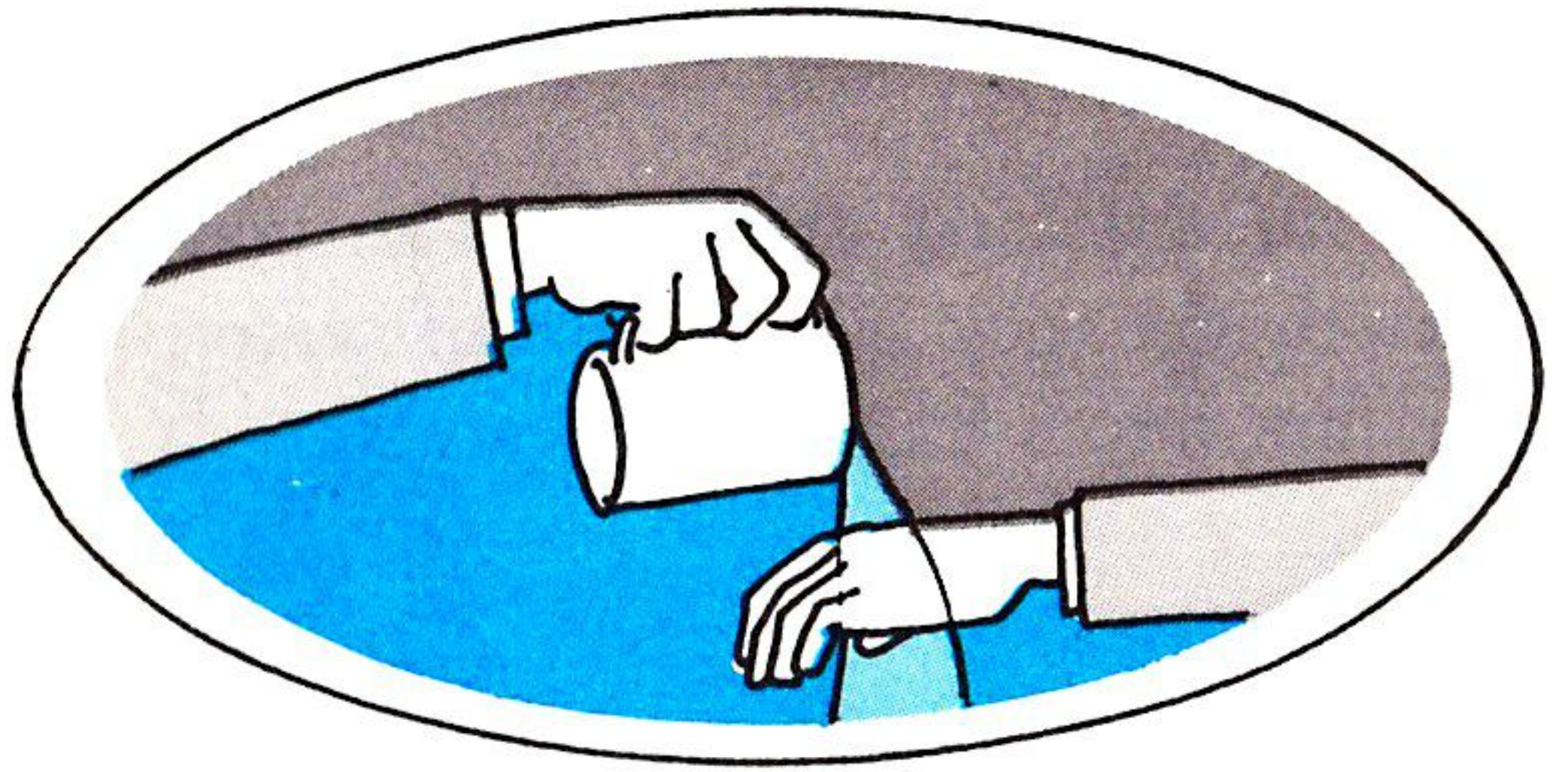
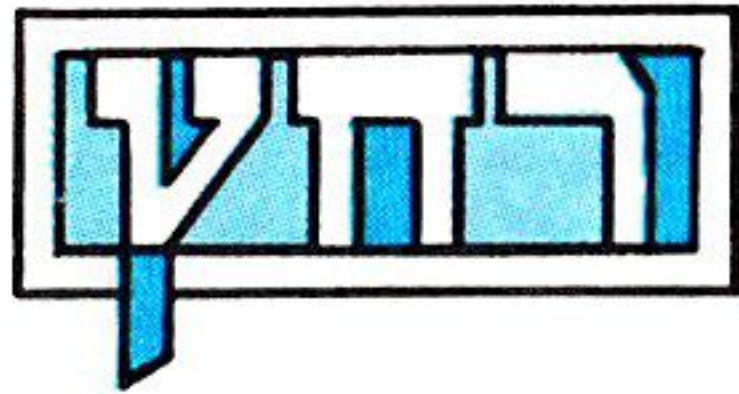
ברוך Blessed art thou, O Lord, our God, who createst the fruit of the vine.

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת-
אֲבוֹתֵינוּ מִמִּצְרַיִם וְהַגִּיעָנוּ לַלַּיְלָה
הַזֶּה לְאֶכְל-בֹּו מִצָּה וּמָרוֹר: כֵּן יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ
לְמוֹעֲדִים וְלִרְגָלִים אַחֲרֵים הַבָּאִים
לְקַרְאֲתָנוּ לְשָׁלוֹם שְׂמֵחִים בְּבִנְיָן
עִירָךְ וְשָׂשִׁים בְּעִבּוֹדֲתֶךָ. וְנֹאכַל
שֵׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים אֲשֶׁר
יַגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן.
וְנוֹדֶה לָּךְ שִׁיר חֲדָשׁ עַל גְּאֻלְתָּנוּ
וְעַל פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה יי
גָּאֵל יִשְׂרָאֵל:

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

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

Drink the second cup of wine.

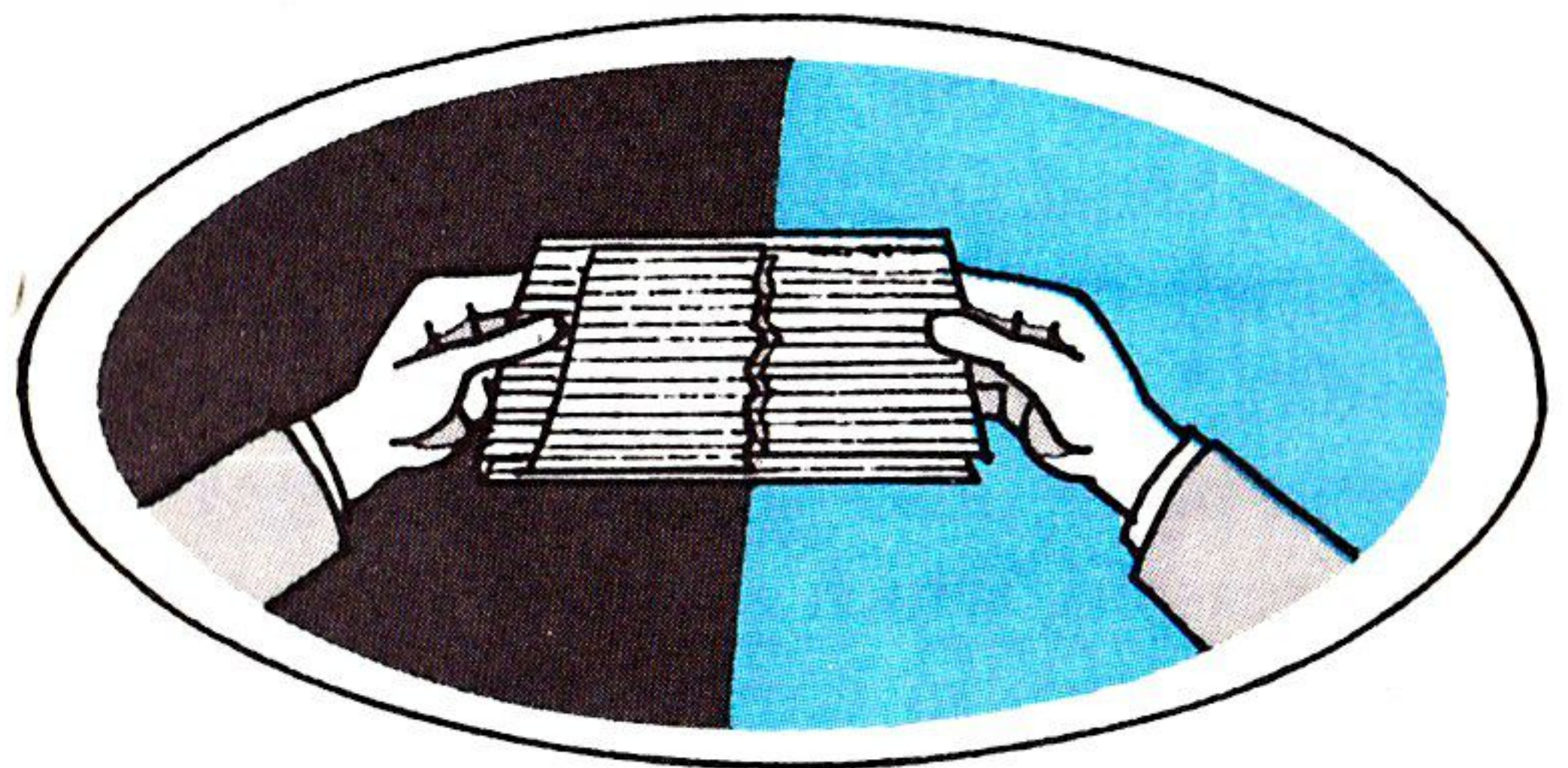


Wash the hands and say:

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

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל-נְטִילַת יָדַיִם:**

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



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

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

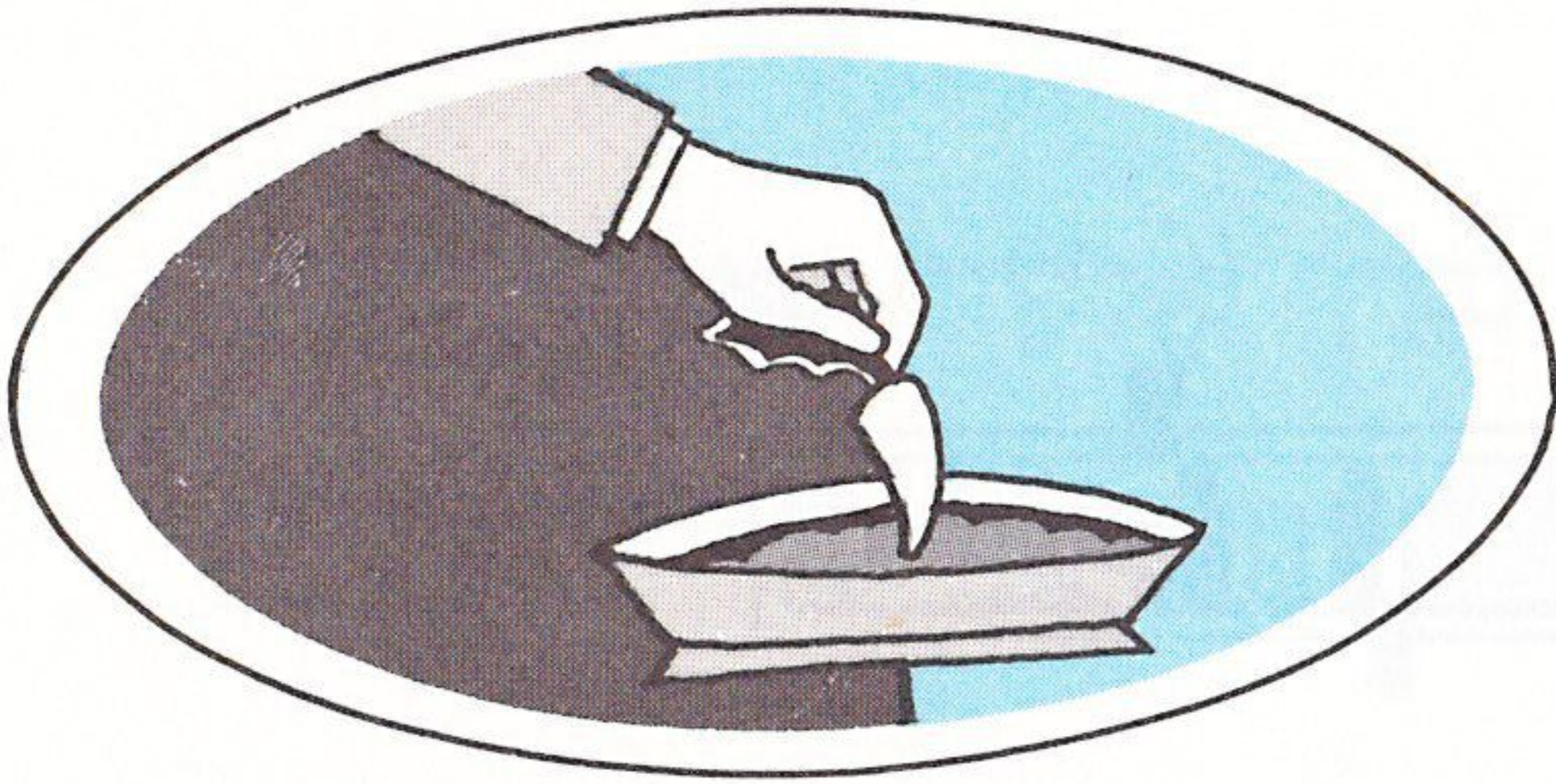
**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם הַמוֹצִיא לֶחֶם מִן-הָאָרֶץ:**

