

Haggadah for the Passover Seder, with | הגדה לסדר פסח an English translation by Dr. Eve Feinstein

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English Translation, Nusah Ashkenaz, Yetsiat Mitsrayim 🏷

(Translation (English

(Source (Hebrew

Search for Leaven

בְּדִיקַת חָמֶץ

Blessed are You,
Adonai, our God,
Sovereign of the universe,
who sanctified us with Your
commandments
and commanded us regarding the
elimination of leaven.

בְּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל בְּעוֹר חָמֶץ:

Let any fermentation or leaven in my possession that I have not noticed and have not eliminated be nullified and become as the dust of the earth.

כֹּל-חֲמִירָא וְחֲמִיעָא
דְּאִכָּא בְּרִשּׁוּתִי דְּלֹא
חֲמִתָּהּ וְדְלֹא בְּעֲרִיתָהּ
לְבָטִיל וְלִהְיוּ כְּעֶפְרָא
דְּאֶרְעָא

Elimination of Leaven

ביעור חמץ

Let any fermentation or leaven in my possession, whether or not I have noticed it and whether or not I have eliminated it, be nullified and become as the dust of the earth.

כֹּל-חֲמִירָא וְחֲמִיעָא
דְּאִכָּא בְּרִשּׁוּתִי דְּחֲמִתָּהּ
וְדְלֹא חֲמִתָּהּ דְּבְעֲרִיתָהּ
וְדְלֹא בְּעֲרִיתָהּ לְבָטִיל
וְלִהְיוּ כְּעֶפְרָא דְּאֶרְעָא:

Mingling of Foods

עירוב תבשילין

Blessed are You,
Adonai, our God,
Sovereign of the universe,
who has sanctified us with your
commandments
and commanded us regarding the
commandment of “mingling.”

בְּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִצְוַת עֵרוּב:

By means of this “mingling,” let it be permissible for us to bake, cook, insulate hot foods, transfer fire, and tend to all our needs during the festival for the Sabbath—for us and for all who reside in this city.

בְּהֵדִין עֲרוּבָא יְהֵא
שָׂרָא לָנָא לְמִיפָא
וּלְבִשְׁלָא וּלְאַטְמָנָא
וּלְאַדְלָקָא שְׂרָגָא
וּלְמַעְבֵּד כָּל-צְרָכָנָא
מִיּוֹמָא טָבָא לְשַׁבְּתָא
לָנוּ וּלְכָל-הֶדְרִים בְּעִיר
הַזֹּאת:

Parts of the Seder

סִימָן לְמַעֲשִׂים סְדוּרִים,
אֶל לֵיל שְׁמוּרִים.

Sanctification of the Day over Wine.	קִדְּשׁ
Preliminary Hand Washing.	וְרַחֵץ.
Eating a Vegetable.	בִּרְפֶּס
Breaking the Middle Matzah.	יִחַץ.
Discussing the Exodus.	מִגִּיד
Washing Hands before the Meal.	רַחֵץ.
Eating the Matzah.	מוֹצִיא מַצָּה.
Eating the Bitter Herb.	מָרֹר
Eating the “Hillel Sandwich.”	כִּרְךְ.
Eating the Festival Meal.	שֶׁלֶחַן עֵרֶךְ.
Eating the Afikoman.	צָפוֹן
Blessing after the Meal.	בִּרְךְ.
Songs of Praise.	הַלֵּל
Concluding Songs.	נִרְצָה.

Sanctification of the Day

קִדְּשׁ

(On Shabbat begin here.)

(Recite quietly:) And there was evening and there was morning, (recite aloud:) the sixth day. The heavens and the earth and all their array were completed. On the seventh day, God completed the work that He had done, and God rested on the seventh day from all His labor that He had done. And God blessed the seventh day and sanctified it, for on it He rested from all the labor of creation that God had done.^[1]

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר
יוֹם הַשִּׁשִּׁי
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צִבְּאָם
וַיְכַל 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 בְּרֵאשִׁית:

(On Yom Tov begin here:) Attention, everyone!

סְבִירי מְרַנֵּן וּרְבָנֵן
וּרְבוֹתִי

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

בָּרוּךְ אַתָּה
יְי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגֶּפֶן:

Blessed are You,
 Adonai, our God,
 Sovereign of the universe,
 who chose us from among all the
 nations,
 exalted us above people of every
 tongue,
 and sanctified us with His
 commandments.
 You have given us,
 Lord our God,
 with love
 (on Shabbat say: Sabbaths for rest
 and)
 holidays for rejoicing,
 festivals and seasons for celebration,
 this
 (on Shabbat say: Sabbath day
 and this)
 Festival of Matzot,
 season of our liberation
 with love
 a holy convocation
 in remembrance of the exodus from
 Egypt.
 For
 you have chosen us
 and sanctified us

(Source: Hebrew
 בְּרִיךְ אַתָּה
 יְיָ אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם
 אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם
 וְרוֹמַמְנוּ מִכָּל לָשׁוֹן
 וְקִדְּשָׁנוּ בְּמִצְוֹתָיו:
 וְתַתֵּן לָנוּ
 יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה
 (שַׁבָּתוֹת לְמִנוּחָה וּ)
 מוֹעֲדִים לְשִׂמְחָה
 חֲגִים וְזִמְנִים לְשִׂשׁוֹן
 אֶת יוֹם
 (הַשַּׁבָּת הַזֶּה
 וְאֶת יוֹם)
 חַג הַמִּצּוֹת הַזֶּה.
 זְמַן חֲרוּתֵנוּ
 (בְּאַהֲבָה)
 מִקְרָא קֹדֶשׁ
 זִכָּר לִיציאת מִצְרָיִם.
 כִּי
 בָּנוּ בְּחֵרָתְךָ
 וְאוֹתָנוּ קִדְּשָׁתָךְ
 מִכָּל-הָעַמִּים
 (וְשַׁבָּת)
 וּמוֹעֲדֵי קֹדֶשְׁךָ
 (בְּאַהֲבָה וּבְרָצוֹן)
 בְּשִׂמְחָה וּבְשִׂשׁוֹן
 הִנַּח לָתֵתָנוּ

from among all the nations,

(on Shabbat say: and the Sabbath)

and Your holy days

(on Shabbat say: with love and favor,)

joy and gladness

you have bequeathed to us.

Blessed are You, Adonai,

who sanctifies

(on Shabbat say: the Sabbath and)

Israel and the seasons.

(Source: **ברוך אתה יהוה**)

מקדש

(השבת ו)

ישראל והזמנים:

(Recite on Saturday night:)

Blessed are You,
Adonai, our God,
Sovereign of the universe,
creator of the light of fire.

בְּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

Blessed are You,
Adonai, our God,
Sovereign of the universe,
who separates
sacred from profane,
light from darkness,
Israel from the nations,
and the seventh day from the six days
of work.

בְּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
הַמְבַדִּיל
בֵּין קֹדֶשׁ לְחֹל
בֵּין אֹר לְחֹשֶׁךְ
בֵּין יִשְׂרָאֵל לְעַמִּים.
בֵּין יוֹם הַשְּׁבִיעִי לַשַּׁשֶּׁת
יְמֵי הַמַּעֲשֶׂה.

You have separated the sanctity of the
Sabbath from the sanctity of festivals,
and You have sanctified the seventh
day from the six days of work.

בֵּין קֹדֶשׁ שַׁבָּת
לְקֹדֶשׁ יוֹם טוֹב
הַבְּדִלְתָּ.
וְאֵת יוֹם הַשְּׁבִיעִי
מִשְׁשַׁשֶּׁת יְמֵי הַמַּעֲשֶׂה
קִדַּשְׁתָּ.

You have separated and sanctified
Your people, Israel, with Your
sanctity.

הַבְּדִלְתָּ וְקִדַּשְׁתָּ אֶת
עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁךָ.

Blessed are You, Adonai,
who separates one sanctum from
another.

בְּרוּךְ אַתָּה יְיָ
הַמְבַדִּיל בֵּין קֹדֶשׁ
לְקֹדֶשׁ:

Blessed are You,
Adonai, our God,
Sovereign of the universe,
who has kept us alive,
sustained us,
and brought us to this season.

בָּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ
וְקִיָּמָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

(Drink the first cup of wine while
leaning to the left.)

Preliminary Hand Washing

וְרַחֵץ

(Wash hands without a blessing.)

Eating a Vegetable

כֶּרֶס

(Dip a vegetable in salt water and
recite:)

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

בָּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרֵי הָאֲדָמָה:

Breaking the Middle Matzah

יֶחֱץ

(Break the middle matzah and set the larger piece aside to hide as an *afikoman*.)

Discussing the Exodus

מַגִּיד

(Uncover the matzot , lift the egg and shank bone, and recite:)

This is the bread of poverty
that our ancestors ate
in the land of Egypt.

Let all who are hungry
come and eat!

Let all who are needy
come and partake of the Passover
offering!

Now, we are here;
next year, may we be in the land of
Israel.

Now, we are slaves;
next year, may we be free.

הָא לַחֲמַא עֲנִיא
דִּי אָכְלוּ אַבְהֹתָנָא
בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכַפִּין
יֵיתִי וְיֵכֹל.
כָּל דְּצָרִיד
יֵיתִי וְיִפְסַח.
הַשְׁתָּא הָכָא.
לְשָׁנָה הַבָּאָה בְּאַרְעָא
דִּישְׂרָאֵל.
הַשְׁתָּא עֲבָדִי.
לְשָׁנָה הַבָּאָה בְּנֵי
חֹרִין:

(The youngest person present who is able recites:)

(Translation (English

How different this night is
from all other nights!
On all other nights,
we eat
both leavened bread and matzah.
On this night,
[we eat] only matzah.
On all other nights,
we eat
all kinds of herbs.
On this night,
[we eat] bitter herbs.
On all other nights,
we do not dip our food
even once.
On this night,
we dip twice.
On all other nights,
we eat
either sitting or reclining.
On this night,
we all recline.

(Keep the matzah uncovered through
the next part of the seder. It is
appropriate to read and discuss this
portion of the Haggadah in a
language that those present
understand.)

(Source (Hebrew

מה נשתנה הלילה הזה
מכל-הלילות.
שבכל-הלילות
אנו אוכלין
חמץ ומצה.
הלילה הזה
כלו מצה.
שבכל-הלילות
אנו אוכלין
שאר ירקות
הלילה הזה
מרור:
שבכל-הלילות
אין אנו מטבילין
אפילו פעם אחת.
הלילה הזה
שתי פעמים:
שבכל-הלילות
אנו אוכלין
בין יושבין ובין מסבין.
הלילה הזה
כלנו מסבין:

We were slaves
 to Pharaoh in Egypt,
 and Adonai, our God, brought us out
 from there
 with a strong hand
 and an outstretched arm.
 If
 the blessed Holy One had not brought
 our ancestors
 out of Egypt,
 then we,
 our children,
 and our children's children
 would still be enslaved (some add: to
 Pharaoh)
 in Egypt.
 Therefore,
 even if we were all wise,
 all insightful,
 all elders,
 and all knowledgeable in the Torah,
 we would still be commanded
 to discuss the exodus from Egypt.
 Moreover, one who elaborates
 on the exodus from Egypt

עֲבָדִים הָיִינוּ
 לְפָרֹעַה בְּמִצְרַיִם.
 וַיּוֹצֵאֵנוּ יי אֱלֹהֵינוּ
 מִשָּׁם
 בְּיָד חֲזָקָה
 וּבְזְרוֹעַ נְטוּיָה.
 וְאִלּוּ
 לֹא הוֹצִיא הַקָּדוֹשׁ
 בְּרוּךְ הוּא
 אֶת אֲבוֹתֵינוּ
 מִמִּצְרַיִם
 הָרִי אָנוּ
 וּבְנֵינוּ
 וּבְנֵי בְנֵינוּ
 מִשְׁעָבָדִים הָיִינוּ
 (לְפָרֹעַה)
 בְּמִצְרַיִם.
 וְאִפְּלוּ
 כָּלֵנוּ חֲכָמִים.
 כָּלֵנוּ נְבוֹנִים.
 כָּלֵנוּ זְקֵנִים.
 כָּלֵנוּ יוֹדְעִים אֶת
 הַתּוֹרָה.
 מִצְוָה עָלֵינוּ
 לְסַפֵּר בִּיציאת מִצְרַיִם.
 וְכָל-הַמְרַבֵּה
 לְסַפֵּר בִּיציאת מִצְרַיִם

A tale is told
 of Rabbi Eliezer,
 Rabbi Joshua,
 Rabbi Elazar son of Azariah,
 Rabbi Akiva,
 and Rabbi Tarfon,
 who held a seder [*lit*: reclined] in Bnai
 Brak.
 They discussed the exodus from Egypt
 all that night,
 until their students came
 and said to them,
 “Rabbis,
 the time has come
 to recite the morning *shema*.”

מַעֲשֶׂה
 בְּרַבִּי אֱלִיעֶזֶר
 וְרַבִּי יְהוֹשֻעַ
 וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה
 וְרַבִּי עֲקִיבָא
 וְרַבִּי טַרְפוֹן
 שֶׁהָיוּ מְסַבִּין בְּבֵנֵי בְרַק.
 וְהָיוּ מְסַפְּרִים בִּיצִיאַת
 מִצְרַיִם
 כָּל אוֹתוֹ הַלַּיְלָה.
 עַד שֶׁבָּאוּ תַלְמִידֵיהֶם
 וְאָמְרוּ לָהֶם
 רַבּוֹתֵינוּ
 הֵגִיעַ זְמַן
 קְרִיאַת שְׁמַע שֶׁל
 שַׁחֲרִית:

Rabbi Elazar son of Azariah said:
 I am about seventy years old,
 but I did not understand
 why the exodus from Egypt is recalled
 at night [or: I did not know that the
 exodus from Egypt must be recalled at
 night]
 until Ben Zoma explained:
 The Torah says,
 "... so that you remember the day of
 your exodus from Egypt all the days of
 your life."^[2]
 If it had said merely, "the days of your
 life,"
 it would have meant only the days.
 However, because it says "all the days
 of your life,"
 it includes the nights as well.
 The sages interpret the verse
 differently:
 "The days of your life"
 would have referred to this era only.
 "All the days of your life"
 includes the messianic era as well.