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

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל-אֲכִילַת מַצָּה:**

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

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



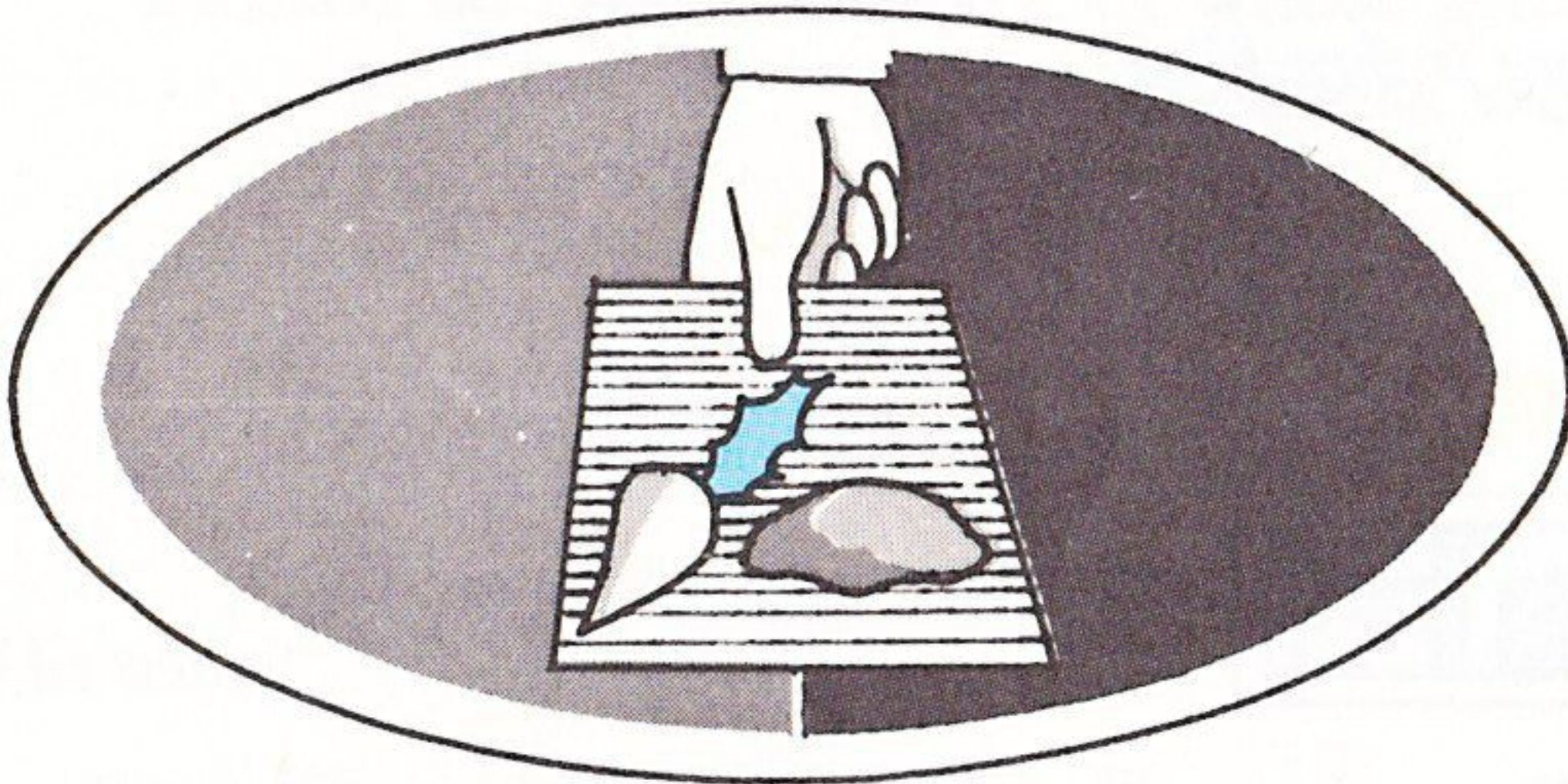
וּמְרֹר

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל-אֲכִילַת מְרֹר:

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



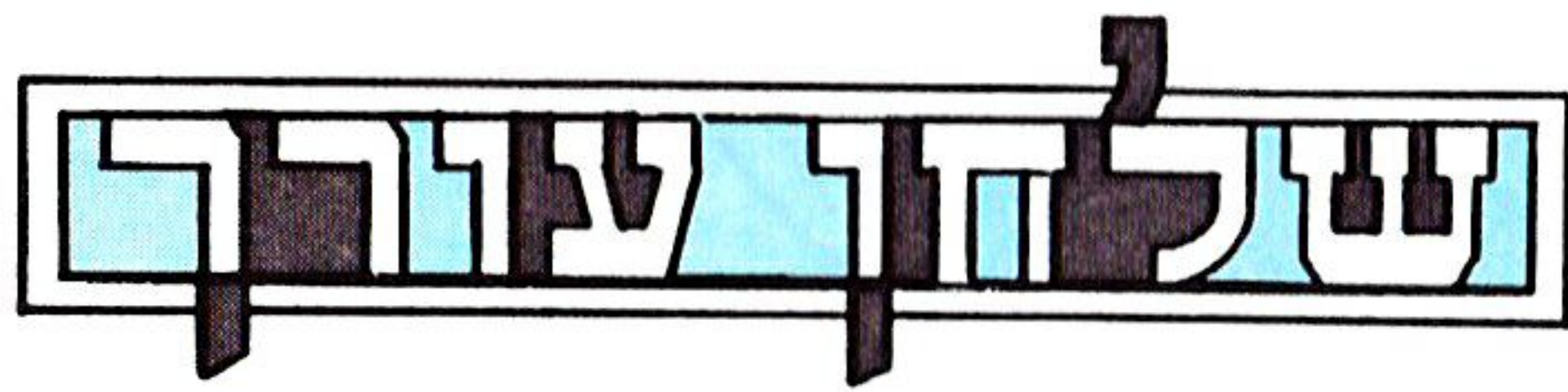
זָכַר

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

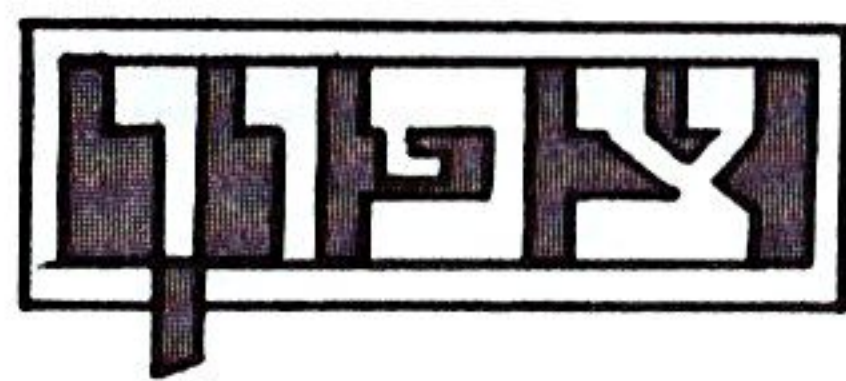
זכר Thus did Hillel during the existence of the holy temple: he took unleavened bread and bitter herbs, and ate them together, in order to perform the Law, "With unleavened bread and bitter herbs shall they eat it."

זָכַר לְמִקְדָּשׁ כְּהֵלֵל:
כֵּן עָשָׂה הֵלֵל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ
קַיָּם. הָיָה בּוֹרֵךְ (פְּסִיחַ) מִצָּה
וּמְרֹר וְאוֹכֵל בְּיַחַד. לְקַיָּם מֵהַ
שְׁנַאֲמַר עַל מִצּוֹת וּמְרֹרִים
יֵאכְלֵהוּ:

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

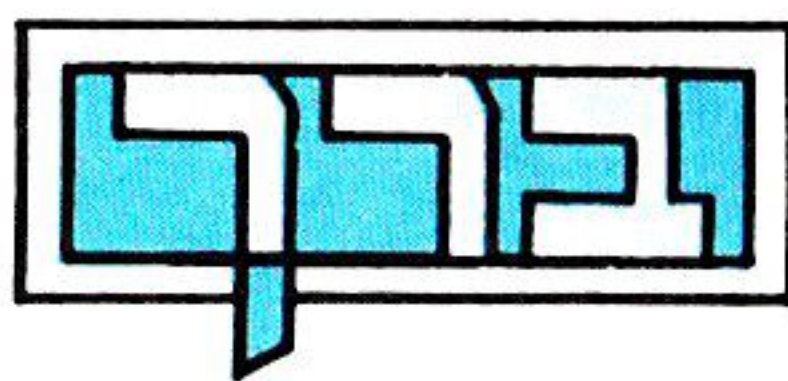


The festive meal



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

The third cup is then filled.



Grace after meal

רבותי נברך (leader)

RA-BO-SAY N'VAW-RAYCH

Gentlemen, let us say Grace.

יהי שם יי מבורך מעתה ועד עולם (assembled and then leader)

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

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

בְּרִשׁוֹת מָרְנוּ וּרְבוֹתַי נְבָרְךָ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלֹךְ (leader)

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

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

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלֹךְ וּבְטוֹבוֹ חַיֵּינוּ (assembled and then leader)

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

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

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

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

ברוך הוא וּבְרוּךְ שְׁמוֹ:

ברוך אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ
הָעוֹלָם, הַזֶּן אֶת-הָעוֹלָם כֹּל
בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא
נוֹתֵן לֶחֶם לְכָל-בָּשָׂר כִּי לְעוֹלָם
חֶסֶד־וּ: וּבְטוֹבוֹ הַגָּדוֹל הַתָּמִיד לֹא
חָסַר-לָנוּ וְאֵל יַחְסֹר-לָנוּ מִזֶּן
לְעוֹלָם וָעֶד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל:
כִּי הוּא זֶן וּמַפְרִיֵם לְכָל וּמַטִּיב
לְכָל וּמַכִּין מִזֶּן לְכָל-בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הַזֶּן
אֶת-הַכֹּל:

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

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

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

נודה לָךְ יְיָ אֱלֹהֵינוּ עַל שְׁהַנְחִילָתָּ לְאֲבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה וְעַל שְׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל בְּרִיתְךָ שְׁחַתַּמְתָּ בְּבָשָׂרְנוּ וְעַל תּוֹרָתְךָ שְׁלַמְדָתָנוּ וְעַל חֻקֶּיךָ שְׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שְׁחֻנַּנְתָּנוּ וְעַל אֲכִילַת מַזּוֹן שְׁאַתָּה זֶן וּמִפְרִי־סֶדֶם אוֹתָנוּ תָמִיד בְּכָל-יּוֹם וּבְכָל-עֵת וּבְכָל-שָׁעָה.

ועל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד: בְּכַתּוּב וְאָכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַתְּ אֶת-יְיָ אֱלֹהֶיךָ עַל-הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן-לָךְ. בְּרוּךְ אַתָּה יְיָ עַל-הָאָרֶץ וְעַל-הַמַּזּוֹן:

רחם יְיָ אֱלֹהֵינוּ עַל-יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל-הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ רַעְיָנוּ זִוְנָנוּ פְּרִנְסָנוּ וְכַלְכָּלָנוּ וְהַרְוִיחָנוּ וְהַרְוַח-לָנוּ יְיָ

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

אֱלֹהֵינוּ מִהֲרָה מִכָּל-צָרוֹתֵינוּ: וְנֹא
 אֶל-תִּצְרִיכֵנוּ יי אֱלֹהֵינוּ לֹא
 לְיָדֵי מַתְנַת בָּשָׂר וְדָם וְלֹא לְיָדֵי
 הַלְוָאָהּ כִּי אִם לְיָדֶךָ הַמְּלֵאָה
 הַשְּׁתוּקָה הַקְּדוּשָׁה וְהַרְחָבָה שְׁלֹא
 גְבוּשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

On the Sabbath say:

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

רצה וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ
 וּבְמִצְוַת יוֹם הַשְּׁבִיעִי הַשָּׁבַת הַגָּדוֹל
 וְהַקְּדוֹשׁ הַזֶּה כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ
 הוּא לְפָנֶיךָ לְשַׁבַּת-בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה
 בְּמִצְוַת רְצוֹנֶךָ. בְּרְצוֹנֶךָ הִנֵּיחַ לָנוּ יי
 אֱלֹהֵינוּ שְׁלֹא תְהִי צָרָה וְיָגוֹן וְאַנְחָה
 בְּיוֹם מְנוּחָתֵנוּ וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת
 צִיּוֹן עִירֶךָ וּבְבִנְיַן יְרוּשָׁלַם עִיר קְדֻשָּׁךָ
 כִּי אַתָּה הוּא בָּעַל הַיְשׁוּעוֹת וּבָּעַל
 הַנְּחֻמוֹת:

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

אלהינו וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה
 וַיָּבֹא וַיִּגָּיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע
 וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֹנֵנוּ וּפְקֻדוֹנֵנוּ
 וְזְכוֹרוֹן אֲבוֹתֵינוּ. וְזְכוֹרוֹן מְשִׁיחַ בֶּן-
 דָּוִד עֲבָדֶךָ. וְזְכוֹרוֹן יְרוּשָׁלַם עִיר
 קְדֻשָּׁךָ. וְזְכוֹרוֹן כָּל-עַמֶּךָ בֵּית
 יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וּלְטוֹבָה
 וְלִחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלִחַיִּים
 וְלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה.