אָמַר רַבִּי אֶלְעָזָר בֶּן
 עֲזַרְיָה.
 הָרִי אָנִי כְּבֶן שִׁבְעִים
 שָׁנָה.
 וְלֹא זָכִיתִי
 שֶׁתֹּאמַר יְצִיאת מִצְרַיִם
 בַּלַּיְלוֹת.
 עַד שֶׁדִּרְשָׁה בֶּן זֹמָא.
 שֶׁנֶּאֱמַר
 לִמְעַן תִּזְכֹּר אֶת-יּוֹם
 יְצִאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל
 יְמֵי חַיֶּיךָ
 יְמֵי חַיֶּיךָ,
 הַיָּמִים.
 כָּל יְמֵי חַיֶּיךָ,
 הַלַּיְלוֹת.
 וְחֻכָּמִים אוֹמְרִים
 יְמֵי חַיֶּיךָ,
 הָעוֹלָם הַזֶּה.
 כָּל יְמֵי חַיֶּיךָ,
 לְהָבִיא לִימּוֹת הַמָּשִׁיחַ:

Blessed is the Omnipresent;

בְּרוּךְ הַמָּקוֹם

Blessed is He.

בְּרוּךְ הוּא.

Blessed is the One Who gave the Torah
to His people Israel;

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל.

Blessed is He.

בְּרוּךְ הוּא:

The Torah teaches of four children:

כְּנֻגַּד אַרְבַּעַה בָּנִים

A wise one,

דְּבָרָה תּוֹרָה.

a wicked one,

אֶחָד חָכָם.

a simple-minded one,

וְאֶחָד רָשָׁע.

and one who does not know enough to
ask.

וְאֶחָד תָּם.

וְאֶחָד שְׂאִינוּ יוֹדֵעַ

לִשְׁאוֹל:

What does the wise one say?

חָכָם מָה הוּא אוֹמֵר

“What are the testimonies, laws, and
statutes that the Lord, our God,
commanded us [you]?”^[3]

מָה הָעֵדוּת וְהַחֻקִּים

וְהַמִּשְׁפָּטִים אֲשֶׁר צֻוֶּה

יְהוָה אֱלֹהֵינוּ אֶתְכֶם

You shall teach him

וְאִם אֵתָּה אֶמְרֶ-לוֹ

the laws of Passover [down to the very
last law in the mishnah:]

כְּהִלְכוֹת הַפֶּסַח

אֵין מִפְטִירִין

One may not follow
the Paschal offering

אַחַר הַפֶּסַח

with entertainment.

אַפִּיקוֹמֵן:

What does the wicked one say?

“What is this service to you?”^[4]

He refers to “you”
rather than to himself.

Because

he excludes himself from the group
and rejects a fundamental principle,
you must

set his teeth on edge

and say to him:

“It is because of what Adonai did for
me when I left Egypt.”^[5]

You refer to yourself (“to me”) rather
than to him,

because if he had been there,

he would not have been redeemed.

רָשָׁע מָה הוּא אוֹמֵר
מָה הָעֲבֹדָה הַזֹּאת לָכֶם
לָכֶם
וְלֹא לוֹ.
וּלְפִי

שֶׁהוֹצִיא אֶת עַצְמוֹ מִן
הַכָּל
כָּפַר בְּעֵקֶר.

וְאִי אֶתֶּה

הַקֹּהֵל אֶת שְׁנֵי

וְאָמַר-לוֹ

בְּעֵבוֹר זֶה עָשָׂה יְהוָה

לִי בְּצֵאתִי מִמִּצְרַיִם

לִי וְלֹא לוֹ.

אֵלֹהֵי הָיָה שֵׁם.

לֹא הָיָה נִגְאָל:

What does the simple-minded one
say?

“What is this?”^[6]

You shall say to him:

“With a strong hand,

Adonai brought us out of Egypt,
the house of bondage.”

תָּם מָה הוּא אוֹמֵר

מָה-זֹּאת

וְאָמַרְתָּ אֵלָיו

בְּחֹזֶק יָד

הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם

מִבֵּית עֲבָדִים:

And as for the one who does not know
enough to ask,
you should open the discussion for
him,
as the Torah says:
“It is because of what Adonai did for
me when I left Egypt.”^[7]

וְשֵׂאִינוּ יוֹדֵעַ לְשֹׂאֵל
אֶתְּהָ פֶתַח לוֹ.
שֶׁנֶּאֱמַר
בְּעֵבֹר זֶה עָשָׂה יְהוָה
לִי בְּצֵאתִי מִמִּצְרַיִם

One might have thought that [the commandment to discuss the exodus could be fulfilled from at any time] from the first of the month [of Nisan, onward].

Therefore, we need the words “on that day”^[8] [to teach us that the commandment applies to the specific day on which the Exodus took place, that is, the fifteenth of Nisan.] But [based on the phrase] “on that day” [alone],

one might have thought that [the commandment could be fulfilled] during the day [of the fourteenth.]

Therefore, we need the words “because of this.”

You could not say “because of this” at any time other than [the Seder night,] when matzah and maror lie before you, [since the term “this” must refer to something in the speaker’s presence].

יָכוֹל מֵרֵאשׁ חֹדֶשׁ.

תִּלְמוּד לֹאמַר

בַּיּוֹם הַהוּא.

אִי בַּיּוֹם הַהוּא

יָכוֹל מִבְּעוֹד יוֹם.

תִּלְמוּד לֹאמַר

בְּעֵבוֹר זֶה.

בְּעֵבוֹר זֶה לֹא אָמַרְתִּי.

אֶלֶּא בִּשְׁעָה

שֵׁישׁ מִצָּה וּמָרוֹר

מִנְחִים לְפָנֶיךָ:

In the beginning,
 our ancestors were worshippers of
 foreign gods,
 but now
 the Omnipresent has drawn us to His
 service,
 as scripture relates:

“And Joshua said to all the people,
 ‘Thus said Adonai, the God of Israel:
 Your ancestors dwelled beyond the
 river from time immemorial – Terah,
 father of Abraham and father of
 Nahor – and they worshiped other
 gods.

I took your ancestor Abraham from
 the other side of the river, and I led
 him through the whole land of
 Canaan, and I multiplied his
 descendents, and I gave him Isaac.
 And I gave Isaac Jacob and Esau. And I
 gave Esau Mount Seir to inherit, and
 Jacob and his sons went down to
 Egypt.”^[9]

מִתְחִלָּה
 עֹבְדֵי עֲבֹדָה זָרָה הָיוּ
 אֲבוֹתֵינוּ
 וְעַכְשָׁיו
 קָרְבָנוּ הַמָּקוֹם
 לְעֲבֹדָתוֹ.
 שֶׁנֶּאֱמַר
 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-
 הָעָם כֹּה-אָמַר יְהוָה
 אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר
 הַנָּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם
 מֵעוֹלָם תֶּרַח אָבִי
 אַבְרָהָם וְאָבִי נַחֲוֹר
 וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים
 וְאַקַּח אֶת-אֲבִיכֶם אֶת-
 אַבְרָהָם מֵעֶבֶר הַנָּהָר
 וְאוֹלַךְ אוֹתוֹ בְּכָל-אֶרֶץ
 כְּנָעַן [וְאֶרֶץ] וְאַרְבֵּה
 אֶת-זֶרְעוֹ וְאַתֵּן-לוֹ אֶת-
 יִצְחָק וְאַתֵּן לְיִצְחָק
 אֶת-יַעֲקֹב וְאֶת-עֵשָׂו
 וְאַתֵּן לְעֵשָׂו אֶת-הָרִ
 שֵׁעִיר לְרִשְׁתָּ אוֹתוֹ
 וַיַּעֲקֹב וּבָנָיו יֵרְדוּ
 מִצְרָיִם:

Blessed be the One who keeps His
promise to Israel,
blessed be He.

For the blessed Holy One
premeditated the end [of Israel's
enslavement],
and fulfilled that which He foretold
to our ancestor Abraham
in the covenant between the pieces,
as scripture relates:

“And He said to Abraham: ‘Know with
certainty that your descendents will
be strangers in a land not their own,
and they shall serve its inhabitants,
who will afflict them for four hundred
years. But I will also judge the nation
that they serve, and afterward they
will leave with great wealth.”^[10]

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ
לְיִשְׂרָאֵל.

בְּרוּךְ הוּא.

שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא

חָשַׁב אֶת הַקֵּץ.

לַעֲשׂוֹת כְּמָה שֶׁאָמַר

לְאַבְרָהָם אָבִינוּ

בְּבְרִית בֵּין הַבְּתָרִים.

שֶׁנֶּאֱמַר

וַיֹּאמֶר לְאַבְרָם יָדַע

תֵּדַע כִּי־גֵרְוֹ יִהְיֶה וְרַעַף

בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם

וְעָנִי אַתֶּם אַרְבַּע מֵאוֹת

שָׁנָה וְגַם אֶת־הַגּוֹי

אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי

וְאַחֲרֵי־כֵן יֵצְאוּ בְּרֶכֶשׁ

גָּדוֹל

(Cover the matzot, raise the cup and recite:)

That which stood for our ancestors
applies to us as well.
For it was not only one individual
who stood up against us to destroy us.
Rather,
in every generation
they stand up against us to destroy us.
But the blessed Holy One
redeems us from their hands.

וְהִיא שְׁעֵמֻדָּה
לְאַבוֹתֵינוּ וְלָנוּ.
שֶׁלֹא אֶחָד בְּלִבָּד
עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ.
אֲלָא
שְׁבִכָּל-דּוֹר וְדּוֹר
עוֹמְדִים עָלֵינוּ
לְכַלּוֹתֵינוּ.
וְהַקָּדוֹשׁ בְּרוּךְ הוּא
מַצִּילֵנוּ מִיָּדָם:

(Put down the cup, uncover the matsot, and continue.)

Go forth and learn
 what Lavan the Aramean
 sought to do to Jacob, our ancestor.
 While Pharaoh only decreed
 [death] for the males,
 Lavan sought
 to uproot everything,
 as scripture relates:
 “An Aramean [Laban] sought to
 destroy my father [Jacob]. He [Jacob]
 went down to Egypt and sojourned
 there, few in number, and there he
 became a great, mighty, and populous
 nation.”^[11]

צֵא וּלְמַד.
 מֶה בִּקֵּשׁ לָבָן הָאַרְמִי
 לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ.
 שֶׁפָּרַעְהָ לֹא גָזַר
 אֲלָא עַל הַזָּכָרִים
 וּלָבָן בִּקֵּשׁ
 לַעֲקֹר אֶת הַכֹּל.
 שֶׁנֶּאֱמַר
 אֲרַמִּי אֲבֹד אָבִי וַיֵּרֶד
 מִצְרַיִמָּה וַיֵּגֶר שָׁם
 בְּמִתֵּי מַעַט וַיְהִי־שָׁם
 לְגוֹי גָּדוֹל עָצוּם וָרֹב:

“He went down to Egypt:”
 He was compelled by the word [of
 God].

וַיֵּרֶד מִצְרַיִמָּה.
 אֲנוּס עַל פִּי הַדְּבָר:

“And he sojourned there:”

This teaches

that Yaakov did not go down

to settle in Egypt,

but rather to sojourn there,

as scripture relates:

“They said to Pharaoh, ‘We have come to sojourn in the land, for there is no pasture for the flocks of your servants, for the famine is severe in the land of Canaan. Now, therefore, let your servants dwell in the land of Goshen.’”^[12]

וַיָּגֵר שָׁם.

מִלֵּמַד

שֶׁלֹא יָרַד יַעֲקֹב אֲבִינוּ

לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם

אֲלָא לָגוּר שָׁם.

שֶׁנֶּאֱמַר

וַיֹּאמְרוּ אֶל-פַּרְעֹה לָגוּר

בְּאֶרֶץ בְּאֵנוֹ כִּי-אֵין

מִרְעָה לְצֹאן אֲשֶׁר

לְעַבְדֶּיךָ כִּי-כָבֵד הָרָעָב

בְּאֶרֶץ כְּנָעַן וְעַתָּה

יֵשְׁבוּ-נָא עַבְדֶּיךָ בְּאֶרֶץ

גֹּשֶׁן:

“Few in number:”

As scripture relates:

“When your ancestors went down to Egypt there were seventy of them, and now Adonai, your God, has made you as numerous as the stars in the heavens.”^[13]

בְּמִתֵּי מֵעָט.

כַּמָּה שֶׁנֶּאֱמַר

בִּשְׁבָעִים נָפֶשׁ יָרְדוּ

אֲבֹתֶיךָ מִצְרַיִמָּה וְעַתָּה

שִׁמְךָ יְהוָה אֱלֹהֶיךָ

כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב:

“And they became a nation there:
This teaches
that the Israelites were distinct there.