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

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

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

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

זְכֹרֵנו יי אֱלֹהֵינוּ בּו לְטוֹבָה.
 וּפְקֻדֵנוּ בּו לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּו
 לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים
 חוּס וְחַנּוּן. וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ.
 כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מִלְּךָ חַנוּן
 וְרַחוּם אַתָּה:

ובנה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
 בְּמַהֲרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יי,
 בִּנְיָה בְרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

ברוך אַתָּה יי אֱלֹהֵינוּ מִלְּךָ
 הָעוֹלָם, הָאֵל אֲבִינוּ מִלְכֵנוּ אֲדִירָנוּ
 בּוֹרְאָנוּ גֹאֲלָנוּ יוֹצֵרָנוּ קְדוֹשָׁנוּ קְדוֹשׁ
 יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמִּלְכָּה
 הַטוֹב וְהַמְטִיב לְכָל, שְׂבַבְכָּל-יוֹם
 וַיּוֹם הוּא הַמְטִיב הוּא מְטִיב הוּא
 יִטִּיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ
 הוּא יְגַמְלָנוּ לְעַד לְחַן לְחַסֵּד
 וְלְרַחֲמִים וְלִרְנוּחַ הַצִּלָּה וְהַצִּלָּחָה
 בְּרָכָה וַיְשׁוּעָה נְחָמָה פְּרִנְסָה
 וּבְלִפְקָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם
 וְכָל-טוֹב, וּמְכַל-טוֹב אֵל-
 יַחֲסֵרָנוּ:

הרחמן הוּא יִמְלֹךְ עָלֵינוּ
 לְעוֹלָם וָעֶד: הַרְחֵמָנוּ. הוּא יִתְבַּרֵךְ
 בַּשָּׁמַיִם וּבָאָרֶץ: הַרְחֵמָנוּ. הוּא

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

יִשְׁתַּבַּח לְדוֹר דּוֹרִים וַיִּתְפָּאֵר בְּנֹנוּ
 לְנֶצַח נְצָחִים וַיִּתְהַדָּר בְּנֹנוּ לְעַד
 וְלְעוֹלָמֵי עוֹלָמִים: הֶרְחַמְנוּ. הוּא
 יִסְרְנֵסְנוּ בְּכָבוֹד: הֶרְחַמְנוּ. הוּא
 יִשְׁבֹּר עֲלֵנוּ מֵעַל צַוְאֵרְנוּ וְהוּא
 יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ: הֶרְחַמְנוּ.
 הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בַּבַּיִת
 הַזֶּה וְעַל שֻׁלְחָן זֶה שְׂאֵבְלָנוּ עָלָיו:
 הֶרְחַמְנוּ. הוּא יִשְׁלַח לָנוּ אֶת-אֱלִיהוּ
 הַנָּבִיא זְכוֹר לְטוֹב וַיְבַשֵּׁר-לָנוּ
 בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וּנְחֻמּוֹת:
 הֶרְחַמְנוּ. הוּא יְבָרֵךְ.

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

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

אֶת- (אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה,
 וְאֶת- (אִמִּי מוֹרְתִי) בַּעֲלַת הַבַּיִת
 הַזֶּה, אוֹתָם וְאֶת-בֵּיתָם וְאֶת-זֶרְעָם
 וְאֶת-כָּל-אֲשֶׁר לָהֶם.

The husband:

The wife:

The wife:

The husband:

me and my wife,

me and my husband,

אוֹתִי וְאֶת-בְּעָלִי

אוֹתִי וְאֶת-אִשְׁתִּי

(anybody with children to add:

my children,)

(anybody with children to add:

וְאֶת-זֶרְעִי וְאֶת-כָּל-אֲשֶׁר לִי.)

In larger company:

and all here present,

In larger company:

(וְ) אֶת-כָּל-הַמְּסֻבִּין כְּאֵן.

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

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

On the Sabbath:

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

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

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

אוֹתָנוּ וְאֶת-כָּל-אֲשֶׁר לָנוּ, כְּמוֹ
שְׁנֵתְכֶרְכוּ אֲבוֹתֵינוּ אֲבָרְחָם יִצְחָק
וְיַעֲקֹב בְּכָל מִכְּלָל, כֵּן יְבָרֶךְ
אוֹתָנוּ כְּלָנוּ יַחַד בְּבָרְכָה שְׁלֵמָה.
וְנֹאמַר אָמֵן:

בְּמָרוֹם. יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ
זְכוֹת שְׁתֵּהי לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא
בְּרָכָה מֵאֵת יי וְצַדִּיקָה מֵאֱלֹהֵי
יִשְׁעֵנוּ. וְנִמְצָא חֵן וְשִׁכָּל טוֹב בְּעֵינֵי
אֱלֹהִים וְאָדָם:

הֲרַחֲמֵנוּ. הוּא יִנְחִילָנוּ יוֹם שְׁכָלוֹ שַׁבָּת
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

הֲרַחֲמֵנוּ. הוּא יִנְחִילָנוּ יוֹם שְׁכָלוֹ
טוֹב,

וַיֵּשׁ מוֹסִיפִים:

יוֹם שְׁכָלוֹ אָרוּךְ. יוֹם שְׁצַדִּיקִים
יוֹשְׁבִים וְעִטְרוֹתֵיהֶם בְּרֹאשֵׁיהֶם וְנִהְנִים
מִזֵּיו הַשְּׂכִינָה וַיְהִי חֶלְקֵנוּ עִמָּהֶם:

הֲרַחֲמֵנוּ. הוּא יִזְכֵּנוּ לְיָמוֹת
הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא: מְגִדוֹל
יְשׁוּעוֹת מְלָכוֹ וְעֲשֵׂה חֶסֶד לְמִשְׁיחוֹ
לְדָוִד וּלְזֶרְעוֹ עַד-עוֹלָם: עֲשֵׂה
שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם

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

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

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

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

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

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

Drink the third cup of wine.



שְׁלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ
אָמֵן

יראו אֶת-יְיָ קְדָשׁוֹ כִּי אֵין
מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ
וְרַעְבּוֹ וְדָרְשׁוּ יְיָ לֹא-יַחְסְרוּ כָּל-
שׂוֹבוֹ חוּדוֹ לֵי כִּי-טוֹב כִּי לְעוֹלָם
חֲסִידוֹ פֹתַח אֶת-יְדָךְ וּמִשְׁבִּיעַ
לְכָל-חַי רִצּוֹן: בָּרוּךְ הַגֹּבֵר אֲשֶׁר
יִבְטַח בּוֹ וְהָיָה יְיָ מִבְּטָחוֹ:

נער הָיִיתִי וּמִזְקֵנִתִּי וְלֹא רָאִיתִי
צָרִיק נֹאָב וְזָרְעוֹ מִבְּקֶשׁ-לֶחֶם:

” עֲזוּ לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת-עַמּוֹ
בְּשָׁלוֹם:

ברוך אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

Open the door and say:

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

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

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

שפך תִּמְתֶּךָ אֶל-הַגּוֹיִם אֲשֶׁר
לֹא-יִדְעוּךָ וְעַל-מַמְלָכוֹת אֲשֶׁר
בְּשִׁמְךָ לֹא קָרְאוּ: כִּי-אָכַל אֶת-
יַעֲקֹב וְאֶת-נְוֹהוּ הַשָּׂמֹו:

שפך -עֲלֵיהֶם זַעֲמֶךָ וַתִּרְוֶן אַפֶּךָ
יְשִׁיגֵם:

תרדף בְּאַף וְתִשְׁמִידֵם מִתַּחַת
שָׁמַי יי:



Fill the fourth cup and say:

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

לא לָנוּ יי לֹא לָנוּ כִּי לְשִׁמְךָ
תֵּן כְּבוֹד. עַל-חַסְדֶּךָ עַל-אַמְתֶּךָ:
לָמָּה יֹאמְרוּ הַגּוֹיִם. אֵי-הֵנָּה
אֱלֹהֵיהֶם: וְאֵלֵהֵינוּ בְּשָׁמַיִם. כֹּל
אֲשֶׁר-תָּפִץ עָשָׂה: עֲצַבֵיהֶם כֶּסֶף
וְזָהָב. מַעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם
וְלֹא יִדְבְּרוּ. עֵינַיִם לָהֶם וְלֹא יִרְאוּ:
אֲזָנַיִם לָהֶם וְלֹא יִשְׁמְעוּ. אֵף לָהֶם
וְלֹא יִרְיחוּן: יְדֵיהֶם וְלֹא יִמְיִשוּן
רַגְלֵיהֶם וְלֹא יִהְלְכוּ. לֹא-יִהְיוּ
בְּגִרוֹנָם: כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם. כֹּל
אֲשֶׁר-בִּטַּח בָּהֶם: יִשְׂרָאֵל בְּטַח

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

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

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

בְּיָי. עֲזָרָם וּמִגְּנָם הוּא: בֵּית אֶהְרֹן
בְּטַחוּ בְּיָי. עֲזָרָם וּמִגְּנָם הוּא:
יְרֵא יְיָ בְּטַחוּ בְּיָי. עֲזָרָם וּמִגְּנָם
הוּא:

יְיָ זְכָרְנוּ יְבָרֵךְ. יְבָרֵךְ אֶת-בֵּית
יִשְׂרָאֵל יְבָרֵךְ אֶת-בֵּית אֶהְרֹן:
יְבָרֵךְ יְרֵא יְיָ. הַקְטַנִּים עִם-
הַגְּדֹלִים: יִסַּף יְיָ עֲלֵיכֶם. עֲלֵיכֶם
וְעַל-בְּנֵיכֶם: בְּרוּכִים אַתֶּם לְיָי.
עָשָׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם שָׁמַיִם
לְיָי. וְהָאָרֶץ נָתַן לְבְנֵי-אָדָם: לֹא-
הַמֵּתִים יִהְלְלוּ-יָהּ. וְלֹא כָל-יִרְדֵי
דוּמָה: וְאַנְחָנוּ נְבָרֵךְ יָהּ מֵעַתָּה
וְעַד-עוֹלָם הַלְלוּיָהּ:

אהבתי כִּי-יִשְׁמַע יְיָ. אֶת-קוֹלִי
תַחֲנוּנָי: כִּי-הִטָּה אָזְנוֹ לִי. וּבְיָמֵי
אֶקְרָא: אֶפְפוּנֵי חֶבְלֵי-מוֹת וּמִצָּרֵי
שְׂאוֹל מִצָּאוּנֵי. צָרָה וַיְגוֹן אֶמְצָא:
וּבְשֵׁם-יְיָ אֶקְרָא. אָנָּה יְיָ מַלְטָה
נַפְשִׁי: חַנוּן יְיָ וְצַדִּיק. וְאַלֹהֵינוּ
מֵרַחֵם: שָׁמַר פִּתְאִים יְיָ. דַּלְתֵי וְלִי
יְהוֹשִׁיעַ: שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִי. כִּי
יְיָ גָּמַל עָלַיִכִי: כִּי חִלַּצְתָּ נַפְשִׁי
מִמוֹת. אֶת-עֵינַי מִן-דִּמְעָה אֶת-
רַגְלִי מִדָּחִי: אֶתְהַלֵּךְ לִפְנֵי יְיָ.

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

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

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

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

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

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

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

בְּאַרְצוֹת הַחַיִּים: הֶאֱמַנְתִּי כִּי
אֲדַבֵּר. אֲנִי עָנִיתִי מְאֹד: אֲנִי
אָמַרְתִּי בְּחַפְזִי. כָּל-הָאָדָם כֹּזֵב:

מה-אָשִׁיב לַיְי. כָּל-תַּגְּמוֹלוֹהִי
עָלַי: כּוֹס-יְשׁוּעוֹת אֶשָּׂא. וּבְשֵׁם יְי
אֶקְרָא: נְדָרֵי לַיְי אֲשַׁלֵּם. נִגְדָה-נָּא
לְכָל-עַמּוֹ: יִקָּר בְּעֵינֵי יְי. הַמּוֹתָה
לְחַסִּידָיו: אָנָּה יְי כִּי-אֲנִי עַבְדְּךָ.
אֲנִי עַבְדְּךָ בֶן-אִמְתְּךָ. פְּתַחַת
לְמוֹסְרֵי: לָךְ אֲזַבַּח זֶבַח תּוֹדָה.
וּבְשֵׁם יְי אֶקְרָא: נְדָרֵי לַיְי אֲשַׁלֵּם:
נִגְדָה-נָּא לְכָל-עַמּוֹ: בְּחַצְרוֹת בַּיִת
יְי בְּתוֹכְכִי יְרוּשָׁלָּיִם הַלְלוּיָהּ:

הללו אֶת-יְי כָּל-גּוֹיִם. שִׁבְחֻהוּ
כָּל-הָאֱמִיּוֹת: כִּי גָבַר עָלֵינוּ חַסְדּוֹ
וַאֲמַת-יְי לְעוֹלָם הַלְלוּיָהּ:

הודו לַיְי כִּי-טוֹב.

כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ-נָּא יִשְׂרָאֵל.

כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָּא בֵּית-אֲהֵרֹן.

כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָּא יְרֵאֵי יְי.