וַיְהִי-שָׁם לְגוֹי גָּדוֹל.
מִלְמַד
שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים
שָׁם:

“Mighty:
As scripture relates:
“And the Israelites were fruitful and
swarmed and multiplied and became
exceedingly mighty, and the land was
filled with them.”^[14]

עָצוּם.
כַּמָּה שֶׁנֶּאֱמַר
וַיִּבְנֵי יִשְׂרָאֵל כָּרוּ
וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצֻמוּ
בְּמָאד מְאֹד וַתִּמָּלֵא
הָאָרֶץ אֹתָם:

“And populous:
As scripture relates:
“I made you abundant as the growth
of the field, and you have become
plentiful and grew and became very
beautiful: your breasts formed and
your hair sprouted, yet you were
naked and bare.”^[15]

וְרַב.
כַּמָּה שֶׁנֶּאֱמַר
רַבְּבָה כְּצֶמַח הַשָּׂדֶה
נִתְתִּיךָ וַתִּרְבִּי וַתִּגְדְּלִי
וַתִּבְאִי בַעֲדֵי עֲדִיִּים
שָׁדִים נִכְנּוּ וּשְׁעָרֶךָ צִמְּחוּ
וְאַתָּה עָרֶם וְעָרִיָּה:

“The Egyptians treated us harshly [or:
vilified us] and afflicted us, and they
set hard labor upon us.”^[16]

וַיַּרְעוּ אֹתָנוּ הַמִּצְרִיִּים
וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ
עֲבֹדָה קָשָׁה:

“The Egyptians vilified us:”

As scripture relates:

[Pharaoh said,] “Come, let us deal wisely with them, lest they multiply and join our enemies when war comes, and fight against us, and leave the land.”^[17]

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים.
כָּמָה שֵׁנָאֹמַר
הֲבֵה נִתְחַכְמָה לּוֹ פֶּן־
יִרְבֶּה וְהָיָה כִּי־
תִקְרָאנָה מִלְחָמָה וְנוֹסֶף
גַּם־הוּא עַל־שְׂנְאֵינוּ
וְנִלָּחֶם־בָּנוּ וְעָלָה מִן־
הָאָרֶץ:

“And afflicted us:”

As scripture relates:

“They placed taskmasters over them in order to afflict them with their burdens, and they built storage cities for Pharaoh, [called] Pithom and Ramses.”^[18]

וַיַּעֲנוּנוּ.
כָּמָה שֵׁנָאֹמַר.
וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים
לְמַעַן עֲנֹתוּ בְּסִבְלָתָם
וַיִּבְנֶן עָרֵי מִסְכָּנוֹת
לְפָרֹעַה אֶת־פִּתּוֹם וְאֶת־
רַעַמְסֵס:

“And they set hard labor upon us:”

As scripture relates:

“The Egyptians worked the Israelites severely.”^[19]

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה
קָשָׁה.
כָּמָה שֵׁנָאֹמַר
וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי
יִשְׂרָאֵל בְּכָפֹד:

“We cried out to Adonai, God of our ancestors, and Adonai heard our voice and saw our suffering, our burden, and our oppression.”^[20]

וּנְצַעַק אֶל-יְהוָה אֱלֹהֵי
אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה
אֶת-קִלְנוֹ וַיֵּרָא אֶת-
עֲנִיָּנוּ וְאֶת-עֲמָלָנוּ וְאֶת-
לַחֲצָנוּ:

“We cried out to Adonai, God of our ancestors:”

As scripture relates:

“Eventually, the king of Egypt died, and the Israelites sighed from their labor and cried out, and their plea for rescue from their labor reached God.”^[21]

וּנְצַעַק אֶל-יְהוָה אֱלֹהֵי
אֲבוֹתֵינוּ.
כַּמָּה שָׁנָאֹמַר
וַיְהִי בַיָּמִים הָרַבִּים
הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם
וַיֹּאנְחוּ בְנֵי-יִשְׂרָאֵל מִן-
הָעֲבֹדָה וַיִּזְעֻקוּ וַתַּעַל
שׁוֹעַתָם אֶל-הָאֱלֹהִים
מִן-הָעֲבֹדָה:

“And Adonai heard our voice:”

As scripture relates:

“And God heard their groaning, and God remembered His covenant with Abraham, Isaac, and Jacob.”^[22]

וַיִּשְׁמַע יְהוָה אֶת-קִלְנוֹ.
כַּמָּה שָׁנָאֹמַר
וַיִּשְׁמַע אֱלֹהִים אֶת-
נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים
אֶת-בְּרִיתוֹ אֶת-
אַבְרָהָם אֶת-יִצְחָק
וְאֶת-יַעֲקֹב
וַיֵּרָא אֶת-עֲנִיָּנוּ:

“And saw our affliction:”

This refers to the separation of men
and women,
as scripture relates:

“God saw the Israelites, and God
knew.”^[23]

וַיֵּרָא אֶת-עֲנִינוֹ.
זוֹ פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ.
כִּמָּה שֶׁנֶּאֱמַר
וַיֵּרָא אֱלֹהִים אֶת-בְּנֵי
יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים:

“Our burden:”

This refers to the sons,
as scripture relates:
[Pharaoh said,] “Cast every son who is
born into the Nile, but let every
daughter live.”^[24]

וְאֶת-עֲמֻלָּנוּ.
אֵלּוּ הַבָּנִים.
כִּמָּה שֶׁנֶּאֱמַר
כָּל-הַבֶּן הַיְּלֹוֹד הַיָּאֲרָה
תִּשְׁלִיכֻהוּ וְכָל-הַבָּת
תַּחְיֶין:

“And our oppression:”

This refers to the persecution,
as scripture relates:
[God said:] “I also saw the oppression
with which the Egyptians oppressed
them.”^[25]

וְאֶת-לַחֲצָנוּ.
זֶה הַדְּחָק.
כִּמָּה שֶׁנֶּאֱמַר
וְגַם-רָאִיתִי אֶת-הַלֵּחַץ
אֲשֶׁר מַצְרִים לַחֲצִים
אֹתָם:

“And Adonai brought us out of Egypt
with a strong hand and an
outstretched arm and with great
fearsomeness, and with signs and
wonders.”^[26]

וַיּוֹצֵאֲנוּ יְהוָה מִמִּצְרַיִם
בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה
וּבִמְרָא גָדֹל וּבִאֲתוֹת
וּבִמִּפְתִּים

“And Adonai brought us out of Egypt:”
Not by an angel
and not by a Saraf [fiery angel],
and not by a messenger,
but the blessed Holy One
Himself, in His Glory,
as scripture relates:
[God said,] “I will pass through the
land of Egypt tonight, and I will smite
every firstborn in the land of Egypt,
from man to beast. And I will execute
judgment against all the gods of
Egypt. I am Adonai.”^[27]

וַיּוֹצֵאֲנוּ יְהוָה מִמִּצְרַיִם.
לֹא עַל יְדֵי מַלְאָךְ.
וְלֹא עַל יְדֵי שָׂרָף.
וְלֹא עַל יְדֵי שְׁלִיחַ.
אֱלֹהִים
הַקָּדוֹשׁ בְּרוּךְ הוּא
בְּכְבוֹדוֹ וּבְעֶצְמוֹ.
שֵׁנָאֵמַר
וְעָבַרְתִּי בָאָרֶץ-מִצְרַיִם
בַּלַּיְלָה הַזֶּה וְהָכִיתִי
כָּל-בְּכוֹר בָּאָרֶץ מִצְרַיִם
מֵאָדָם וְעַד-בְּהֵמָה
וּבְכָל-אֱלֹהֵי מִצְרַיִם
אֶעֱשֶׂה שְׁפָטִים אֲנִי
יְהוָה:

[This verse can be explained as follows:] “I will pass through the land of Egypt:”

I, and not an angel.

“and I will smite every firstborn:”

I, and not a fiery angel.

“And I will execute judgment against all the gods of Egypt:”

I, and not the messenger.

“I am Adonai:”

I am He, and no other.

וְעָבַרְתִּי בְּאֶרֶץ-מִצְרַיִם.
אֲנִי וְלֹא מַלְאָךְ.
וְהִכִּיתִי כָל-בְּכוֹר.
אֲנִי וְלֹא שָׂרָף.
וּבְכָל-אֱלֹהֵי מִצְרַיִם
אֶעֱשֶׂה שְׁפָטִים.
אֲנִי וְלֹא הַשְּׁלִיחַ.
אֲנִי יְהוָה.
אֲנִי הוּא וְלֹא אֲחֵר:

“With a strong hand:”

This refers to the disease [of livestock],

as scripture relates:

[Moses said to Pharaoh,] “Then the hand of Adonai will strike your livestock in the field — the horses, the donkeys, the camels, the cattle, and the sheep — with a very severe disease.”^[28]

בְּיָד חֲזָקָה.
זוֹ הַדָּבָר.
כַּמָּה שָׁנָאִמַּר
הִנֵּה יָד-יְהוָה הוֹיָה
בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה
בְּסוֹסִים בַּחֲמֹרִים
בְּגִמְלִים בַּבָּקָר וּבַצֹּאן
דָּבַר כָּבֵד מְאֹד:

“And with an outstretched arm:”

This refers to the sword,

as scripture relates:

[When God was about to send a plague against Jerusalem, an angel stood between earth and heaven,] “and his sword was unsheathed in his hand, stretched out against Jerusalem.”^[29]

וּבִזְרֹעַ נְטוּיָהּ

זוֹ הַחֶרֶב.

כַּמָּה שָׁנָאֹמֵר

וַחֲרָבוֹ שְׁלוּפָה בְּיָדוֹ

נְטוּיָה עַל-יְרוּשָׁלַם:

“with great fearsomeness:”

This refers to the revelation of the divine presence,

as scripture relates:

“Has any god endeavored to take a nation for himself from within the midst of another nation, with trials, with signs and wonders, with war, with a strong hand and an outstretched arm, and with displays of great fearsomeness, like all that Adonai, your God, did for you in Egypt before your eyes?”^[30]

וּבְמִרְאָה גְדֹלָה

זוֹ גִּלּוּי שְׁכִינָה.

כַּמָּה שָׁנָאֹמֵר

אִוּוּ הַנִּסָּה אֱלֹהִים לָבוֹא

לִקְחַת לּוֹ גּוֹי מִקֶּרֶב גּוֹי

בְּמִסְתָּ בְּאֶתֶת

וּבְמוֹפְתִים וּבְמִלְחָמָה

וּבְיָד חֲזָקָה וּבִזְרוּעַ

נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים

כָּל אֲשֶׁר-עָשָׂה לָכֶם

יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם

לְעֵינֶיךָ:

“And with signs:”

This refers to [Moses'] staff,

as scripture relates:

[God said to Moses,] “Take this staff,
with which you shall perform the
signs.”^[31]

וּבִּאֲתוֹת.

זֶה הַמִּטָּה.

כִּמָּה שֶׁנֶּאֱמַר

וְאֶת־הַמִּטָּה הַזֶּה תִּקַּח

בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה־בּוֹ

אֶת־הָאֲתוֹת

“And with wonders:”

This refers to the [plague of] blood,

as scripture relates:

“I will put wonders in the heavens and
the earth:

blood

and fire

and pillars of smoke.”^[32]

וּבִּמְפֹתִים

זֶה הַדָּם.

כִּמָּה שֶׁנֶּאֱמַר

וְנָתַתִּי מִופְתִּים בַּשָּׁמַיִם

וּבָאָרֶץ

דָּם

וְאֵשׁ

וְתִימְרוֹת עָשָׁן

Another interpretation:

“With a strong hand:”

Two [plagues].

“And with an outstretched arm:”

Two [plagues].

“And with great fearsomeness:”

Two [plagues].

“And with signs:”

Two [plagues].

“And with wonders:”

Two [plagues].

דְּבַר אַחֵר.

בְּיָד חֲזָקָה

שְׁתֵּי.

וּבְזֵרַע נְטוּיָה

שְׁתֵּי.

וּבְמֶרָא גָדֹל

שְׁתֵּי.

וּבְאִתּוֹת

שְׁתֵּי.

וּבְמִפְתִּים

שְׁתֵּי:

These are the ten plagues
that the blessed Holy One brought
against the Egyptians in Egypt,
and they are as follows:

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

Blood,
frogs,
lice,
wild beasts,
disease of livestock,
boils,
hail,
locusts,
darkness,
the death of the firstborn.

דם.
צפרדע.
כנים.
ערוב.
דבר.
שחין.
ברד.
ארבה.
חשך.
מכת בכורות:

Rabbi Judah
had an acronym for them:
DeTsaKh
ADaSh
BeAChaV.

רבי יהודה
היה נותן בהם סמנים.
דצ"ך
עד"ש
באח"ב:

Rabbi Yose the Galilean said:
 How do we know
 that the Egyptians were afflicted by
 ten plagues in Egypt
 and at the sea
 by fifty plagues ?
 With regard to Egypt,
 scripture says:
 “The magicians said to Pharaoh, ‘This
 is the finger of God.’”^[33]
 And with regard to the sea
 it says:
 “And Israel saw the great hand of
 Adonai’s deeds in Egypt, and the
 people feared Adonai, and they had
 faith in Adonai and in his servant
 Moses.”^[34]
 If with one finger
 they were afflicted
 with ten plagues,
 then in Egypt they were afflicted
 with ten plagues
 and at the sea they were afflicted
 with fifty plagues.