כִּי לְעוֹלָם חַסְדּוֹ:

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

מִן־הַמִּצָּר קָרָאתִי יְהוָה. עָנְנִי
 כַּמְרָחַב יְהוָה: יי לִי לֹא אִירָא. מִה־
 יַעֲשֶׂה לִי אָדָם: יי לִי בְעֲזָרִי. וְאֲנִי
 אִרְאֶה בְּשִׁנְאֵי: טוֹב לַחֲסוֹת בַּיְיָ.
 מִבִּטָּח בְּאָדָם: טוֹב לַחֲסוֹת בַּיְיָ.
 מִבִּטָּח בַּנְּדִיבִים: כָּל־גּוֹיִם סָבְבוּנִי.
 בְּשֵׁם יי כִּי אֲמִילֵם: סָבְבוּנִי גַם־
 סָבְבוּנִי. בְּשֵׁם יי כִּי אֲמִילֵם: סָבְבוּנִי
 כַּדְּבָרִים דַּעְכוּ בְּאֵשׁ קוֹצִים. בְּשֵׁם
 יי כִּי אֲמִילֵם: דָּחָה דְחִיתָנִי לְנַפְל.
 וַיְיָ עֲזָרְנִי: עָזִי וְזִמְרַת יְהוָה. וַיְהִי־לִי
 לִישׁוּעָה: קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי
 צְדִיקִים. יִמִּין יי עָשָׂה חַיִּל: יִמִּין יי
 רוֹמְמָה. יִמִּין יי עָשָׂה חַיִּל: לֹא־
 אָמוֹת בִּי־אֶחֱיָה. וְאֶסְפֹּר מַעֲשֵׂה־
 יְהוָה: יִסֹּר יִסְרְנִי יְהוָה. וְלִפְנוֹת לֹא
 נִחַנְנִי: פֶּתַח־לִי שַׁעַר־צְדָקָה.
 אֲבֹאֲבָם אֹדָה יְהוָה: זֶה־הַשַּׁעַר
 לַיְיָ. צְדִיקִים יִבְאוּ בוֹ: אֹדָה כִּי
 עֲנִיתָנִי. וַתְּהִי־לִי לִישׁוּעָה: (This is repeated)
 אֲבוֹ קִמְּאֵסוּ הַבּוֹנִים. הִיָּתָה לְרֹאשׁ

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

פְּנֵה: (rep.) מֵאֵת יְיָ הַיְיָתָה זֹאת.
 הִיא נִפְלְאָת בְּעֵינֵינוּ: (repeat) זֶה-
 הַיּוֹם עָשָׂה יְיָ נִגְיָלָה וְנִשְׂמְחָה
 בוֹ: (repeat)

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

אֲנָּה יְיָ הוֹשִׁיעָה נָּא
 אֲנָּה יְיָ הוֹשִׁיעָה נָּא
 אֲנָּה יְיָ הַצְּלִיחָה נָּא
 אֲנָּה יְיָ הַצְּלִיחָה נָּא:

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

בְּרוּךְ הַבָּא בְּשֵׁם יְיָ בְּרִכְנוּכֶם
 מִבֵּית יְיָ: (rep.) אֵל יְיָ וַיֵּאָר לָנוּ.
 אֲסֵרוּ-חַג בְּעִבְתֵּימָם עַד קַרְנוֹת
 הַמִּזְבֵּחַ: (repeat) אֵלֵי אַתָּה וְאוֹדֶךָ.
 אֱלֹהֵי אֲרוֹמְמֶךָ: (rep.) הוֹדוּ לַיְיָ
 בִּי-טוֹב. כִּי לְעוֹלָם חֲסִדוֹ: (repeat)

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

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ (עַל) כָּל-
 מַעֲשֵׂיךָ. וַחֲסִידֶיךָ צַדִּיקִים עוֹשֵׂי
 רְצוֹנְךָ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה
 יוֹדוּ וַיְבָרְכוּ וַיִּשְׂבְּחוּ וַיִּפְאֲרוּ
 וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלְכוּ
 אֶת-שִׁמְךָ מִלְּכָנוּ כִּי לְךָ טוֹב
 לְהוֹדוֹת וּלְשַׁמְּךָ נָּאָה לְזַמֵּר כִּי
 מִעוֹלָם וְעַד עוֹלָם אַתָּה אֵל:

כי לעולם חסדו

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

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

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

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

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

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

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

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

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

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

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

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

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

הודו לַיְי כִּי־טוֹב.

כִּי לְעוֹלָם חַסְדּוֹ:

חֲדוּ לֵאלֹהֵי הָאֱלֹהִים.

כִּי לְעוֹלָם חַסְדּוֹ:

חֲדוּ לַאֲדֹנָי הָאֲדֹנִים.

כִּי לְעוֹלָם חַסְדּוֹ:

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ.

כִּי לְעוֹלָם חַסְדּוֹ:

לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה.

כִּי לְעוֹלָם חַסְדּוֹ:

לְרוֹקַע הָאָרֶץ עַל־הַמַּיִם.

כִּי לְעוֹלָם חַסְדּוֹ:

לַעֲשֵׂה אוֹרִים גְּדֻלִים.

כִּי לְעוֹלָם חַסְדּוֹ:

אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם.

כִּי לְעוֹלָם חַסְדּוֹ:

אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלוֹת

כִּי לְעוֹלָם חַסְדּוֹ:

בַּלַּיְלָה.

לְמַכָּה מִצְרַיִם בְּבְכוֹרֵיהֶם.

כִּי לְעוֹלָם חַסְדּוֹ:

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם.

כִּי לְעוֹלָם חַסְדּוֹ:

בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה.

כִּי לְעוֹלָם חַסְדּוֹ:

לְגַזֵּר יַם־סוּף לְגִזְרִים.

כִּי לְעוֹלָם חַסְדּוֹ:

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

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

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

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

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

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

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

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

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

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

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

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

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

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ.
כִּי לְעוֹלָם חַסְדּוֹ:
וַיַּעַר פַּרְעֹה וְחֵילוֹ בַיַּם-סוּף.
כִּי לְעוֹלָם חַסְדּוֹ:
לְמוֹלֵיךְ עַמּוֹ בַּמִּדְבָּר.
כִּי לְעוֹלָם חַסְדּוֹ:
לְמַכַּה מְלָכִים גְּדֹלִים.
כִּי לְעוֹלָם חַסְדּוֹ:
וַיַּהַרֵג מְלָכִים אֲדִירִים.
כִּי לְעוֹלָם חַסְדּוֹ:
לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי.
כִּי לְעוֹלָם חַסְדּוֹ:
וַיַּעֲוֹג מֶלֶךְ הַבְּשָׁן.
כִּי לְעוֹלָם חַסְדּוֹ:
וַיִּתֵּן אֶרֶץ לְנַחֲלָה.
כִּי לְעוֹלָם חַסְדּוֹ:
נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ.
כִּי לְעוֹלָם חַסְדּוֹ:
שָׁבַשְׁפָּלְנוּ זָכַר-לָנוּ.
כִּי לְעוֹלָם חַסְדּוֹ:
וַיַּפְּרֶקְנוּ מִצָּרֵינוּ.
כִּי לְעוֹלָם חַסְדּוֹ:
נָתַן לָחֶם לְכָל-בָּשָׂר.
כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לְאֵל הַשָּׁמַיִם.
כִּי לְעוֹלָם חַסְדּוֹ:

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

נשמת כָּל־חַי תְּבָרֶךְ אֶת־שִׁמְךָ
 יי אלהינו. וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר
 וְתִרְוַמֶם זְכוֹרָה מִלְּכָנוּ תָמִיד. מִן־
 הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל.
 וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
 וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרִיֵם
 וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה אֵין
 לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי
 הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלוֹהֵ כָל־
 בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלְדוֹת הַמְּהַלְלִים
 בְּרַב הַתְּשׁוּבָחוֹת הַמְּנַהֵג עוֹלָמוֹ
 בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיִּי לֹא־
 יָנוּם וְלֹא־יִישָׁן. הַמְּעוֹרֵר יֹשְׁנִים
 וְהַמְּקִיץ נֹרְדָמִים. וְהַמְּשִׁיחַ אֱלֹמִים.
 וְהַמְּתִיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים
 וְהַזּוֹקֵף כְּפוּפִים. לָךְ לְבַדְּךָ אֲנַחְנוּ
 מוֹדִים. אֱלֹהֵינוּ מִלֵּא שִׁירָה בְּיָם
 וּלְשׁוֹנָנוּ רִנָּה בְּהַמּוֹן גִּלְיוֹ וְשִׁפְתוֹתֵינוּ
 שִׁבַּח בְּמִרְחָבֵי רָקִיעַ. וְעֵינֵינוּ
 מְאִירוֹת בְּשִׁמְשׁ וּבְכִרְחַת. וְיָדֵינוּ
 סְרוּשׁוֹת בְּנִשְׂרֵי שָׁמַיִם. וְרַגְלֵינוּ
 קָלוֹת כְּאַיִלוֹת. אֵין אֲנַחְנוּ
 מְסַפְּקִים לְהוֹדוֹת לָךְ יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ. וּלְבָרֶךְ אֶת־שִׁמְךָ.
 עַל־אֶחָת מֵאֲלֶף אֲלֶף אֲלֶפֶי
 אֱלֹמִים וְרַבֵּי רַבּוֹת פְּעָמִים

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

הטובות שעשית עם אבותינו
ועמנו: ממצרים ואלתנו יי אלהינו
ומבית עבדים פדיתנו. ברעב
זנתנו ובשבע כלכלתנו. מחרב
הצלתנו. ומקרב מלשתנו ומחלים
רעים ונאמנים דליתנו: עד-הנה
עזרונו רחמיה. ולא-עזבונו
חסדיה. ואל-תשנו יי אלהינו
לנצח: על-כן אברים שפלגת בנו.
ורוח ונשמה שנפחת באפינו. ולשון
אשר שמת בפינו. הן הם יודו
ויברכו וישבחו ויפארו וירוממו
ויעריצו ויקדישו וימליכו את-
שמה מלכנו: כי כל-פה לה יודה.
וכל-לשון לה תשבע. וכל-ברך
לה תברע. וכל-קומה לפניה
תשתחוה. וכל-לבבות יראוה.
וכל-קרב וכליות יזמרו לשמה.
כדבר שכתוב כל עצמותי
תאמרנה יי מי כמותה. מציל עני
מחזק ממנו ועני ואביון מגוזלו: מי
ידמה לה ומי ישוה לה ומי
יערה לה. האל הגדול הגבור
והנורא אל עליון קנה שמים
וארץ: נהל לה ונשבתה ונפארה
ונברה את-שם קדשה. כאמור.

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

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

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

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

לְדוֹר בְּרַכִּי נַפְשִׁי אֶת־יְיָ וְכָל־
 חַרְבֵי אֶת־שֵׁם קָדְשׁוֹ: הָאֵל
 בְּתַעֲצֻמוֹת עֲזָה. הַגָּדוֹל בְּכַבוֹד
 שְׂמֵךְ. הַגָּבוֹר לְנִצָּח וְהַנוֹרָא
 בְּנוֹרְאוֹתָיִךְ. הַמְּלִיךְ הַיּוֹשֵׁב עַל
 כִּסֵּא רָם וְנִשְׂא:

שוכן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ.
 וְכַתוּב רַגְנוֹ צְדִיקִים בְּיַי לְיִשְׂרָאֵל
 נִאֲנָה תְהִלָּתָה:

בפי יִשְׂרָאֵל תְּתַהַלֵּל. וּבְדַבְרֵי
 צְדִיקִים תְּתַבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים
 תִּתְרוֹמֵם. וּבְקִרְבַּי קָדוֹשִׁים
 תִּתְקַדֵּשׁ:

ובמקהלות רַבְבוֹת עִמָּךְ בַּיִת
 יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמֵךְ מִלְּכָנוּ
 בְּכָל־דּוֹר וְדוֹר שְׂכֵן חוֹבֵת כָּל־
 הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח
 לְשַׁאֵר לְרוֹמֵם לְתַהַדֵּר לְבָרַךְ
 לְשַׁלֵּחַ וּלְקַלֵּם עַל כָּל־דַּבְרֵי
 שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן־יִשִׁי
 עַבְדְּךָ מְשִׁיחֶךָ:

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

ישתבח שְׁמֶךָ לְעַד מִלְכֵנוּ הָאֵל
 הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בַּשָּׁמַיִם
 וּבָאָרֶץ כִּי לְךָ נִאֲהָ יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיר וְשִׁבְחָה הַלֵּל
 וְזִמְרָה עִזּוֹ וּמְמִשְׁלָה נִצְחָה וְדָלָה
 וְגִבּוֹרָה תְהַלָּה וְתִפְאַרֶת קִדְשָׁה
 וּמִלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה
 וְעַד-עוֹלָם: בְּרוּךְ אַתָּה יְיָ אֵל
 מֶלֶךְ גָּדוֹל בְּתִשְׁבְּחוֹת אֵל
 הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת הַבוֹחֵר
 בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל הִי
 הָעוֹלָמִים:

וַיְהִי בַחֲצִי הַלַּיְלָה

This is recited on the first night.

ובכן And thus it came to pass at midnight.
 Of old thou didst perform abundant
 miracles in the night, at the beginning of the
 first watch of this night.
 When thou didst cause Abraham, the true
 convert, to be victorious when he divided his
 company at night.

It was at midnight.

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

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

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

It was at midnight.

ובכן וַיְהִי בַחֲצִי הַלַּיְלָה:

בַּלַּיְלָה:	אִזּוֹ רַב נִסִּים הִפְלֵאתָ
הַלַּיְלָה:	בְּרֵאשׁ אֲשֶׁמֹרֶת זֶה
לַיְלָה:	גַּר צָדֵק נִצְחָתוֹ כְּנַחֲלֵק לוֹ
	וַיְהִי בַחֲצִי הַלַּיְלָה:
הַלַּיְלָה:	דִּנְתָּ מֶלֶךְ גֵּרָר בַּחֲלֹם
לַיְלָה:	הִפְחַדְתָּ אַרְמִי בְּאֶמְשׁ
לַיְלָה:	וַיִּשְׂרָאֵל יִשָּׂר לְאֵל וַיּוֹכַל לוֹ
	וַיְהִי בַחֲצִי הַלַּיְלָה:

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

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

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

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

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

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

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

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

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

It was at midnight.

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

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

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

It was at midnight.

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

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

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

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

It was at midnight.