רַבִּי יוֹסֵי הַגָּלִילִי אוֹמֵר
 מִנֵּיִן אַתָּה אוֹמֵר
 שֶׁלְקוּ הַמִּצְרִים בְּמִצְרַיִם
 עֶשֶׂר מַכּוֹת.
 וְעַל הַיָּם לָקוּ
 חֲמִשִּׁים מַכּוֹת.
 בְּמִצְרַיִם
 מָה הוּא אוֹמֵר
 וַיֹּאמְרוּ הַחֲרָטְמִים אֶל-
 פַּרְעֹה אֶצְבַּע אֱלֹהִים
 הֵוא
 וְעַל הַיָּם
 מָה הוּא אוֹמֵר
 וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד
 הַגְּדֹלָה אֲשֶׁר עָשָׂה
 יְהוָה בְּמִצְרַיִם וַיֵּירָאוּ
 הָעָם אֶת-יְהוָה וַיֵּאֱמִינוּ
 בַּיהוָה וּבִמֹּשֶׁה עַבְדּוֹ
 כִּמָּה לָקוּ בְּאֶצְבַּע.
 עֶשֶׂר מַכּוֹת.
 אָמור מַעֲתָה
 בְּמִצְרַיִם לָקוּ
 עֶשֶׂר מַכּוֹת
 וְעַל הַיָּם לָקוּ
 חֲמִשִּׁים מַכּוֹת:

Rabbi Eliezer said:

How do we know that each and every plague

that the blessed Holy One brought against the Egyptians in Egypt consisted of four plagues?

Scripture says:

“He sent against them his burning anger, wrath, fury, distress, and messengers of evil.”^[35]

“Wrath”:

One [plague].

“Fury”:

Two [plagues].

“Distress”:

Three [plagues].

“Messengers of evil”:

Four [plagues].

Thus,

in Egypt they were afflicted

with forty plagues,

and on the sea they were afflicted

with two hundred plagues.

רַבִּי אֱלִיעֶזֶר אוֹמֵר.

מִנֵּינַן שְׁכָל מַכָּה וּמַכָּה

שֶׁהָבִיא הַקָּדוֹשׁ בְּרוּךְ

הוא

עַל הַמִּצְרִים בְּמִצְרַיִם

הִיָּתָה שֶׁל אַרְבַּע מַכּוֹת.

שֶׁנֶּאֱמַר

יִשְׁלַח-בָּסוּ חֲרוֹן אַפּוֹ

עֲבִרָה וְזַעַם וְצָרָה

מְשַׁלַּחַת מַלְאָכָי רָעִים

עֲבִרָה

אַחַת.

וְזַעַם

שְׁתֵּי־מֵי.

וְצָרָה

שְׁלֹשׁ.

מְשַׁלַּחַת מַלְאָכָי רָעִים

אַרְבַּע.

אֲמֹר מַעֲתָה

בְּמִצְרַיִם לָקוּ

אַרְבָּעִים מַכּוֹת.

וְעַל הַיָּם לָקוּ

מֵאֲתַיִם מַכּוֹת:

Rabbi Akiva said:
 How do we know
 that each and every plague
 that the blessed Holy One brought
 against the Egyptians in Egypt
 consisted of five plagues?
 Scripture says:
 “He sent against them his burning
 anger, wrath, fury, distress, and
 messengers of evil.”^[36]
 “His burning anger”:
 One plague.
 “Wrath”:
 Two [plagues].
 “Fury”:
 Three [plagues].
 “Distress”:
 Four [plagues].
 “Messengers of evil”:
 Five [plagues].
 Thus,
 in Egypt they were afflicted
 with fifty plagues,
 and at the sea they were afflicted
 with two hundred fifty plagues.

רַבִּי עֲקִיבָא אָמַר.
 מִנֵּין
 שָׁכַל מַכָּה וּמַכָּה
 שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ
 הוּא
 עַל הַמִּצְרִים בְּמִצְרַיִם
 הִיָּתָה שֶׁל חֲמֵשׁ מַכּוֹת.
 שֶׁנֶּאֱמַר
 יִשְׁלַח-בָּסוּ חֲרוֹן אַפּוֹ
 עֲבָרָה וְזַעַם וְצָרָה
 מְשַׁלַּחַת מַלְאָכָי רָעִים
 חֲרוֹן אַפּוֹ
 אַחַת.
 עֲבָרָה
 שְׁתֵּים.
 וְזַעַם
 שְׁלֹשׁ.
 וְצָרָה
 אַרְבֵּעַ.
 מְשַׁלַּחַת מַלְאָכָי רָעִים
 חֲמֵשׁ.
 אֲמַר מַעֲתָה
 בְּמִצְרַיִם לָקוּ
 חֲמִשִּׁים מַכּוֹת.
 וְעַל הַיָּם לָקוּ
 חֲמִשִּׁים וּמֵאתַיִם מַכּוֹת:

What favor (the Omnipotent) has
shown us!

If He had brought us out of Egypt
but had not executed judgments
against [the Egyptians],
it would have been enough for us!

If He had executed judgments against
[the Egyptians],
but had not acted against their gods,
it would have been enough for us!

If He had acted against their gods,
but had not killed their firstborn,
it would have been enough for us!

If He had killed their firstborn,
but had not given us their wealth,
it would have been enough for us!

If He had given us their wealth,
but had not split the sea for us,
it would have been enough for us!

If He had split the sea for us,
but had not brought us through it on
dry land,

(Source (Hebrew

כִּמָּה מַעֲלוֹת טוֹבוֹת
לְמָקוֹם עָלֵינוּ

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם.
וְלֹא עָשָׂה בָּהֶם שְׁפָטִים
דִּינֵנוּ:

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים.
וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם
דִּינֵנוּ:

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם.
וְלֹא הָרַג בְּכוֹרֵיהֶם
דִּינֵנוּ:

אֱלֹהֵינוּ הָרַג בְּכוֹרֵיהֶם.
וְלֹא נָתַן לָנוּ אֶת מָמוֹנָם
דִּינֵנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת
מָמוֹנָם.

וְלֹא קָרַע לָנוּ אֶת הַיָּם
דִּינֵנוּ:

אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם.
וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ
בְּחָרְבָּה
דִּינֵנוּ:

it would have been enough for us!

(Source (Hebrew

If He had brought us through it on dry
land,

אלו העבירנו בתוכו
בְּחֶרֶבָּה.

but had not drowned our oppressors
within it,

וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ
דִּינּוֹ:

it would have been enough for us!

אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ
וְלֹא סִפֵּק צָרָכֵנוּ בַּמִּדְבָּר
אַרְבָּעִים שָׁנָה.
דִּינּוֹ:

If He had drowned our oppressors
within it,
but had not satisfied our needs in the
wilderness for forty years,
it would have been enough for us!

אלו סִפֵּק צָרָכֵנוּ בַּמִּדְבָּר
אַרְבָּעִים שָׁנָה.
וְלֹא הֶאֱכִילָנוּ אֶת הַמֶּן
דִּינּוֹ:

If He had satisfied our needs in the
wilderness for forty years,
but had not fed us the manna,
it would have been enough for us!

אלו הֶאֱכִילָנוּ אֶת הַמֶּן.
וְלֹא נָתַן לָנוּ אֶת
הַשֶּׁבֶת
דִּינּוֹ:

If He had fed us the manna,
but had not given us the Sabbath,
it would have been enough for us!

אלו נָתַן לָנוּ אֶת
הַשֶּׁבֶת.
וְלֹא קָרַבְנוּ לְפָנֵי הָרִי
סִינִי
דִּינּוֹ:

If He had given us the Sabbath,
but had not brought us before Mount
Sinai,
it would have been enough for us!

אלו קָרַבְנוּ לְפָנֵי הָרִי
סִינִי.

If He had brought us to Mount
Sinai,
but had not given us the Torah,
it would have been enough for us!

If He had given us the Torah,
but had not brought us into the land
of Israel,
it would have been enough for us!

If he had brought us into the land of
Israel,
but had not built the temple for us,
it would have been enough for us!

וְלֹא נָתַן לָנוּ אֶת
הַתּוֹרָה
דִּינֵנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת
הַתּוֹרָה.
וְלֹא הִכְנִסְנוּ לָאָרֶץ
יִשְׂרָאֵל
דִּינֵנוּ:

אֱלֹהֵינוּ הִכְנִסְנוּ לָאָרֶץ
יִשְׂרָאֵל.
וְלֹא בָנָה לָנוּ אֶת בֵּית
הַבְּחִירָה
דִּינֵנוּ:

What abundant, manifold goodness
 the Omnipresent has shown us!
 He brought us out of Egypt,
 and executed judgments against [the
 Egyptians],
 and acted against their gods,
 and killed their firstborn,
 and gave us their wealth,
 and split the sea for us,
 and brought us through it on dry land,
 and drowned our enemies within it,
 and satisfied our needs in the desert
 for forty years,
 and fed us the manna,
 and gave us the Sabbath,
 and brought us before Mount Sinai,
 and gave us the Torah,
 and brought us into the land of Israel,
 and built the temple for us
 to atone for all our transgressions.

עַל אַחַת כְּמָה וְכְמָה
 טוֹבָה כְּפוּלָה וּמִכְפֻּלָּת
 לְמָקוֹם עָלֵינוּ.
 שְׁהוּצִיאָנוּ מִמִּצְרַיִם.
 וַעֲשָׂה בָהֶם שְׁפָטִים.
 וַעֲשָׂה בֵּאלֹהֵיהֶם.
 וְהָרַג בְּכוֹרֵיהֶם.
 וְנָתַן לָנוּ אֶת מָמוֹנָם.
 וְקָרַע לָנוּ אֶת הַיָּם.
 וְהַעֲבִירָנוּ בְּתוֹכוֹ
 בַּחֲרָבָה.
 וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ.
 וְסָפַק צָרֵכֵנוּ בַּמִּדְבָּר
 אַרְבָּעִים שָׁנָה.
 וְהֵאכִילָנוּ אֶת הַמָּן.
 וְנָתַן לָנוּ אֶת הַשַּׁבָּת.
 וְקָרַבָּנוּ לִפְנֵי הַר סִינַי.
 וְנָתַן לָנוּ אֶת הַתּוֹרָה.
 וְהִכְנִסָנוּ לָאָרֶץ יִשְׂרָאֵל.
 וּבָנָה לָנוּ אֶת בֵּית
 הַבְּחִירָה
 לְכַפֵּר עַל כָּל עוֹנוֹתֵינוּ:

Rabban Gamliel would say:
Anyone who does not mention
these three things
on Passover
does not fulfill his obligation,
and these are they:
the Passover offering,
the matsah,
and the bitter herbs.

רַבֵּן גַּמְלִיֵּאל הָיָה אֹמֵר.
כָּל שֶׁלֹּא אָמַר
שְׁלֹשָׁה דְּבָרִים אֵלּוּ
בַּפֶּסַח
לֹא יֵצֵא יָדָיו חֹבְתָו.
וְאֵלּוּ הֵן.
פֶּסַח
מַצָּה
וּמָרֹר

The Passover offering
 that our ancestors would eat
 at the time that temple stood,
 what does it represent?
 It recalls
 how the blessed Holy One passed over
 the houses of our ancestors in Egypt,
 as scripture relates:
 “You shall say, ‘This is a Passover
 sacrifice to Adonai, who passed over
 the houses of the Israelites in Egypt
 when he smote Egypt and spared our
 houses.’ And the people bowed
 low.”^[37]

פֶּסַח
 שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים
 בְּזֶמֶן שְׁבִית הַמִּקְדָּשׁ
 קָיָם.
 עַל שׁוֹם מָה.
 עַל שׁוֹם
 שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ
 הוּא
 עַל בְּתֵי אֲבוֹתֵינוּ
 בְּמִצְרַיִם.
 שֶׁנֶּאֱמַר
 וְאָמַרְתֶּם זֶבַח-פֶּסַח הוּא
 לַיהוָה אֲשֶׁר פָּסַח עַל-
 בְּתֵי בְנֵי-יִשְׂרָאֵל
 בְּמִצְרַיִם בְּנִגְפוֹ אֶת-
 מִצְרַיִם וְאֶת-בְּתֵינוּ
 הֶצִיל וַיִּקַּד הָעָם
 וַיִּשְׁתַּחֲוּוּ

The matzah
 that we eat,
 what does it represent?
 It recalls
 that our ancestors' dough did not
 have time
 to rise
 before
 Sovereign of Sovereigns,
 the blessed Holy One was revealed to
 them
 and redeemed them.
 As scripture relates:
 "They baked the dough that they
 brought out of Egypt into loaves of
 matzah because it did not rise,
 because they were thrown out of
 Egypt and they were not able to wait;
 neither did they prepare provisions
 for themselves."^[38]

מַצָּה זוֹ
 שֶׁאֲנֵנוֹ אוֹכְלִים
 עַל שׁוּם מָה.
 עַל שׁוּם
 שֶׁלֹּא הִסְפִּיק בִּצָּקָם שֶׁל
 אֲבוֹתֵינוּ
 לְהַחמִיץ
 עַד שֶׁנִּגְלָה עֲלֵיהֶם
 מֶלֶךְ מְלָכֵי הַמְּלָכִים
 הַקָּדוֹשׁ בְּרוּךְ הוּא
 וּגְאָלָם.
 שֶׁנֶּאֱמַר
 וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר
 הוֹצִיאוּ מִמִּצְרַיִם עֹגֶת
 מִצּוֹת כִּי לֹא חָמַץ כִּי־
 גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ
 לְהִתְמַהֵּמֶה וְגַם־צָדָה
 לֹא־עָשׂוּ לָהֶם

The bitter herbs
that we eat,
what do they represent?
They recall
how the Egyptians
embittered the lives of our ancestors
in Egypt,
as scripture relates:
“And the Egyptians embittered their
lives with hard labor in mortar and
bricks, and with all sorts of labor in
the field – all their labor that they set
upon them was brutal.”^[39]

מָרֹר זֶה
שָׁאֲנוּ אוֹכְלִים
עַל שׁוּם מָה.
עַל שׁוּם
שִׁמְרוּ הַמִּצְוִים
אֶת חַיֵּי אֲבוֹתֵינוּ
בְּמִצְוִים.
שֶׁנֶּאֱמַר
וַיִּמְרְרוּ אֶת-חַיֵּיהֶם
בְּעִבְדָּה קָשָׁה בְּחֹמֶר
וּבִלְבָנִים וּבְכָל-עֲבָדָה
בְּשָׂדֶה אֶת כָּל-עֲבֹדָתָם
אֲשֶׁר-עָבְדוּ בָהֶם בְּפֶרֶךְ

In every generation
 one must
 view oneself
 as though one had personally left
 Egypt,
 as scripture instructs:
 “And you shall say to your child on
 that day, ‘This is because of what the
 Lord did for me when I left Egypt.’”^[40]
 It was not only our ancestors
 that the blessed Holy One redeemed.
 Rather,
 even we
 were redeemed with them,
 as scripture says:
 “And he brought us out of there in
 order to bring us to and give us the
 land that he promised to our
 ancestors.”^[41]

בְּכָל דּוֹר וָדוֹר
 חַיֵּב אָדָם
 לִרְאוֹת אֶת עַצְמוֹ
 כְּאִלּוּ הוּא יָצָא
 מִמִּצְרַיִם.
 שֶׁנֶּאֱמַר
 וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם
 הַהוּא לֵאמֹר בַּעֲבוּר זֶה
 עָשָׂה יְהוָה לִי בְּיָצְאֹתִי
 מִמִּצְרַיִם
 לֹא אֶת אֲבוֹתֵינוּ בְּלִבָּד
 גָּאֹל הַקְדוֹשׁ בְּרוּךְ הוּא.
 אֲלֵא
 אִף אוֹתָנוּ
 גָּאֹל עִמָּהֶם.
 שֶׁנֶּאֱמַר
 וְאוֹתָנוּ הוֹצִיא מִשָּׁם
 לְמַעַן הָבִיא אֹתָנוּ לָתֵת
 לָנוּ אֶת-הָאָרֶץ אֲשֶׁר
 נִשְׁבַּע לְאֲבוֹתֵינוּ

Therefore,
 we are obligated
 to thank,
 praise,
 extol,
 honor,
 exalt,
 glorify,
 bless,
 laud,
 and worship
 the One who performed
 for our ancestors and for us
 all these miracles.
 He brought us
 out of slavery to freedom,
 from anguish to joy,
 from mourning to festivity,
 from darkness to great light,
 and from subjugation to redemption.
 We shall therefore sing before Him
 (some add: a new song).
 Hallelu-Yah!

לְפִיכָךְ
 אֲנַחְנוּ חַיִּים
 לְהוֹדוֹת
 לְהַלֵּל
 לְשַׁבַּח
 לְפָאֵר
 לְרוֹמֵם
 לְהַדִּיר
 לְבָרֵךְ
 לְעֲלֶה
 וּלְקַלֵּם.
 לְמִי שֶׁעָשָׂה
 לְאַבֹּתֵינוּ וְלָנוּ
 אֶת כָּל הַנִּסִּים הָאֵלֶּה
 הוֹצִיאָנוּ
 מֵעֲבָדוֹת לְחֵירוֹת.
 מִיָּגוֹן לְשִׂמְחָה.
 מֵאֵבֶל לְיוֹם טוֹב.
 וּמֵאֲפֵלָה לְאוֹר גָּדוֹל.
 וּמִשְׁעָבוֹד לְגָאֻלָּה.
 וְנֹאמַר לְפָנָיו
 (שִׁירָה חֲדָשָׁה)
 הַלְלוּיָהּ

Praise Yah!

Praise, servants of Adonai —

Praise the name of Adonai!

May the name of Adonai be blessed
forever and ever.

From the rising of the sun to its
setting

the name of Adonai is praised.

Adonai is exalted above all the nations

His glory is over the heavens.

Who is like Adonai, our God,

(whose throne is so high,)

who humbles Himself to see
the heavens and the earth?

He raises the poor from the dust,
lifting the destitute out of the refuse,
to seat them among nobles,
among the nobles of (His) people.

He makes the barren woman of the
house

the happy mother of children.

Praise Yah!^[42]

הִלְלוּ יְהוָה |

הִלְלוּ עַבְדֵי יְהוָה

הִלְלוּ אֶת־שֵׁם יְהוָה:

יְהִי שֵׁם יְהוָה מְבָרָךְ

מֵעַתָּה וְעַד־עוֹלָם:

מִמֶּזְרַח־שֶׁמֶשׁ עַד־

מְבוֹאֵו

מְהִלָּל שֵׁם יְהוָה:

רַם עַל־כָּל־גּוֹיִם | יְהוָה

עַל הַשָּׁמַיִם כְּבוֹדוֹ:

מִי כִיהוָה אֱלֹהֵינוּ

הַמִּגְבִּיהִי לְשָׁבֶת:

הַמְשַׁפִּילִי לְרֵאוֹת

בַּשָּׁמַיִם וּבָאָרֶץ:

מְקִימִי מַעַפָּר דָּל

מֵאֲשֻׁפֶּת יָרִים אֲבִיוֹן:

לְהוֹשִׁיבִי עִם־נְדִיבִים

עִם נְדִיבֵי עַמּוֹ:

מוֹשִׁיבִי | עֶקְרַת הַבַּיִת

אִם־הַבָּנִים שְׂמֵחָה

הִלְלוּ־יְהוָה:

When Israel left Egypt,
 the house of Jacob from a foreign
 land,
 Judah became His holy one,
 Israel His dominion.
 The sea saw and fled,
 the Jordan turned back!
 The mountains danced like rams,
 the hills like lambs!
 Why is it, Sea, that you flee,
 Jordan, that you turn back?
 Mountains, that you dance like rams,
 Hills, like lambs?
 It is from before the Lord that the
 land writhes,
 before the God of Jacob!
 He turns the rock into a pool of water,
 flint into a spring of water.^[43]

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
 בֵּית יַעֲקֹב מֵעַם לְעֹז:
 הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ
 יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:
 הַיָּם רָאָה וַיָּנָס
 הַיַּרְדֵּן יָסַב לְאַחֹר:
 הַהָרִים רָקְדּוּ כְּאֵילִים
 גִּבְעוֹת כְּבָנִי-צֶאֱנָן:
 מִה-לִּפְנֵי הַיָּם כִּי תָנוּס
 הַיַּרְדֵּן תִּסָּב לְאַחֹר:
 הַהָרִים תִּרְקְדּוּ כְּאֵילִים
 גִּבְעוֹת כְּבָנִי-צֶאֱנָן:
 מִלִּפְנֵי אֲדֹנָן חוּלֵי אֶרֶץ
 מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
 הַהִפְכִי הַצּוּר אֶגֶם-מַיִם
 חֲלָמִישׁ לְמַעֲיָנוּ-מַיִם:

Blessed are You,
 Adonai, our God,
 Sovereign of the universe,
 who redeemed us
 and redeemed our ancestors from
 Egypt

בְּרוּךְ אַתָּה
 יְיָ אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם
 אֲשֶׁר גָּאֲלָנוּ
 וְגָאֵל אֶת אֲבוֹתֵינוּ
 מִמִּצְרַיִם.

and brought tradition in English

on which to eat
matsah and bitter herbs.

Likewise

may Adonai, our God
and God of our ancestors,

bring us

to other holidays and festivals

that await us in peace,

with happiness at the building of Your
city

and joy in Your service.

There may we eat

of the sacrifices

and of the Passover offerings,

and may their blood reach

the walls of Your altar

with Your favor.

Then we will sing to You a new song

about our redemption

and the rescue of our lives.

Blessed are You, Adonai,

Redeemer of Israel.

וְהִגִּיעַ לָנוּ הַיּוֹם
(Source: Hebrew)

לֶאֱכֹל בּוֹ

מַצָּה וּמְרוֹר:

כֵּן

יְיָ אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ

יְגִיעֵנוּ (הִגִּיעֵנוּ)

לְמוֹעֲדִים וְלִרְגָלִים

אַחֲרִים

הַבָּאִים לְקִרְאָתָנוּ

לְשָׁלוֹם

שְׂמֵחִים בְּבִנְיַן עִירָךְ

וְשָׂשִׁים בְּעִבּוּדְךָ.

וְנֹאכַל-שָׂם

מִן-הַזִּבְחִים

וּמִן-הַפֶּסַחִים

אֲשֶׁר יִגִּיעַ דָּמָם

עַל קִיר מִזְבִּיֶּךָ

לְרַצוֹן.

וְנוֹדָה לְךָ שִׁיר חֲדָשׁ

עַל גְּאֻלָּתָנוּ

וְעַל פְּדוּת נַפְשֵׁנוּ.

בָּרוּךְ אַתָּה יְיָ

גֹּאֲלֵי יִשְׂרָאֵל:

(Drink the second cup of wine while leaning to the left.)

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

בְּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרֵי הַגֶּפֶן:

Hand-Washing before the Meal

רְחַץ

(Wash hands and recite the following blessing.)

Blessed are You,
Adonai, our God,
Sovereign of the universe,
who sanctified us with Your
commandments
and commanded us regarding hand-
washing.

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

Eating the Matzah

מוציא מצה

(Take the three matzot, holding the broken one between the two whole ones, and hold them while reciting the following two blessings. Have in mind that the hamotzi blessing refers to the top matzah and the “al achilat matzah” blessing refers to the broken one. After reciting the two blessings, take a “kezayit”-sized piece of the top matzah and a “kezayit”-sized piece of the middle matzah, dip them in salt, and eat both pieces together. If you can’t fit both in your mouth, eat the one from the top matzah first and the one from the broken matzah second.)

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

בָּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן־
הָאָרֶץ.

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

בָּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל־אֲכִילַת מַצָּה:

Eating the Bitter Herb

מָרֹר

(Take a kezayit-sized portion of
bitter herb, roll it around some
charoset, and recite the following
blessing. Eat the bitter herbs without
leaning to the left.)

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

בָּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל-אֲכִילַת מָרוֹר:

Eating the “Hillel Sandwich”

בוֹרֵךְ

(Take a kezayit-sized portion of the
third (bottom) matzah and a kezayit-
sized portion of chazeret and make a
sandwich. Eat the sandwich while
leaning to the left after reciting the
following:)

In memory of the Temple,
in accordance with the custom of
Hillel:
This is what Hillel used to do when
the temple stood:
He would make a sandwich of
(the Passover sacrifice,)
the matzah,
and the bitter herbs
and eat them together
in order to fulfill literally that which
is written in scripture:
“They shall eat [the Passover offering]
with matzah and maror.”^[44]

זָכַר לְמִקְדָּשׁ כְּהִלֵּל:
בֵּן עֲשָׂה הֵלֵל
בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ
קָיָם.
זֶה כּוֹרֵךְ
(פֶּסַח)
מַצָּה
וּמָרֹר
וְאוֹכֵל בְּיַחַד.
לְקַיֵּם מָה שֶׁנֶּאֱמַר
עַל-מַצּוֹת וּמָרֹרִים
יֹאכְלֵהוּ

Eating a festive meal

שֶׁלֶחַן עֹרֵךְ

(Eat, drink, and be merry.)

Eating the Afikoman

צֶפֶן

(After the meal, distribute a kezayit-
sized portion of the afikoman to each
seder participant and eat it.)

Blessing After Meals

בִּרְךְ

(After eating the afikoman, fill the third cup and use it to recite the blessing after meals.)

A song of ascents:

When Adonai returned the remnant of Zion,

we were like dreamers.

At that time, our mouths were filled with laughter

and cries of joy were on our tongues.

The nations said: "Adonai did great things for these!"

Adonai did great things for us, and we were happy.

Return, Adonai, our remnant like springs in the Negev.

Those who plant in tears will reap in joy.

The one who carries the trail of seed goes weeping,
but the one who carries his bundle of grain returns in joy.^[45]

שִׁיר הַמַּעֲלוֹת:

בְּשׁוּב יְהוָה אֶת-שְׁיִבַת צִיּוֹן

הָיִינוּ כְּחֹלְמִים.

אָז יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה;

אָז יֹאמְרוּ בְּגוֹיִם הַגְדִּיל יְהוָה לַעֲשׂוֹת עִם-אֱלֹהֵי.

הַגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים.

שׁוֹבָה יְהוָה אֶת-שְׁבִיתֵנוּ

כַּאֲפִיקִים בְּנֶגֶב.

הֹזְרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ.

הָלוֹךְ יֵלֵךְ וּבָכָה נָשָׂא מִשָּׂדֶה-הָזֶרַע;

בֹּא-יָבֹא בְּרִנָּה נָשָׂא אֶל־מִתּוֹ:

(If three or more have eaten together, a zimun is recited, as follows:)

(The leader says:)
Let us recite the blessing.

הב לן ונברך
(רבותי וויר וואָללן
בענטשן)

(Others respond:)
May the name of Adonai be blessed
forever and ever!

יהי שם יי מבורך
מעַתָּה וְעַד עוֹלָם:

(The leader says:)
With the permission of ...
let us bless
(if ten are present, add: our God,)
the One of whose [bounty] we have
eaten.

בְּרָשׁוֹת...
נְבָרֵךְ
(אֱלֹהֵינוּ)
שֶׁאֲכָלְנוּ מִשְׁלוֹ

(The leader repeats:)
Blessed is the One
(if ten are present, add: our God,)
of whose [bounty] we have eaten,
and by whose goodness we live.

בָּרוּךְ
(אֱלֹהֵינוּ)
שֶׁאֲכָלְנוּ מִשְׁלוֹ
וּבִטּוּבוֹ חַיֵּינוּ.

(Alternately, if people are present
who did not eat (?!) they respond:
May His name be greatly blessed
always, forever and ever.)