וְרַע בְּכוֹרֵי פַתְרוֹס מִחֲצֹת בַּחֲצִי

הַלֵּילָה:

חֵילָם לֹא מָצְאוּ בְּקוֹמָם

שֵׁשֶׁת נְגִיד חֲרָשֶׁת סִלִּית בְּכוֹכְבֵי לַיְלָה:

וַיְהִי בַּחֲצִי הַלֵּילָה:

וַעֲזַן מִחֲרָף לְנוֹפֵף אֹוֵי הוֹבְשֵׁת פְּנֵרָיו

בַּלֵּילָה:

קָרַע בֵּל וּמְצָבוּ בְּאִישׁוֹן

לְאִישׁ חֲמוּדוֹת נִגְלָה רָז חֲזוֹת

וַיְהִי בַּחֲצִי הַלֵּילָה:

מִשְׁחָכָר בְּכָלִי קָדַשׁ נִהְרַג בּוֹ

וּשְׁעַ מְבוֹר אֲרִיּוֹת פּוֹתֵר בְּעִתּוֹתֵי לַיְלָה:

שִׁנְאָה נִטַר אֲנִי וְכָתַב סְפָרִים בַּלֵּילָה:

וַיְהִי בַּחֲצִי הַלֵּילָה:

עוֹבְרֵת נִצְחָה עָלָיו בְּגֵדֵר שְׁנֵת

פּוֹרָה תְּדַרְוֶה לְשֹׁמֵר מָה

צָרַח כְּשֹׁמֵר וְשָׁח אֶתְּא בְּקָר וְגַם

וַיְהִי בַּחֲצִי הַלֵּילָה:

עָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה:

רַם הוֹדַע כִּי לָךְ הַיּוֹם אַף לָךְ הַלֵּילָה:

שׁוֹמְרִים הַפְּקִד לְעִירָךְ כָּל הַיּוֹם וְכָל

הַלֵּילָה:

חֲמִיר קְאוֹר יוֹם חֲשֵׁכַת

וַיְהִי בַּחֲצִי הַלֵּילָה:

וְאָמַרְתֶּם זֶבַח פֶּסַח

On the second night recite:

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

Thy mighty power didst thou wonderfully display on the Passover.

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

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

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

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

He entertained the angels with unleavened cakes at the Passover.

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

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

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

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

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

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

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

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

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

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

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

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

וּבְכֵן וְאָמַרְתֶּם זֶבַח פֶּסַח:

בְּפֶסַח: אָמַץ גְּבוּרוֹתֶיךָ הַפְּלֵאָתָה

פֶּסַח: בְּרֵאשׁ כָּל מוֹעֲדוֹת נְשִׂאָתָה

פֶּסַח: גְּלִיתָ לְאַזְרְחֵי חֲצוֹת לַיִל

וְאָמַרְתֶּם זֶבַח פֶּסַח:

בְּפֶסַח: דָּלְתָיו דָּפְקָתָה כְּחוּם הַיּוֹם

בְּפֶסַח: הִסְעִיר נּוֹצְצִים עָגוֹת מִצּוֹת

פֶּסַח: וְאֵל הַבְּקָר רָץ זָכַר לְשׁוֹר עֶרְךָ

וְאָמַרְתֶּם זֶבַח פֶּסַח:

פֶּסַח: זַעְמוֹ סְדוּמִים וְלֵהָטוּ בְּאֵשׁ

פֶּסַח: חָלַץ לוֹט מֵהֶם וּמִצּוֹת אָפָה בְּקֶץ פֶּסַח:

פֶּסַח: טֹאטְאָתָה אֲדַמַּת מוֹף וְנוֹף בְּעֵבְרְךָ

בְּפֶסַח:

וְאָמַרְתֶּם זֶבַח פֶּסַח:

פֶּסַח: יְהִי רֵאשׁ כָּל אֹן מְחַצֶּת בְּלַיִל שְׁמוֹר

פֶּסַח:

פֶּסַח: כְּבִיר עַל בֶּן בְּכוֹר פִּסְחָתָה בְּדָם

פֶּסַח: לְבַלְתִּי הֵת מִשְׁחִית לְבֹא בַּפֶּתַח בְּפֶסַח:

וְאָמַרְתֶּם זֶבַח פֶּסַח:

פֶּסַח: מְסֻגְרַת סֻגְרָה בְּעִתּוֹתַי

פֶּסַח: נִשְׁמְדָה מְדִין בְּצִלְלֵי שְׁעוֹרֵי עֶמֶר פֶּסַח:

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

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

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

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

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

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

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

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

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

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

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

שׁוֹרְפוֹ מִשְׁמַנֵּי פֹּל וְלוֹד בִּיקָד יְקוֹד

פְּסָח:

וְאָמַרְתֶּם זָבַח פְּסָח:

עוֹד הַיּוֹם בְּנוֹב לְעַמּוּד עַד גְּזַה עוֹנֵת

פְּסָח:

סָס יָד כְּתָבָה לְקַעֲקַע צוֹר

בְּפְסָח: צַפָּה הַצְּפִית עָרוֹךְ הַשְּׁלֶחָן

בְּפְסָח:

וְאָמַרְתֶּם זָבַח פְּסָח:

חֶהֱל כְּנֹסָה הַדְּסָה לְשֵׁלֶשׁ צוֹם

בְּפְסָח: רֵאשׁ מִבֵּית רָשָׁע מְחַצֵּת בְּעֵץ חֲמָשִׁים

בְּפְסָח: שְׁחֵי אֱלֹהֵי רָגַע תָּבִיא לְעוֹצִית

בְּפְסָח: חָעוּ יָדָךְ תָּרוֹם יְמִינְךָ כְּלִיל הַתְּקוּדֶשׁ

פְּסָח:

וְאָמַרְתֶּם זָבַח פְּסָח:

כִּי לֹו נִאָּה

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

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

כִּי לֹו נִאָּה. כִּי לֹו יִאָּה:

אדיר בְּמְלוֹכָה. בְּחוֹר כְּהִלְכָה.

וְדוּדִיו יֵאמְרוּ לוֹ. לָךְ וְלָךְ. לָךְ כִּי לָךְ.

לָךְ אַף לָךְ. לָךְ יֵי הַמְּלָכָה: כִּי לֹו

נִאָּה. כִּי לֹו יִאָּה:

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

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

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

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

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

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

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

דגול במלוכה. הדור פהלקה.
ותיקיו יאמרו לו. לך ולך. לך פי לך.
לך אף לך. לך יי הממלכה: פי לו
נאָה. פי לו יאָה:

זכאי במלוכה. חסין פהלקה.
טפסריו יאמרו לו. לך ולך. לך פי לך.
לך אף לך. לך יי הממלכה: פי לו
נאָה. פי לו יאָה:

יחיד במלוכה. פביר פהלקה.
למודיו יאמרו לו. לך ולך. לך פי לך.
לך אף לך. לך יי הממלכה: פי לו
נאָה. פי לו יאָה:

מרום במלוכה. נורא פהלקה.
סביביו יאמרו לו. לך ולך. לך פי לך.
לך אף לך. לך יי הממלכה: פי לו
נאָה. פי לו יאָה:

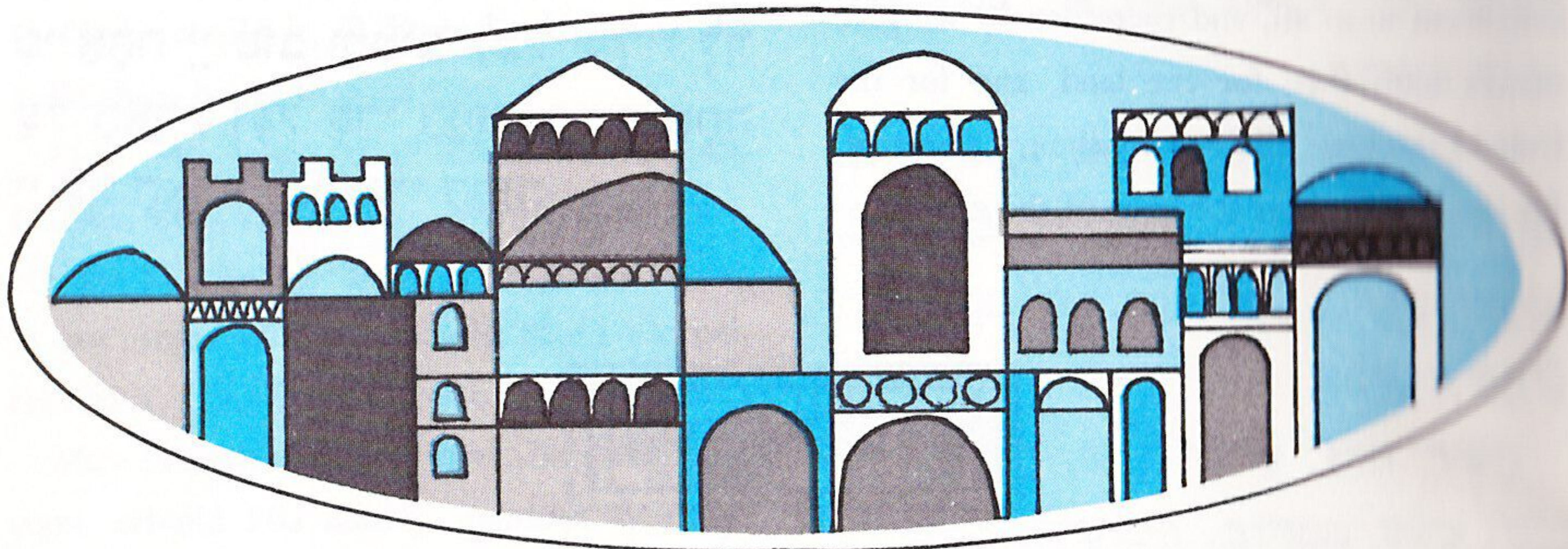
עניו במלוכה. פודה פהלקה.
צדיקיו יאמרו לו. לך ולך. לך פי לך.
לך אף לך. לך יי הממלכה: פי לו
נאָה. פי לו יאָה:

קדוש במלוכה. רחום פהלקה.
שנאניו יאמרו לו. לך ולך. לך פי לך.
לך אף לך. לך יי הממלכה: פי לו
נאָה. פי לו יאָה:

תקיף במלוכה. תומך פהלקה.
תמימיו יאמרו לו. לך ולך. לך פי לך.
לך אף לך. לך יי הממלכה: פי לו
נאָה. פי לו יאָה:

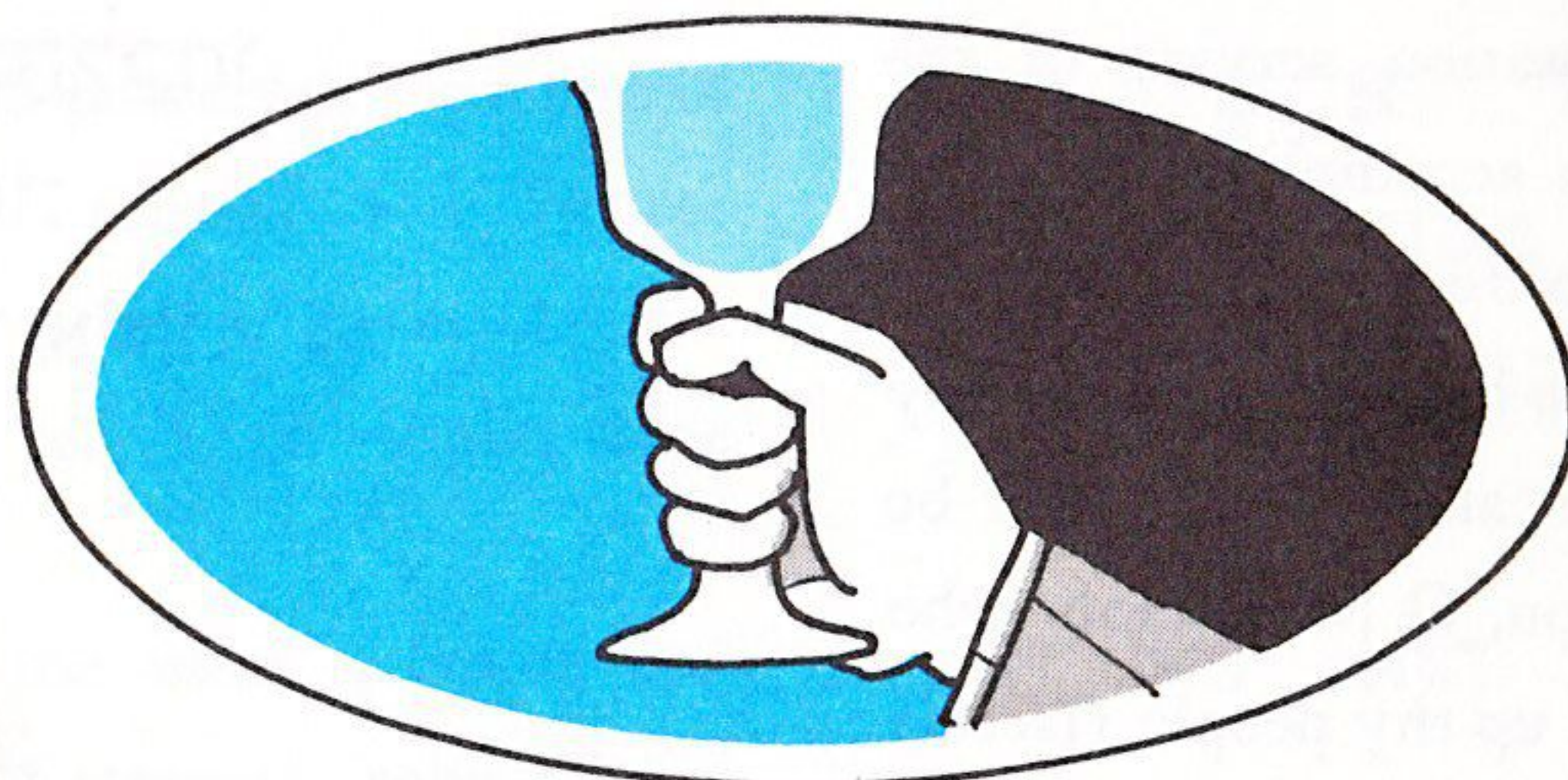
לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