(ברוך ומבורך שמו
תמיד לעולם ועד)

(Everyone together:)
Blessed be He
and blessed be His name.

בָּרוּךְ הוּא
וּבְרוּךְ שְׁמוֹ:

Blessed are You,
 Adonai, our God,
 Sovereign of the universe,
 Who feeds the whole world
 in His goodness,
 in graciousness
 and kindness
 and mercy.
 He gives food
 to all flesh,
 for his kindness is everlasting.
 Because of His abundant goodness
 we have never lacked.
 May we never lack
 food
 in the future,
 for the sake of His great Name.
 For He is God who feeds and provides
 for everyone,
 brings goodness to everyone,
 and prepares food
 for all His creations that He created.
 Blessed are You, Adonai,
 who gives food to everyone.

בָּרוּךְ אַתָּה
 יי אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם
 הַזֶּה אֶת-הָעוֹלָם כֻּלּוֹ
 בְּטוֹבוֹ
 בְּחֵן
 בְּחֶסֶד
 וּבְרַחֲמִים
 הוּא-נוֹתֵן לֶחֶם
 לְכָל-בָּשָׂר
 כִּי לְעוֹלָם חֶסֶדוֹ:
 וּבְטוֹבוֹ הַגָּדוֹל
 תָּמִיד לֹא-חָסֵר לָנוּ
 וְאֵל יַחֲסֵר-לָנוּ
 מִזֶּה
 לְעוֹלָם וָעֶד:
 בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל
 כִּי הוּא זֶן וּמִפְרִיָּם לְכָל
 וּמַטִּיב לְכָל
 וּמַכִּין מִזֶּה
 לְכָל-בְּרִיּוֹתָיו אֲשֶׁר
 בָּרָא
 בָּרוּךְ אַתָּה יי
 הַזֶּה אֶת-הַכֹּל:

We thank You,
 Adonai, our God,
 for granting to our ancestors
 a good and bounteous land;
 and because You brought us, Adonai,
 our God,
 out of Egypt
 and rescued us from the house of
 slavery;
 and for Your covenant, which you
 sealed in our flesh;
 and for Your Torah, which You taught
 us;
 and for Your laws, which You made
 known to us;
 and for life, graciousness, and
 kindness, which You granted to us;
 and for food,
 with which You sustain us and
 provide for us
 always,
 and every day
 and every time
 and at every hour.

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

For everything,
 Adonai, our God,
 we thank You
 and bless You.
 May Your name be blessed in the
 mouth of every living being
 always, forever and ever!
 As scripture says:
 “You will eat and be satisfied, and you
 will bless
 Adonai your God for the good land
 that He gave you.”^[46]
 Blessed are You, Adonai,
 for the land
 and for the food.

וְעַל הַכֹּל
 יְיָ אֱלֹהֵינוּ
 חֲנֹנוּ מוֹדִים לָךְ
 וּמְבָרְכִים אוֹתְךָ
 יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל-
 חַי
 תָּמִיד לְעוֹלָם וָעֶד:
 כַּכְתוּב
 וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ
 אֶת-יְהוָה אֱלֹהֶיךָ עַל-
 הָאָרֶץ הַטֹּבָה אֲשֶׁר
 נָתַן-לָךְ
 בְּרוּךְ אַתָּה יְיָ
 עַל-הָאָרֶץ
 וְעַל-הַמְּזוֹן:

Have mercy,
Adonai, our God,
on Israel Your people;
on Jerusalem Your city;
on Zion, the dwelling place of Your
Glory;
on the kingdom of the family of David,
Your anointed one;
and on the great and holy temple
over which Your Name is proclaimed.

רַחֵם
יְיָ אֱלֹהֵינוּ
עַל-יִשְׂרָאֵל עַמְּךָ
וְעַל יְרוּשָׁלַם עִירְךָ
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וְעַל מַלְכוּת בֵּית דָּוִד
מְשִׁיחֶךָ
וְעַל-הַבַּיִת הַגָּדוֹל
וְהַקָּדוֹשׁ
שֶׁנִּקְרָא שְׁמֶךָ עָלָיו:

Our God,
 our Father,
 our Shepherd,
 our Feeder,
 our Provider,
 our Sustainer,
 and our Deliverer:
 Deliver us,
 Adonai, our God,
 speedily
 from all our distresses.
 Please, do not make us dependent
 Adonai, our God,
 on the charity of flesh and blood
 or on their loans.
 For it is in Your power of holiness and
 generosity
 to see that we are never shamed
 or humiliated
 for ever and always.

אֱלֹהֵינוּ
 אָבִינוּ
 רֹעֵנוּ
 זֹנְנוּ
 פִּרְנָסְנוּ
 וּכְלִכְלָנוּ
 וְהַרְוִיחֵנוּ
 וְהַרְוֵחַ-לָנוּ
 יְיָ אֱלֹהֵינוּ
 מְהֵרָה
 מִכָּל-צָרוֹתֵינוּ
 וְנֹא אֶל-תַּעֲרִיכֵנוּ
 יְיָ אֱלֹהֵינוּ
 לֹא לִיַּדִּי מִתַּנַּת בָּשָׂר
 וְדָם
 וְלֹא לִיַּדִּי הַלּוֹאָתָם
 כִּי אִם לְיָדֶךָ הַמְּלָאָה
 הַפְּתוּחָה הַקְּדוּשָׁה
 וְהַרְחֲבָה
 שְׂלֵא גְבוּשׁ
 וְלֹא נִכְלָם
 לְעוֹלָם וָעֶד:

(On Shabbat add:)

Take favor in Your commandments,
 Adonai, our God, and help us fulfill
 them,

רָצָה וְהִסְלַצְנוּ יְיָ
 אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ

particularly the translation (English) of the
 seventh day,
 this great and holy Sabbath.
 For it is
 a great and holy day before You
 for ceasing all labor
 and resting,
 with love,
 in accordance with the
 commandments
 in which you take favor.
 May it be Your will,
 Adonai, our God,
 that we be spared from distress,
 suffering,
 and hardship
 on our day of rest.
 Allow us to see,
 Adonai, our God,
 the comforting of Zion, Your city,
 and the rebuilding of Jerusalem,
 Your holy city.
 For You are
 Master of Salvation
 and Master of Comfort.

וּבְמַצְוֵי הַשְּׁבִיעִי
 הַשָּׁבֶת הַגָּדוֹל וְהַקָּדוֹשׁ
 הַזֶּה
 כִּי יוֹם זֶה
 גָּדוֹל וְקָדוֹשׁ הוּא לִפְנֵיךָ
 לַשָּׁבֶת-בּוֹ
 וְלָנוּחַ בּוֹ
 בְּאַהֲבָה
 כְּמִצְוֹת רְצוֹנֶךָ
 בְּרְצוֹנֶךָ
 הַנִּיחַ לָנוּ
 יְיָ אֱלֹהֵינוּ
 שְׁלֵא תִהְיֶה צָרָה
 וְיָגוֹן
 וְאַנְחָה
 בְּיוֹם מְנוּחָתָנוּ
 וְהִרְאָנוּ
 יְיָ אֱלֹהֵינוּ
 נַחֲמַת צִיּוֹן עִירֶךָ
 וּבְבִנְיַן יְרוּשָׁלַם
 עִיר קֹדֶשְׁךָ
 כִּי אַתָּה הוּא
 בַּעַל הַיְשׁוּעוֹת
 וּבַעַל הַנַּחֲמוֹת:

Our God and God of our ancestors:
 May our memory rise up and come
 before You, and may it be regarded
 favorably by You, along with the
 memory of our ancestors, the memory
 of the anointed one, descendent of
 Your servant David, the memory of
 Jerusalem Your holy city, and the
 memory of all Your people, the family
 of Israel. May we be remembered for
 salvation, goodness, graciousness,
 mercy, and life on this festival of
 Matsot. Remember us for good and for
 blessing on this day, and grant us the
 salvation of life. With regard to
 salvation and mercy, act graciously
 toward us, have mercy on us, and save
 us, for we look to You, because You
 are a gracious and merciful God.

אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא
 וַיִּגִּיעַ וַיֵּרָא וַיִּרְצֶה
 וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר
 זְכוֹרָנוּ וּפְקֻדוֹתֵנוּ וְזְכוֹר
 אֲבוֹתֵינוּ. וְזְכוֹר מֹשֶׁה
 בֶּן דָּוִד עַבְדְּךָ. וְזְכוֹר
 יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ.
 וְזְכוֹר כָּל-עַמְּךָ בֵּית
 יִשְׂרָאֵל לִפְנֶיךָ. לְפָלִיטָה
 לְטוֹבָה לְחַן וּלְחֶסֶד
 וּלְרַחֲמִים לְחַיִּים
 וּלְשָׁלוֹם בְּיוֹם חַג
 הַמִּצּוֹת הַזֶּה. זְכוֹרנוּ יְיָ
 אֱלֹהֵינוּ בּוֹ לְטוֹבָה.
 וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה.
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:
 וּבְדָבָר יְשׁוּעָה וְרַחֲמִים
 חוּס וְחַנּוּנוּ וְרַחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ
 עֲנִינוּ כִּי אֵל מֶלֶךְ חַנוּן
 וְרַחוּם אַתָּה:

May the holy city of Jerusalem be
rebuilt
speedily in our day.
Blessed are You, Adonai,
Merciful Rebuilder of Jerusalem.
Amen.

וּבִנְיַה יְרוּשָׁלַיִם עִיר
הַקֹּדֶשׁ
בְּמַהֲרָה בְּיָמֵינוּ
בָּרוּךְ אַתָּה יי
בִּנְיַה בְּרַחֲמָיו יְרוּשָׁלַיִם
אָמֵן:

Blessed are You,
Adonai, our God,
Sovereign of the universe,
God,
our Father,
our Sovereign,
our Mighty One,
our Creator,
our Redeemer,
our Fashioner,
our Holy One,
the Holy One of Jacob,
our Shepherd,
Shepherd of Israel,
the good Sovereign who bestows
goodness on everyone.
For every day
He bestowed goodness,

בָּרוּךְ אַתָּה
יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
הָאֵל
אָבִינוּ
מִלְכֵנוּ
אֲדִירֵנוּ
בּוֹרְאֵנוּ
גּוֹאֲלֵנוּ
יוֹצֵרֵנוּ
קְדוֹשֵׁנוּ
קְדוֹשׁ יַעֲקֹב
רוֹעֵנוּ
רוֹעֵה יִשְׂרָאֵל
הַמֶּלֶךְ הַטוֹב וְהַמְטִיב
לְכָל
שְׂבָבָל יוֹם וַיּוֹם
הוּא הַטֵּיב
הוּא מְטִיב

He bestows goodness,
 and He will bestow goodness
 on us;
 He granted us favor,
 He grants us favor,
 and He will grant us favor
 forever.
 For graciousness,
 kindness,
 and mercy;
 for rescuing,
 saving,
 bestowing blessing,
 salvation,
 comfort,
 provision,
 sustenance,
 mercy,
 life,
 peace,
 and everything good, [we bless Him.]
 May He never cause us to lack
 anything good!

הוּא יְגַמְלֵנוּ
 (Source: Hebrew) לָנוּ:
 הוּא גִמְלָנוּ
 הוּא גִמְלָנוּ
 הוּא יְגַמְלָנוּ
 לְעַד
 לְחַן
 לְחֶסֶד
 וְלִרְחֻמִּים
 וְלִרְוַח
 הַצָּלָה
 וְהַצֻּלָּה
 בְּרָכָה
 וִישׁוּעָה
 נַחֲמָה
 פְּרִנָּסָה
 וּכְלִכּוּלָּה
 וְרַחֲמִים
 וְחַיִּים
 וְשָׁלוֹם
 וְכָל-טוֹב
 וּמְכָל-טוֹב
 אֵל יִחְסְרָנוּ:

May the Merciful One
 reign over us
 forever and ever.

הַרְחֵמֵנוּ.
 הוּא יְמַלּוֹךְ עָלֵינוּ
 לְעוֹלָם וָעֶד:

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

הַרְחֵמֵן.
הוּא יִתְבָּרֵךְ
בַּשָּׁמַיִם וּבָאָרֶץ:

May the Merciful One
be praised
from generation to generation
and be glorified among us
in perpetuity.

הַרְחֵמֵן
הוּא יִשְׁתַּבַּח
לְדוֹר דּוֹרִים
וַיִּתְפָּאֵר בָּנוּ
לְנֶצַח נְצָחִים
וַיִּתְהַדָּר בָּנוּ
לְעַד וּלְעוֹלָמֵי עוֹלָמִים:

May the Merciful One
provide for us with dignity.

הַרְחֵמֵן
הוּא יַפְרִינֵסֵנוּ בְּכָבוֹד:

May the Merciful One
break the yoke
on our necks
and lead us to our land in pride.

הַרְחֵמֵן
הוּא יִשְׁבּוֹר עָלֵנוּ
מֵעַל צְוָאֲרֵנוּ
וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת
לְאֶרְצֵנוּ:

May the Merciful One
send
abundant blessing
to this house
and this table
upon which we have eaten.

הַרְחֵם
הוא יִשְׁלַח
בְּרָכָה מְרֻבָּה
בְּבֵית הַזֶּה
וְעַל שֻׁלְחָן זֶה
שֶׁאֲכָלְנוּ עָלָיו:

May the Merciful One
send us
Elijah the prophet,
of blessed memory,
and may he bring us
good tidings
of salvation
and consolation.