THE FOLLOWING YEAR GRANT US TO BE IN JERUSALEM



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

**קְרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְרֵי הַגֶּפֶן:**



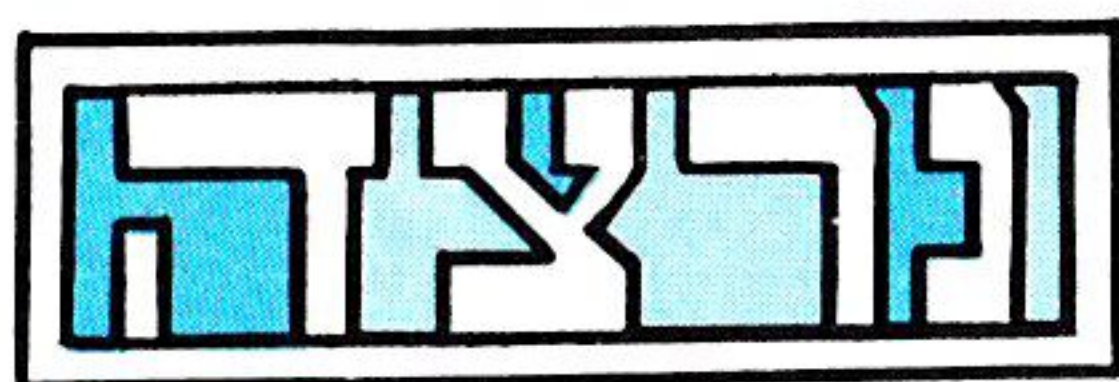
Drink the fourth cup of wine and say:

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

**קְרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן וְעַל הַנוֹבֵת
הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה
שְׂרָצִית וְהִנְחַלְתָּ לְאַבְתָּנוּ לְאָכֹל
מִסְרֵיהָ וּלְשִׁבּוֹעַ מְטוֹבָה. רַחֵם יי
אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם
עִירְךָ וְעַל צִיּוֹן מְשֻׁכֵּן כְּבוֹדְךָ וְעַל
מִזְבִּיחְךָ וְעַל הַיְכָלְךָ וּבְנֵה יְרוּשָׁלַיִם
עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ
לְחֻבָּה וְשִׁמְחָנוּ בְּבִנְיָנָהּ, וְנֹאכֵל מִפְּרֵיהָ**

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

וְנִשְׁבַּע מְטוֹבָה וְנִבְרַךְ עָלֶיךָ בְּקִדְשָׁהּ
 וּבְטָהָרָה: (וּרְצָה וְהַחֲלִיצָנוּ בְּיוֹם הַשִּׁבְת
 הַזֶּה:) וְשִׁמְחָנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה:
 כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל וְנוֹדָה לְךָ
 עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן. בָּרוּךְ אַתָּה
 יי עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן:



Acceptance of the divine Service.

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

חסל סְדוּר פֶּסַח כָּהֵלְכָתוּ.
 כָּכֵל מְשַׁפְּטוּ וְחֻקְתּוּ:
 כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוּ.
 כֵּן נִזְכֶּה לַעֲשׂוֹתוּ:
 זָךְ שׁוֹכֵן מְעוֹנָה.
 קוֹמֵם קָהֵל מִי מָנָה:
 קָרֵב נִהַל נְטָעֵי כִנָּה.
 פְּדוּיִם לְצִיּוֹן בְּרִנָּה:

אֲדִיר הוּא

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

אדיר הוא.
 יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה.
 בְּמַהֲרָה. בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה.
 אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקִרְוֹב:

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

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

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

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

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

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

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

קָדוֹר הוּא. נְדוּל הוּא. דָּגוּל הוּא.
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
קִשְׁיוֹ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה
בֵּיתְךָ בְּקִרְוֹב:

קָדוֹר הוּא. נְחִיךְ הוּא. זְכָאִי הוּא.
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
קִשְׁיוֹ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה
בֵּיתְךָ בְּקִרְוֹב:

קָסִיד הוּא. טָהוֹר הוּא. יְחִיד הוּא.
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
קִשְׁיוֹ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה
בֵּיתְךָ בְּקִרְוֹב:

קָבִיר הוּא. לְמוֹד הוּא. מְלֶךְ הוּא.
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
קִשְׁיוֹ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה
בֵּיתְךָ בְּקִרְוֹב:

נְאוֹר הוּא. סְגִיב הוּא. עֲזוּז הוּא.
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
קִשְׁיוֹ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה
בֵּיתְךָ בְּקִרְוֹב:

פּוֹדֶה הוּא. צְדִיק הוּא. קָדוֹשׁ הוּא.
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
קִשְׁיוֹ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה
בֵּיתְךָ בְּקִרְוֹב:

רַחוּם הוּא. שְׂדֵי הוּא. תְּקִיף הוּא.
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
קִשְׁיוֹ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה
בֵּיתְךָ בְּקִרְוֹב:

A ~ DEER ~ HU

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

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

2.

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

Chorus

3.

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

Chorus

4.

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

Chorus

5.

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

Chorus

6.

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

Chorus

7.

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

Chorus

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

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

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

היום יום אחד לעומר

THIS IS THE FIRST DAY OF OMER

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

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

אחד מי יודע

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

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

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

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

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

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

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

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

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

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

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

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

אַרְבַּע מִי יוֹדֵעַ. אַרְבַּע אֲנִי יוֹדֵעַ.
אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת
הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:
חֲמִשָּׁה מִי יוֹדֵעַ. חֲמִשָּׁה אֲנִי יוֹדֵעַ.
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת.
שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

שֵׁשָׁה מִי יוֹדֵעַ. שֵׁשָׁה אֲנִי יוֹדֵעַ. שֵׁשָׁה
סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת
הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:
שִׁבְעָה מִי יוֹדֵעַ. שִׁבְעָה אֲנִי יוֹדֵעַ.
שִׁבְעָה יְמֵי שַׁבָּת. שֵׁשָׁה סְדְרֵי מִשְׁנָה.
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת.
שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

שְׁמוֹנָה מִי יוֹדֵעַ. שְׁמוֹנָה אֲנִי יוֹדֵעַ.
שְׁמוֹנָה יְמֵי מִלָּה. שִׁבְעָה יְמֵי שַׁבָּת.
שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת
הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:
תְּשַׁעָה מִי יוֹדֵעַ. תְּשַׁעָה אֲנִי יוֹדֵעַ.
תְּשַׁעָה יְרַחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִלָּה.
שִׁבְעָה יְמֵי שַׁבָּת. שֵׁשָׁה סְדְרֵי מִשְׁנָה.
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת.
שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

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

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

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

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

עשרה מי יודע. עשרה אני יודע.
 עשרה דבריא. תשעה ירחי לידה.
 שמונה ימי מילה. שבועה ימי שבטא.
 ששה סדרי משנה. חמשה חמשי תורה.
 ארבע אמהות. שלשה אבות. שני לחות
 הקרית. אחד אלהינו שבשמים ובארץ:
 אחד עשר מי יודע. אחד עשר אני
 יודע. אחד עשר כוכביא. עשרה
 דבריא. תשעה ירחי לידה. שמונה ימי
 מילה. שבועה ימי שבטא. ששה סדרי
 משנה. חמשה חמשי תורה. ארבע
 אמהות. שלשה אבות. שני לחות
 הקרית. אחד אלהינו שבשמים ובארץ:
 שנים עשר מי יודע. שנים עשר אני
 יודע. שנים עשר שבטיא. אחד עשר
 כוכביא. עשרה דבריא. תשעה ירחי
 לידה. שמונה ימי מילה. שבועה ימי
 שבטא. ששה סדרי משנה. חמשה חמשי
 תורה. ארבע אמהות. שלשה אבות.
 שני לחות הקרית. אחד אלהינו
 שבשמים ובארץ:

שלשה עשר מי יודע. שלשה עשר
 אני יודע. שלשה עשר מדיא. שנים
 עשר שבטיא. אחד עשר כוכביא.
 עשרה דבריא. תשעה ירחי לידה.
 שמונה ימי מילה. שבועה ימי שבטא.
 ששה סדרי משנה. חמשה חמשי תורה.
 ארבע אמהות. שלשה אבות. שני לחות
 הקרית. אחד אלהינו שבשמים ובארץ:

E·CHOD·MEE·YO·DAY·A?

E-CHOD MEE YO-DAY-A?

E-CHOD A-NEE YO-DAY-A

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

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

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

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

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

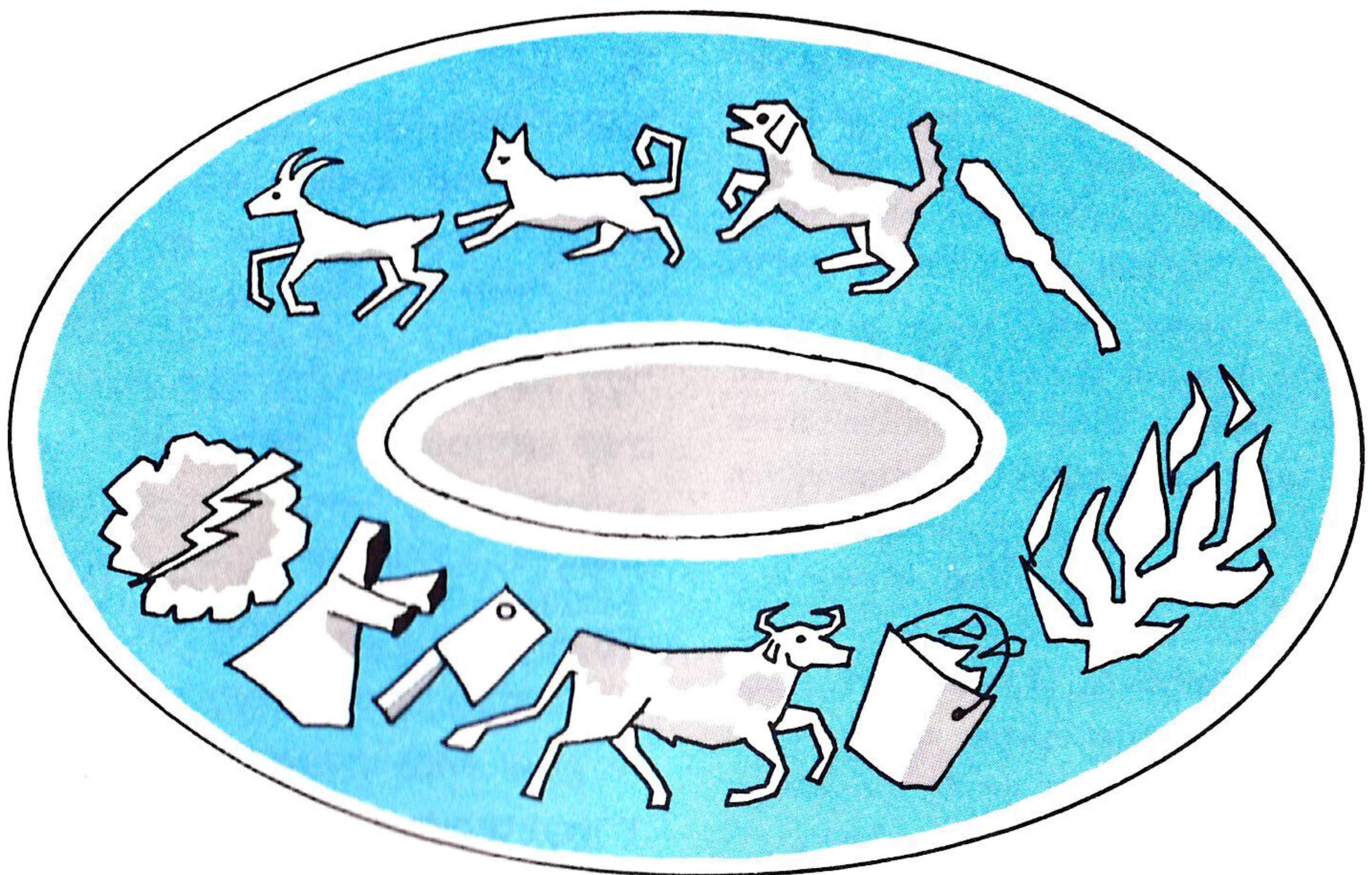
SH'LO-SHAW A-NEE YO-DAY-A

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

AR-BA MEE YO-DAY-A?