הַרְחֵם
הוא יִשְׁלַח לָנוּ
אֶת אֱלִיהוּ הַנָּבִיא
זְכוֹר לְטוֹב
וַיְבָשֶׁר-לָנוּ
בְּשׂוֹרוֹת טוֹבוֹת
יְשׁוּעוֹת
וְנַחֲמוֹת:

May the Merciful One

הַרְחֵם

bless

הוא יְבָרֵךְ

(at one's father's home, add: my

אֶת (אָבִי) מוֹרִי

father,) my teacher,

בְּעַל הַבַּיִת הַזֶּה

the master of this house,

וְאֶת (אִמִּי) מוֹרְתִי

(at one's mother's home, add: and my

בְּעֻלַּת הַבַּיִת הַזֶּה

mother,) my teacher,

אוֹתָם וְאֶת בֵּיתָם וְאֶת

the mistress of this house,

זִרְעָם

along with their household

וְאֶת כָּל אֲשֶׁר לָהֶם

and all that is theirs.

אוֹתָנוּ

And [may He bless] us

וְאֶת כָּל אֲשֶׁר לָנוּ

and all that is ours.

כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ

As He blessed our ancestors,

אֲבֹרָהֶם

Abraham,

יִצְחָק

Isaac,

וְיַעֲקֹב

and Jacob

בְּכָל מְכַל כָּל

with everything,

כֵּן יְבָרֵךְ אוֹתָנוּ

so may He bless us,

כָּלֵנוּ יַחַד

all of us together,

בְּבִרְכָּה שְׁלֵמָה

with a complete blessing.

וְנֹאמַר אָמֵן:

And let us say Amen.

May merit be invoked upon high,
 on their behalf and on ours,
 leading to enduring peace.
 May we receive blessing
 from Adonai
 and beneficence
 from the God of our salvation.
 And may we find grace
 and good favor
 in the eyes of God and mortals.

בְּמֵרוֹם יִלְמְדוּ
 עֲלֵיהֶם וְעָלֵינוּ
 זְכוֹת שְׁתֵּהִי לְמִשְׁמֶרֶת
 שְׁלוֹם
 וְנִשָּׂא בְרָכָה
 מֵאֵת יי
 וְצִדְקָה
 מֵאֱלֹהֵי יִשְׁעֵנוּ:
 וְנִמְצָא־חֵן
 וְשִׁכְל טוֹב
 בְּעֵינֵי אֱלֹהִים וְאָדָם:

(On Shabbat add:)

May the Merciful One
 grant us
 a day that is fully Shabbat
 and the rest of eternal life.

הַרְחֵמֶן
 הוּא יְנַחֵלֵנוּ
 יוֹם שְׁכָלוֹ שַׁבָּת
 וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

May the Merciful One
 grant us
 a day that is fully good.

הַרְחֵמֶן
 הוּא יְנַחֵלֵנוּ
 יוֹם שְׁכָלוֹ טוֹב:

May the Merciful One
find us worthy
of the coming of the messiah
and life in the World to Come.
He brings salvation to his king
and acts kindly to his anointed one,
to David and to his descendants
forever.
May the One who creates peace
in His heavens
create peace
among us and all Israel.
And let us say Amen.

הַרְחֵמֵנוּ
הוּא יִזְכֵּנוּ
לְיָמוֹת הַמָּשִׁיחַ
וּלְחַיֵּי הָעוֹלָם הַבָּא:
מְגַדֵּל יְשׁוּעוֹת מֶלֶכוֹ
וַעֲשֵׂה חֶסֶד לְמָשִׁיחוֹ
לְדָוִד וּלְזָרְעוֹ
עַד עוֹלָם:
עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמְרוּ אָמֵן:

Fear Adonai, His holy ones, for those
who fear Him lack nothing.

Lions roar and yet go hungry, but
those who seek Adonai lack nothing
good.^[47]

Praise Adonai, for He is good, for His
kindness endures forever.^[48]

Open Your hand to every living thing
in favor.^[49]

Blessed is the one that trusts in
Adonai and in whose trust is
Adonai.^[50]

I was young and now I am old,
yet I have not seen a righteous person
abandoned and his children in need of
food.^[51]

May Adonai give strength to His
people. May Adonai bless His people
forever.^[52]

יִרְאוּ אֶת־יְהוָה קְדָשָׁיו
כִּי־אֵין מַחְסוֹר לִירְאָיו:
בְּפִירִים רָשׁוּ וְרָעִבוּ
וְדֹרְשֵׁי יְהוָה לֹא־יַחְסְרוּ
כֹּל־טוֹב:

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי
לְעוֹלָם חַסְדּוֹ:

פִּתְחָה אֶת־יָדְךָ וּמַשְׁבִּיעַ
לְכָל־חַי רִצּוֹן:

בְּרוּךְ הַגֹּבֵר אֲשֶׁר יְבָרַח
בִּיהוָה וְהָיָה יְהוָה
מְבָרָחוֹ:

נָעֲרוּ הָיִתִּי גַם־זָקֵנִתִּי
וְלֹא־רָאִיתִי צָדִיק נֶעְזֵב
וְזָרְעוֹ מִבֶּקֶשׁ־לֶחֶם:
יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ
בְּשָׁלוֹם:

(Drink the third cup while leaning to the left.)

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

בְּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרֵי הַגֶּפֶן:

Pour out Your wrath upon the nations
who do not know you
and upon the kingdoms that have not
called Your name,
for they have devoured Jacob and laid
waste his habitations.^[53]

Pour out your rage upon them, and let
your anger overtake them.^[54]

Pursue them in anger and destroy
them from under the heavens of
Adonai.^[55]

שֶׁפָּךְ חֲמַתְךָ אֶל-הַגּוֹיִם
אֲשֶׁר לֹא-יָדְעוּךָ
וְעַל מַמְלָכוֹת אֲשֶׁר
בְּשִׁמְךָ לֹא קָרְאוּ
כִּי אָכַל אֶת-יַעֲקֹב
וְאֶת-נְהוּגוֹ הַשָּׁמַיִם
שֶׁפָּךְ-עָלֵיהֶם זַעֲמָךְ
וַחֲרוֹן אַפֶּיךָ יִשְׁיֶגֶם
תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם
מִתַּחַת שָׁמַיִם יְהוָה

Songs of Praise

הלל

Not for us, Adonai, not for us, but to
give glory to Your Name for Your

לֹא לָנוּ יְהוָה לֹא לָנוּ
כִּי-לְשִׁמְךָ תֵּן כְּבוֹד עַל-

kindness and for your faithfulness.

Why should the nations say, “Where is their God?” When our God is in heaven— He does whatever He pleases! Their idols are silver and gold, the work of human hands. They have mouths, but they cannot speak. They have eyes, but they cannot see. They have ears, but they cannot hear. They have noses, but they cannot smell. Their hands cannot feel. Their legs cannot walk. They cannot speak with their throats. May their makers be like them— all who trust in them. Israel trusts in Adonai; He is their Helper and Guardian. The family of Aaron trusts in Adonai; Those who fear Adonai trust in Adonai;^[56] Adonai, remember us! May He bless the family of Israel. May He bless the family of Aaron. May He bless those who fear Adonai, The small along with the great. May Adonai grant you abundance, you and your children. May you be blessed to Adonai, Maker of heaven and earth. The heavens are the heavens of Adonai and the land was given to humanity. The dead

חֲסִדָּהּ עַל-אֱמֻנָתָם לְמַה
יֹאמְרוּ הַגּוֹיִם אֵי-הָאֱלֹהִים:
בְּשָׁמַיִם כָּל אֲשֶׁר-חָפֵץ
עָשָׂה: עֲצָבֵיהֶם כֶּסֶף
וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:
פֶּה-לָהֶם וְלֹא יִדְבְּרוּ
עֵינַיִם לָהֶם וְלֹא יִרְאוּ:
אָזְנוֹת לָהֶם וְלֹא יִשְׁמָעוּ
אֶף לָהֶם וְלֹא יִרְיָחוּ:
יָדֵיהֶם וְלֹא יִמְיָשׁוּ
רַגְלֵיהֶם וְלֹא יִהְלְכוּ
לֹא-יָהֲגוּ בַגְרוֹנָם:
כַּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כָּל
אֲשֶׁר-בָּטַח בָּהֶם:
יִשְׂרָאֵל בָּטַח בַּיהוָה
עֶזְרָם וּמִגְנָם הוּא: בֵּית
אַהֲרֹן בָּטְחוּ בַיהוָה
עֶזְרָם וּמִגְנָם הוּא: יִרְאִי
יְהוָה בָּטְחוּ בַיהוָה
עֶזְרָם וּמִגְנָם הוּא: יְהוָה
זָכְרָנוּ יִבְרַךְ יִבְרַךְ אֶת-
בֵּית יִשְׂרָאֵל יִבְרַךְ אֶת-
בֵּית אַהֲרֹן: יִבְרַךְ יִרְאִי
יְהוָה הַקְטָנִים עִם-
הַגְּדֹלִים: יִסַּף יְהוָה
עֲלֵיכֶם עֲלֵיכֶם וְעַל-
בְּנֵיכֶם: בְּרוּכִים אַתֶּם
לַיהוָה עֹשֵׂה שָׁמַיִם

cannot praise Yah from now (English) those who
 go down into silence. But we will
 praise Yah from now to eternity.
 Praise Yah!^[57]

וְאֶרְצֵי הַשָּׁמַיִם (Hebrew) Source
 לַיהוָה וְהָאָרֶץ נָתַן
 לִבְנֵי-אָדָם: לֹא הִמָּתִים
 יִהְלֹלוּ-יָהּ וְלֹא כָל-יָרְדֵי
 דוּמָה: וְאִנְחָנוּ וְנִבְרַךְ
 יְהוָה מִעַתָּה וְעַד-עוֹלָם
 הִלְלוּ-יָהּ:

I loved when Adonai heard my voice
 when I pleaded. For He inclined His
 ear to me and in my days I cried out.
 The ropes of death entangled me; the
 afflictions of the underworld came
 upon me; I met with affliction and
 suffering. I called out to Adonai:
 Please, Adonai, save my life! Adonai is
 gracious and righteous and our God is
 merciful. Adonai protects the simple. I
 was brought low, and He saved me. Be
 at rest again, my soul, for Adonai has
 been beneficent to you. For You have
 delivered me from death, my eyes
 from tears, my legs from weariness. I
 walk before Adonai in the land of the
 living! I believed when I spoke; I was
 greatly afflicted. I said rashly, “All
 people are deceitful.”^[58] How can I
 repay Adonai for all the beneficence
 He has shown me? I raise a cup of

אֶהְבֵּתִי כִּי-יִשְׁמַע ו
 יְהוָה אֶת-קוֹלִי תַחֲנוּנֵי:
 כִּי-הִטָּה אָזְנוֹ לִי וּבִימֵי
 אֶקְרָא: אֶפְפוּנִי וְחִבְלֵי-
 מוֹת וּמִצָּרֵי שָׂאוֹל
 מִצָּאוּנִי צָרָה וַיִּגְוֶן
 אֶמְצָא: וּבִשְׁם-יְהוָה
 אֶקְרָא אָנָּה יְהוָה
 מִלִּטָּה נַפְשִׁי: חֲנוּן יְהוָה
 וְצַדִּיק וְאֱלֹהֵינוּ מְרַחֵם:
 שָׁמַר פִּתְאִים יְהוָה
 דָּלֵתִי וְלִי יְהוֹשִׁיעַ:
 שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי
 כִּי-יְהוָה גָּמַל עָלַיִכִּי: כִּי
 חִלַּצְתָּ נַפְשִׁי מִמוֹת
 אֶת-עֵינַי מִן-דְּמָעָה
 אֶת-רַגְלִי מִדָּחִי:
 אֶתְהַלֵּךְ לִפְנֵי יְהוָה
 בְּאַרְצוֹת הַחַיִּים:
 הֵאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי
 עָנִיתִי מְאֹד: אֲנִי
 אֶמְרָתִי בְחַפְזִי כָל-

salvation and about (English name of Adonai). I will fulfill my vows to Adonai in the presence of all His people. The death of his faithful ones is grievous in the eyes of Adonai. O Adonai, I am Your servant. I am your servant, son of your maidservant. You have released my bonds. I will slaughter a thanksgiving sacrifice to You and call out in the name of Adonai. I will fulfill my vows to Adonai in the presence of all His people, in the courtyards of the temple of Adonai in Jerusalem. Praise Yah![59]

הָאֲדֹנָי (Hebrew) מְחַיֵּה הַמֵּתִים
 לַיהוָה כָּל-תְּגִמּוּלוֹהִי
 עָלַי: כּוֹס-יִשׁוּעוֹת אֲשָׁא
 וּבָשָׂם יְהוָה אֶקְרָא:
 נִדְרֵי לַיהוָה אֲשַׁלֵּם
 נִגְדָה-נָּא לְכָל-עַמּוֹ:
 יִקָּר בְּעֵינֵי יְהוָה
 הַמּוֹתָה לַחֲסִידָיו: אָנָּה
 יְהוָה כִּי-אֲנִי עֶבְדְּךָ
 אֲנִי-עֶבְדְּךָ בֶּן-אִמָּתְךָ
 פָּתַחְתָּ לְמוֹסְרִי: לָךְ-
 אֲזַבַּח זֶבַח תּוֹדָה וּבָשָׂם
 יְהוָה אֶקְרָא: נִדְרֵי
 לַיהוָה אֲשַׁלֵּם נִגְדָה-נָּא
 לְכָל-עַמּוֹ: בְּחִצְרוֹת ׀
 בֵּית יְהוָה בְּתוֹכִי
 יְרוּשָׁלַם הִלְלוּ-יָהּ:

Praise Adonai, all nations!
 Laud him, all peoples!
 For his kindness has overwhelmed us
 and Adonai is faithful forever. Praise
 Yah![60]