AR-BA A-NEE YO-DAY-A

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



חַד גְּדִיָּא

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

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

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

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

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

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

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

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

חַד גְּדִיָּא חַד גְּדִיָּא דְזִבְנֵי אָבִיא
 בְּתַרֵּי זִוְיָ. חַד גְּדִיָּא חַד גְּדִיָּא:
 וְשִׂמָּא שׁוּנְרָא. וְאָכַל לְגְדִיָּא. דְזִבְנֵי
 אָבִיא בְּתַרֵּי זִוְיָ. חַד גְּדִיָּא חַד גְּדִיָּא:
 וְשִׂמָּא כְּלָבָא. וְנִשְׁךְ לְשׁוּנְרָא. דְאָכַל
 לְגְדִיָּא. דְזִבְנֵי אָבִיא בְּתַרֵּי זִוְיָ. חַד גְּדִיָּא
 חַד גְּדִיָּא:
 וְשִׂמָּא חוּטְרָא. וְהִכָּה לְכְלָבָא. דְנִשְׁךְ
 לְשׁוּנְרָא. דְאָכַל לְגְדִיָּא. דְזִבְנֵי אָבִיא
 בְּתַרֵּי זִוְיָ. חַד גְּדִיָּא חַד גְּדִיָּא:
 וְשִׂמָּא נוּרָא. וְשָׂרַף לְחוּטְרָא. דְהִכָּה
 לְכְלָבָא. דְנִשְׁךְ לְשׁוּנְרָא. דְאָכַל לְגְדִיָּא.
 דְזִבְנֵי אָבִיא בְּתַרֵּי זִוְיָ. חַד גְּדִיָּא חַד גְּדִיָּא:
 וְשִׂמָּא מַיָּא. וְכָבֵה לְנוּרָא. דְשָׂרַף
 לְחוּטְרָא. דְהִכָּה לְכְלָבָא. דְנִשְׁךְ
 לְשׁוּנְרָא. דְאָכַל לְגְדִיָּא. דְזִבְנֵי אָבִיא
 בְּתַרֵּי זִוְיָ. חַד גְּדִיָּא חַד גְּדִיָּא:
 וְשִׂמָּא תוּרָא. וְשָׂחַט לְמַיָּא. דְכָבֵה
 לְנוּרָא. דְשָׂרַף לְחוּטְרָא. דְהִכָּה
 לְכְלָבָא. דְנִשְׁךְ לְשׁוּנְרָא. דְאָכַל לְגְדִיָּא.
 דְזִבְנֵי אָבִיא בְּתַרֵּי זִוְיָ. חַד גְּדִיָּא חַד גְּדִיָּא:
 וְשִׂמָּא הַשׁוּחֵט. וְשָׂחַט לְתוּרָא. דְשָׂחַט
 לְמַיָּא. דְכָבֵה לְנוּרָא. דְשָׂרַף לְחוּטְרָא.
 דְהִכָּה לְכְלָבָא. דְנִשְׁךְ לְשׁוּנְרָא. דְאָכַל
 לְגְדִיָּא. דְזִבְנֵי אָבִיא בְּתַרֵּי זִוְיָ. חַד גְּדִיָּא
 חַד גְּדִיָּא:

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

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

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

וַאֲתָא מְלַאךְ הַמָּוֹת. וְשַׁחַט לְשׁוֹחֵט.
 דְּשַׁחַט לְתוֹרָא. דְּשִׁתָּא לְמִיָּא. דְּכָבָה
 לְנוֹרָא. דְּשַׁרְף לְחוּטְרָא. דְּהִקָּה
 לְכַלְבָּא. דְּנִשְׁךְ לְשׁוֹנְרָא. דְּאָכַל לְגִדְיָא.
 דְּזָבַן אָבָא בְּתַרֵּי זַוְיָי. חַד גִּדְיָא חַד גִּדְיָא:
 וַאֲתָא הַקָּדוֹשׁ בְּרוּךְ הוּא. וְשַׁחַט
 לְמְלַאךְ הַמָּוֹת. דְּשַׁחַט לְשׁוֹחֵט. דְּשַׁחַט
 לְתוֹרָא. דְּשִׁתָּא לְמִיָּא. דְּכָבָה לְנוֹרָא.
 דְּשַׁרְף לְחוּטְרָא. דְּהִקָּה לְכַלְבָּא. דְּנִשְׁךְ
 לְשׁוֹנְרָא. דְּאָכַל לְגִדְיָא. דְּזָבַן אָבָא
 בְּתַרֵּי זַוְיָי. חַד גִּדְיָא חַד גִּדְיָא:

CHAD GAD~YAW

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

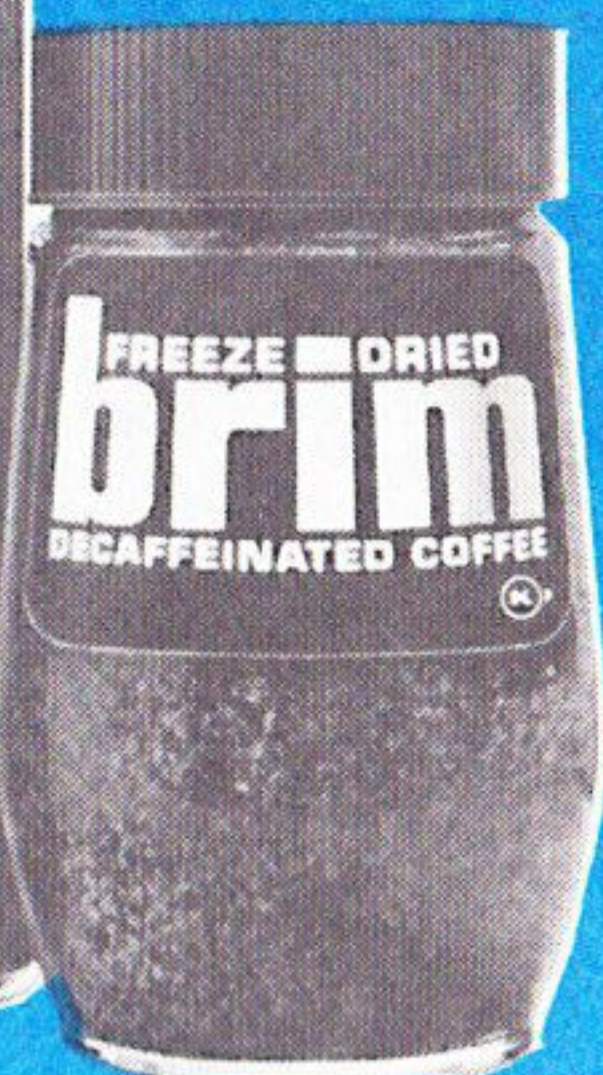
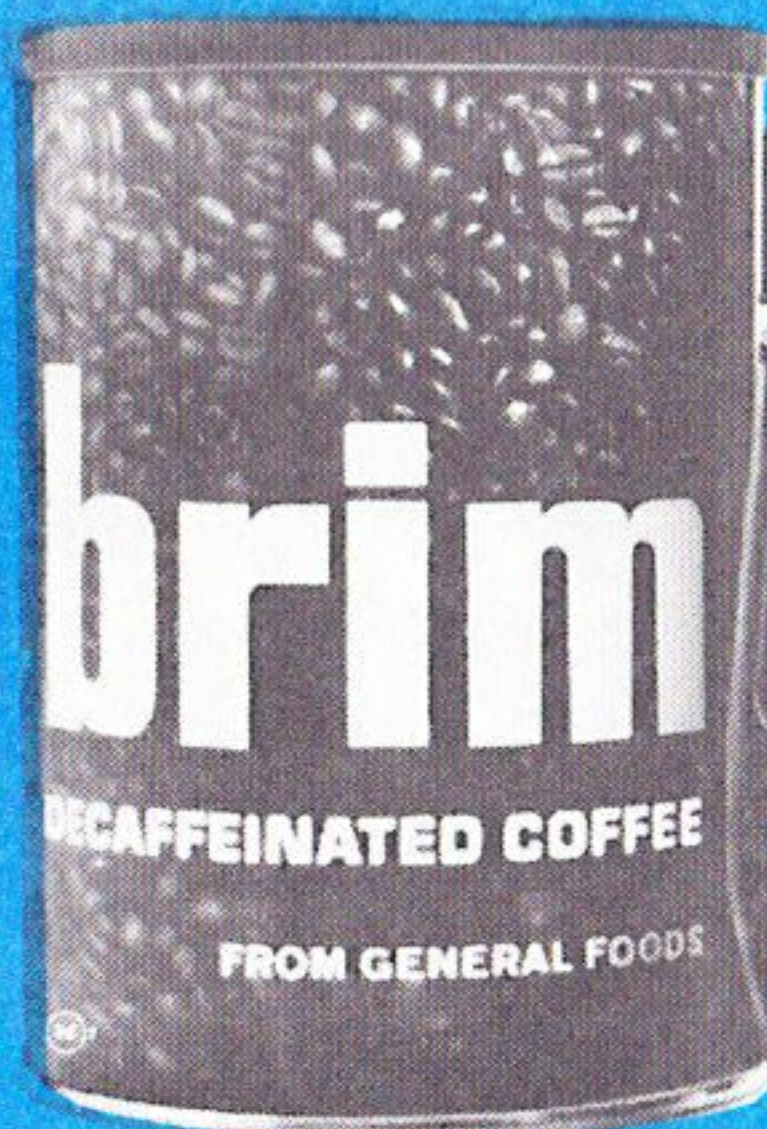
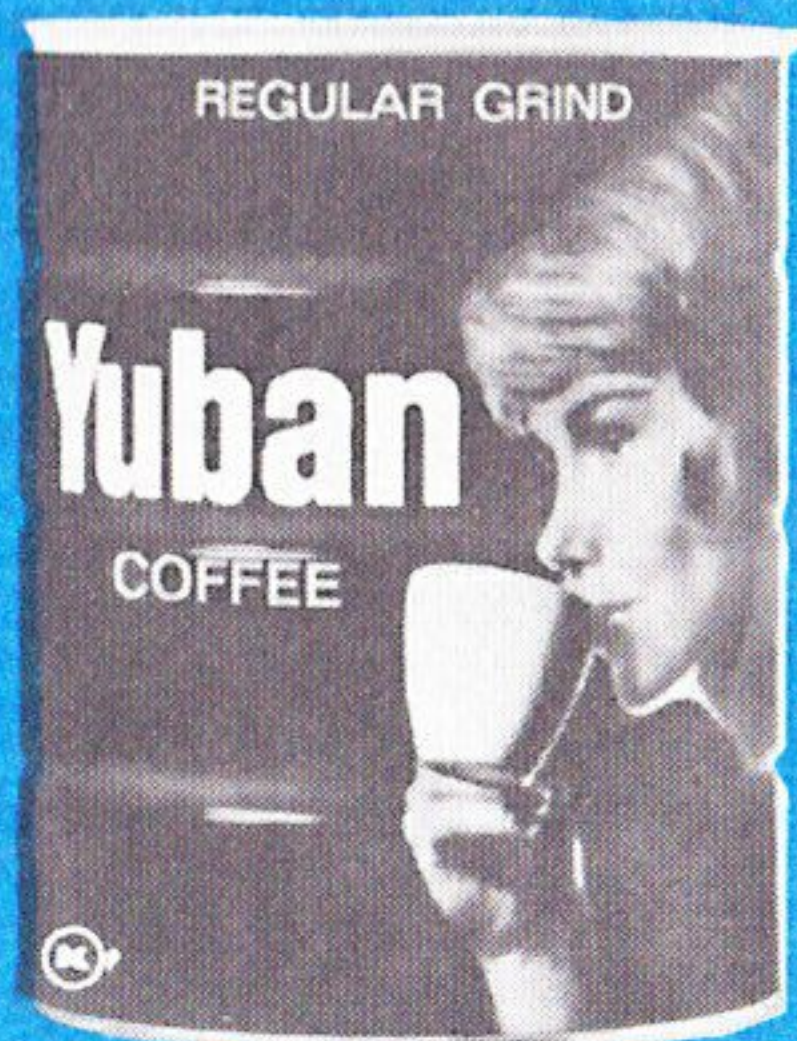
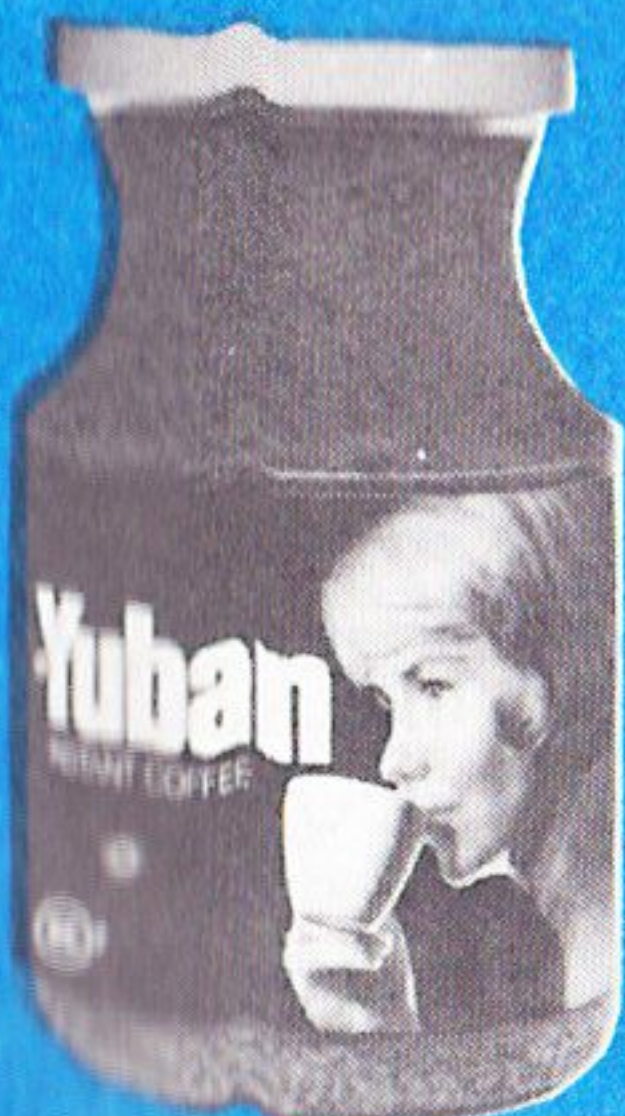
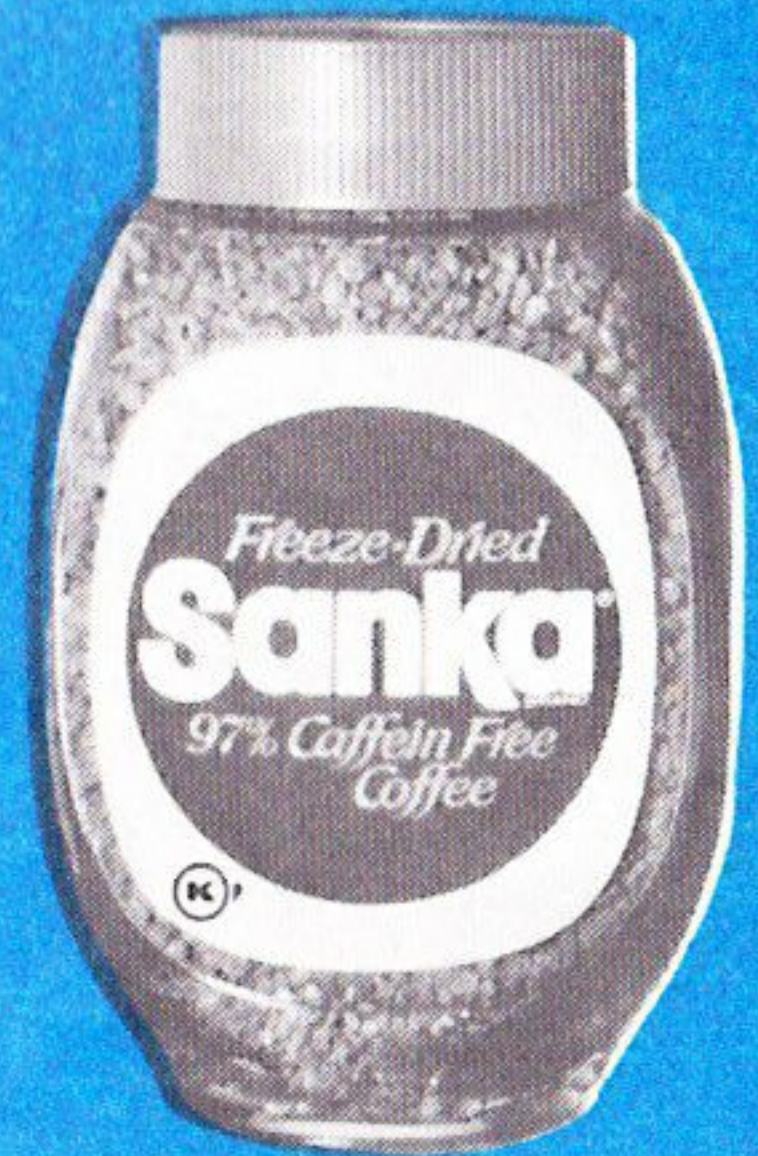
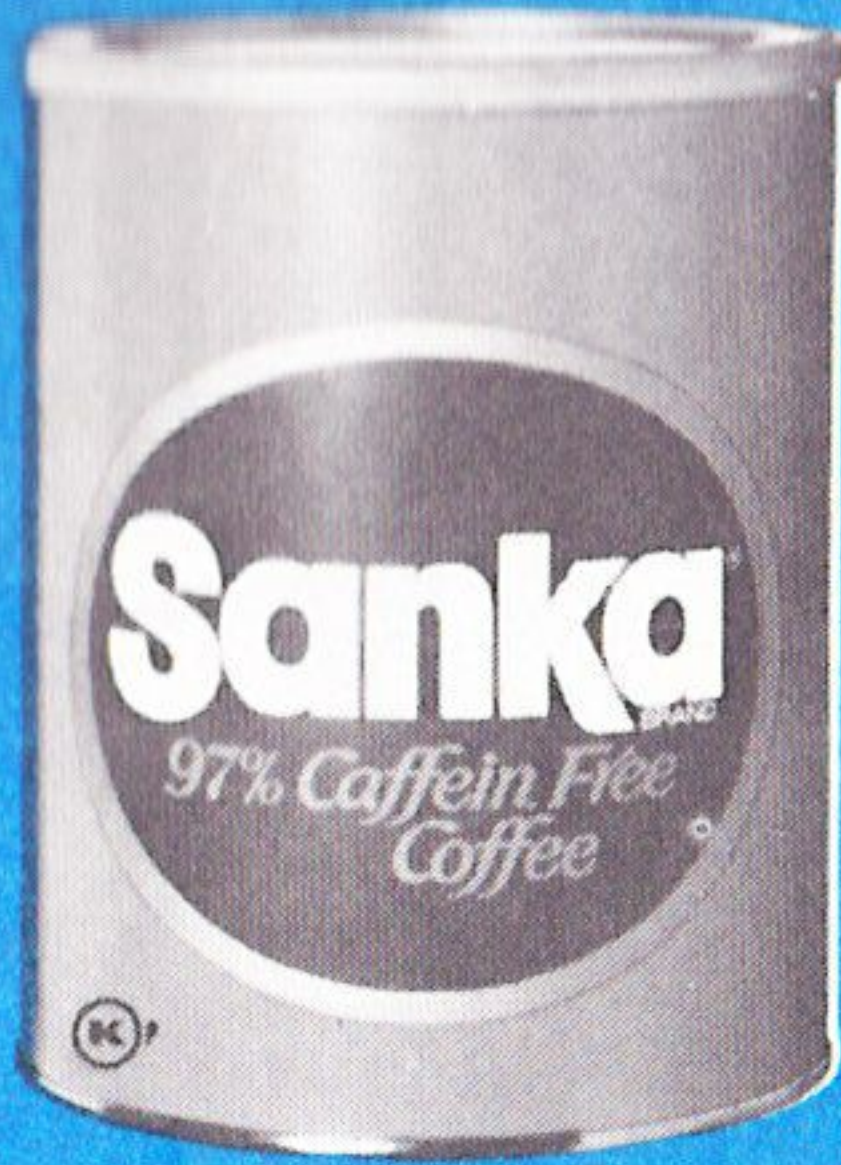
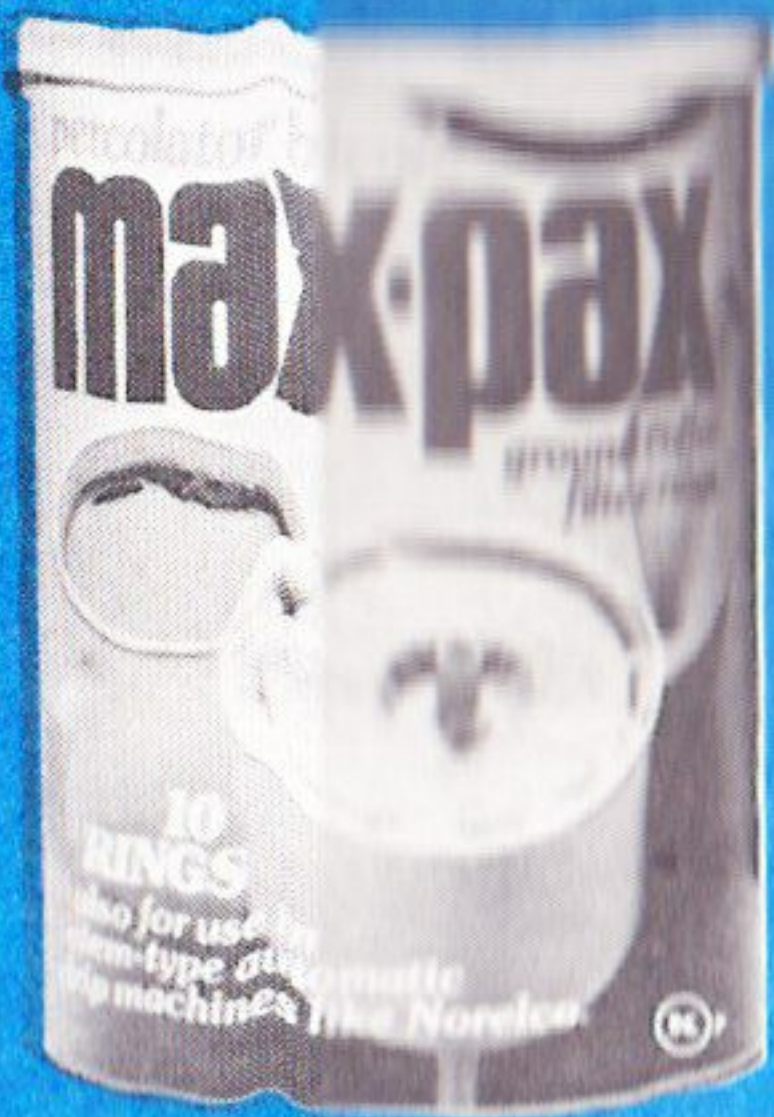
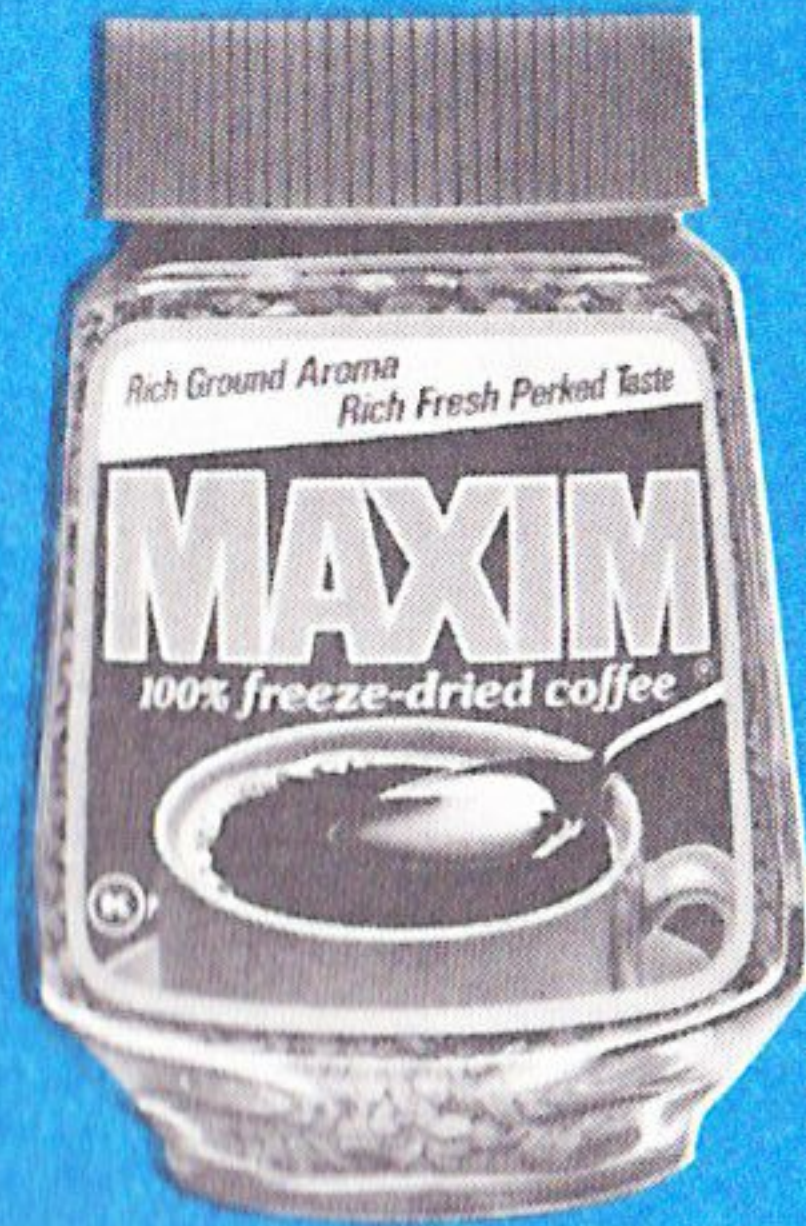
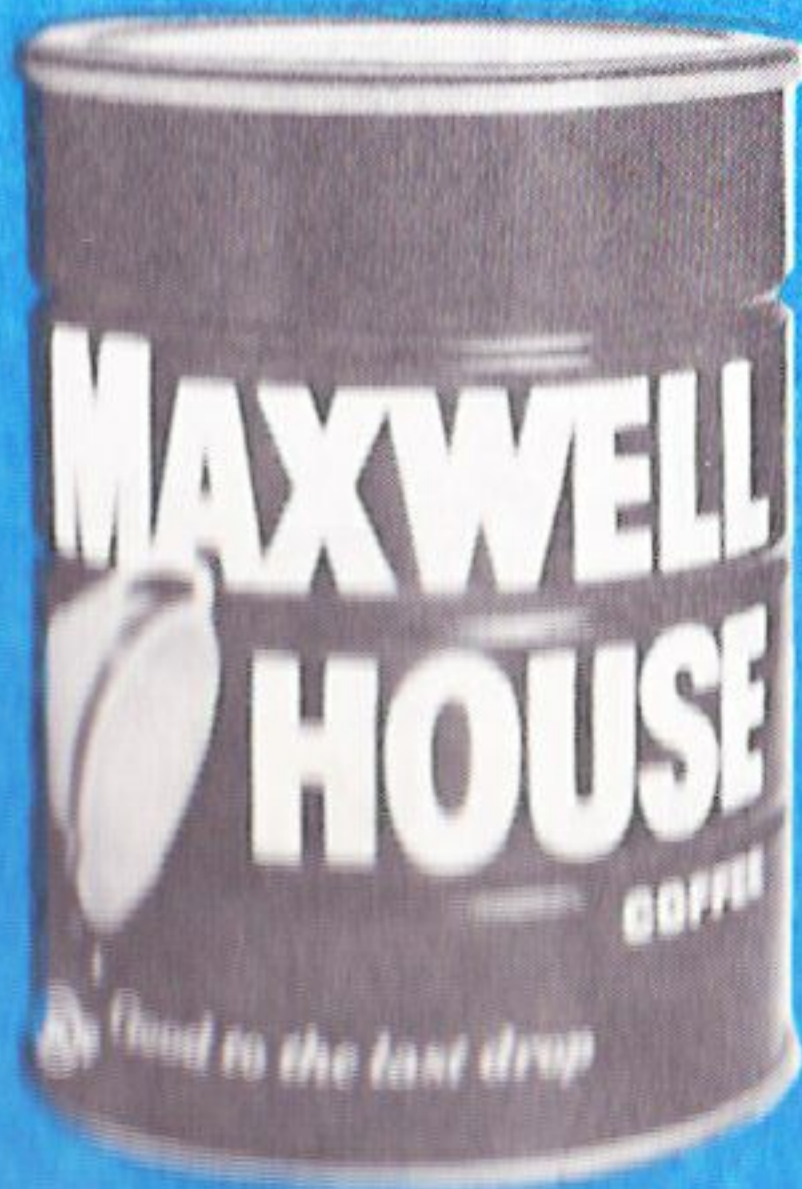
VA-A-SAW SHUN-RAW, V'AWCH-LAW L'GAD-YAW
 D'ZA-BEEN A-BAW BIS-RAY ZU-ZAY
 CHAD GAD-YAW, CHAD GAD-YAW.

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

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

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

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