הִלְלוּ אֶת-יְהוָה כָּל-
 גּוֹיִם
 שְׁבַחֵהוּ כָל-הָאֲמִים:
 כִּי גָבַר עָלֵינוּ ׀ חֲסִדּוֹ
 וְאַמֶּת-יְהוָה לְעוֹלָם
 הִלְלוּ-יָהּ:

Give thanks to Adonai, for He is good,
 for His kindness is everlasting. Israel
 says: The family of Aaron says: Those

הוֹדּוּ לַיהוָה כִּי-טוֹב כִּי
 לְעוֹלָם חֲסִדּוֹ: יֹאמַר-נָא
 יִשְׂרָאֵל כִּי לְעוֹלָם

who fear Adonai ^[61] from the
straights I call to Yah, Yah answers me
in His broadness. Adonai, I do not fear
for myself— what can a mortal do to
me? When Adonai is with me as my
helper, I will see [the fall of] my
enemies. It is better to seek refuge in
Adonai than to trust in mortals. It is
better to seek refuge in Adonai than to
trust in nobles. All nations surround
me— by the name of Adonai I will cut
them down. They surround me and
encircle me— by the name of Adonai I
will cut them down. They surround
me like bees— they will be
extinguished like burning thorns.
They pressed upon me to fell me, but
Adonai helped me. Adonai is my
strength and my might and He will be
my salvation. The sound of rejoicing
and salvation is in the tents of the
righteous. The right hand of Adonai
acts valorously. The right hand of
Adonai is exalted, the right hand of
Adonai acts valorously. I will not die. I
will live and will tell of the deeds of
Yah. Yah has punished me severely,
but He has not given me over to

חֲסִדוֹ וְיִשְׁעוֹ מִן הַיָּמִים
אֶהְרֶן כִּי לְעוֹלָם חֲסִדוֹ:
יֹאמְרוּ-נָא יְרֵאִי יְהוָה
כִּי לְעוֹלָם חֲסִדוֹ: מִן-
הַמִּצָּר קָרָאתִי יְהוָה עֲנֵנִי
בְּמִרְחֹב יְהוָה: יְהוָה לִי לֹא
אֵירָא מִה-יַעֲשֶׂה לִּי
אָדָם: יְהוָה לִי בְּעֲזָרִי
וְאֲנִי אֶרְאֶה בְּשֹׁנְאֵי:
טוֹב לַחֲסוֹת בִּיהוָה
מִבִּטָּח בָּאָדָם: טוֹב
לַחֲסוֹת בִּיהוָה מִבִּטָּח
בְּנָדִיבִים: כָּל-גּוֹיִם
סָבְבוּנִי בְּשֵׁם יְהוָה כִּי
אֲמִילָם: סָבְבוּנִי גַם-
סָבְבוּנִי בְּשֵׁם יְהוָה כִּי
אֲמִילָם: סָבְבוּנִי כַּדְבוּרִים
דָּעְכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם
יְהוָה כִּי אֲמִילָם: דַּחַח
דַּחֲתַנִּי לִנְפֹל וִיהוָה
עֲזָרְנִי: עֲזֵי וּזְמַרְתָּ יְהוָה
וַיְהִי-לִי לִישׁוּעָה: קוֹל ו
רָנָה וִישׁוּעָה בְּאַהֲלֵי
צַדִּיקִים יָמִין יְהוָה עֲשֶׂה
חֵיל: יָמִין יְהוָה רוֹמְמָה
יָמִין יְהוָה עֲשֶׂה חֵיל:
לֹא-אָמוֹת כִּי-אֶחָיָה
וְאֶסְפָּר מַעֲשֵׂי יְהוָה: יִסֹּר
יִסְרֵנִי יְהוָה וְלִמּוֹת לֹא

death. Open the stone, gate of
 righteousness! I will come through
 and offer thanks to Yah. This is the
 gate of Adonai. The righteous will
 come through it.^[62] I thank You, for
 You answered me and were my
 salvation. The stone that the builders
 rejected has become the cornerstone.
 This has come from Adonai— it is
 wondrous in our eyes. This is the day
 that Adonai made for us. We will
 rejoice and be happy on it.^[63] Please,
 Adonai, save! Please, Adonai, bring
 success!^[64] Blessed be the one who
 comes in the name of Adonai. We
 bless you from the temple of Adonai.
 Adonai is God and He gives us light.
 Bind a festival offering in cords to the
 horns of the altar. You are my God and
 I thank You. You are my God and I
 exalt You. Praise Adonai, for He is
 good, for His kindness is eternal.^[65]

נִתְּנָהּ יְהוָה לָנוּ שְׂעָרֵי־
 צֶדֶק אָבִא־בָם אוֹדָה
 יְהוָה: זֶה־הַשְּׁעָר לַיהוָה
 צְדִיקִים יָבֹאוּ בּוֹ: אוֹדֶךָ
 כִּי עָנִיתָנִי וַתְּהִי־לִי
 לִישׁוּעָה: אָבֵן מָאֶסוּ
 הַבּוֹנִים הָיְתָה לְרֹאשׁ
 פִּנָּה: מֵאֵת יְהוָה הָיְתָה
 זֹאת הִיא נִפְלְאוֹת
 בְּעֵינֵינוּ: זֶה־הַיּוֹם עָשָׂה
 יְהוָה נִגִּילָה וְנִשְׁמַחָה
 בּוֹ: אָנָּה יְהוָה הוֹשִׁיעָה
 נָא אָנָּה יְהוָה הַצְּלִיחָה
 נָא: בְּרוּךְ הֵבֵא בְּשֵׁם
 יְהוָה בִּרְכֻנוֹכֶם מִבֵּית
 יְהוָה: אֵל ו יְהוָה וַיֹּאֲרֶה
 לָנוּ אֶסְרוּ־חַג בַּעֲבַתִּים
 עַד־קֶרְנוֹת הַמִּזְבֵּחַ: אֵלֵי
 אַתָּה וְאוֹדֶךָ אֱלֹהֵי
 אֲרוֹמָמְךָ: הוֹדּוּ לַיהוָה
 כִּי־טוֹב כִּי לְעוֹלָם
 חֲסִדּוֹ:

May You be praised, Adonai, our God,
all Your deeds. Your pious ones, the
righteous who act according to Your
will, and all Your people the family of
Israel will thank, bless, praise, glorify,
exalt, worship, and sanctify Your
name in joy and declare You king, our
King. For it is good to praise You and
pleasing to sing to Your name, for You
are God forever and ever.

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ (על)
כָּל מַעֲשֶׂיךָ וְחַסִּידֶיךָ
צַדִּיקִים עוֹשֵׂי רְצוֹנְךָ
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
בְּרָנָה יוֹדוּ וַיְבָרְכוּ
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרוֹמְמוּ
וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ
וַיְמַלִּיכוּ אֶת שְׁמֶךָ
לְךָ
לְהוֹדוֹת וּלְשַׁמֶּךָ נָא
לִזְמֹר כִּי מַעֲוֹלָם וְעַד
עוֹלָם אֶתָּה אֵל.

Thank Adonai, for He is good,
for His kindness is eternal.
Thank the greatest God,
for His kindness is eternal.
Thank the greatest Lord,
for His kindness is eternal.
The One who performs great wonders
by Himself,
for His kindness is eternal.
The One who created the heavens in
wisdom,
for His kindness is eternal.

הוֹדוּ לַיהוָה כִּי-טוֹב
כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לַאלֹהֵי הָאֱלֹהִים
כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים
כִּי לְעוֹלָם חַסְדּוֹ:
לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת
לְבָדּוֹ
כִּי לְעוֹלָם חַסְדּוֹ:
לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה
כִּי לְעוֹלָם חַסְדּוֹ:
לְרַקַּע הָאָרֶץ עַל-הַמַּיִם
כִּי לְעוֹלָם חַסְדּוֹ:

The One who spread out the earth
over the waters,
for His kindness is eternal.

The One who created the great
luminaries,
for His kindness is eternal.

The sun, to rule over the day,
for His kindness is eternal.

The moon and the stars to rule over
the night,
for His kindness is eternal.

The one who struck down the
firstborn of Egypt,
for His kindness is eternal.

And redeemed Israel from their midst,
for His kindness is eternal.

With a strong hand and an
outstretched arm,
for His kindness is eternal.

Who split the sea in two,
for His kindness is eternal.

And brought Israel through its midst,
for His kindness is eternal.

And drowned Pharaoh and his army in
the Sea of Reeds,
for His kindness is eternal.

Who led His people through the
wilderness,

לַעֲשֶׂה אֱלֹהִים יְהוָה
כִּי לְעוֹלָם חֶסֶדּוֹ:
אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת
בַּיּוֹם

כִּי לְעוֹלָם חֶסֶדּוֹ:
אֶת־הַיָּרֵחַ וְכּוֹכָבִים
לְמַמְשֶׁלֹת בַּלַּיְלָה
כִּי לְעוֹלָם חֶסֶדּוֹ:

לְמַכָּה מִצָּרִים
בְּבִכּוּרֵיהֶם

כִּי לְעוֹלָם חֶסֶדּוֹ:
וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם
כִּי לְעוֹלָם חֶסֶדּוֹ:
יָד חֲזָקָה וּבִזְרוּעַ

נְטוּיָה

כִּי לְעוֹלָם חֶסֶדּוֹ:

לְגִזֹּר יָם־סוּף לְגִזְרִים
כִּי לְעוֹלָם חֶסֶדּוֹ:

וְהָעֶבֶר יִשְׂרָאֵל בְּתוֹכוֹ
כִּי לְעוֹלָם חֶסֶדּוֹ:

וַנַּעַר פָּרְעָה וְחִילוֹ בַּיָּם־
סוּף

כִּי לְעוֹלָם חֶסֶדּוֹ:

לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר
כִּי לְעוֹלָם חֶסֶדּוֹ:

לְמַכָּה מְלָכִים גְּדֹלִים
כִּי לְעוֹלָם חֶסֶדּוֹ:

וַיַּהֲרֹג מְלָכִים אֲדִירִים
כִּי לְעוֹלָם חֶסֶדּוֹ:

for His kindness is eternal.
 Who struck down great kings,
 for His kindness is eternal.
 And killed mighty kings,
 for His kindness is eternal.
 Sichon, king of the Amorites,
 for His kindness is eternal.
 And Og, king of Bashan,
 for His kindness is eternal.
 And He granted their land as an
 inheritance,
 for His kindness is eternal.
 An inheritance for His servant Israel,
 for His kindness is eternal.
 For He remembered us in our
 lowliness,
 for His kindness is eternal.
 And He freed us from our affliction,
 for His kindness is eternal.
 He gives food to all flesh,
 for His kindness is eternal.
 Thank the God of Heaven,
 for His kindness is eternal.^[66]

The breath of all life praises Your
 name, Adonai, our God, and the spirit
 of all flesh glorifies and exalt your
 mention, our Sovereign, always. You

לְסִיחָתָם (הַמֶּלֶךְ הָאֱלֹהִים)
 כִּי לְעוֹלָם חֲסִדּוֹ:
 וְלַעֲזוּג מֶלֶךְ הַבָּשָׁן
 כִּי לְעוֹלָם חֲסִדּוֹ:
 וְנָתַן אֶרֶצָם לְנַחֲלָה
 כִּי לְעוֹלָם חֲסִדּוֹ:
 נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ
 כִּי לְעוֹלָם חֲסִדּוֹ:
 שְׁבִשְׁפִלְנוּ זָכַר לָנוּ
 כִּי לְעוֹלָם חֲסִדּוֹ:
 וַיַּפְרֶקֶנוּ מִצָּרֵינוּ
 כִּי לְעוֹלָם חֲסִדּוֹ:
 נָתַן לָחֶם לְכָל-בָּשָׂר
 כִּי לְעוֹלָם חֲסִדּוֹ:
 הוֹדוּ לְאֵל הַשָּׁמַיִם
 כִּי לְעוֹלָם חֲסִדּוֹ:

נִשְׁמַת כָּל-חַי תְּבָרֵךְ
 אֶת-שִׁמְךָ יְיָ אֱלֹהֵינוּ.
 וְרוּחַ כָּל-בָּשָׂר תְּפַאֵר
 וּתְרוֹמִם זְכְרֶךָ מְלָכֵנוּ

are God for ever and ever, and beside You we have no other sovereign to redeem, save, free, rescue, provide for, and have mercy [on us] at every time of affliction and oppression. We have no sovereign but You. You are God of the first and the last, God of all creations and all their descendants, who is praised with the greatest praises and who governs His world in kindness and His creations in mercy. Adonai neither slumbers nor sleeps. He wakes the sleeping and arouses the slumbering. He causes the dumb to speak, releases the bound, supports the fallen, and straightens the bent. releases the bound, supports the fallen, and straightens the bent. If our mouths were as full of song as the sea, and on our tongues cries of joy like its mighty waves, and our lips as broad as the horizon with praise, and our eyes radiant like the sun and moon, and our hands stretched out like eagles in the sky, and our legs nimble as rams, we could not thank You enough, Adonai, our God, and God of our ancestors. Nor could we bless Your

תְּמִידָה מְעַלְמֵי עוֹלָם וְעוֹד -
הָעוֹלָם אֶתְּהָ אֵל.
וּמִבְּלַעַדֶּיךָ אֵין לָנוּ מֶלֶךְ
גּוֹאֵל וּמוֹשִׁיעַ פּוֹדָה
וּמַצִּיל וּמַפְרִיֵּס וּמַרְחֵם
בְּכָל-עֵת צָרָה וְצוּקָה
אֵין לָנוּ מֶלֶךְ אֵלָּא
אַתָּה: אֱלֹהֵי הָרִאשׁוֹנִים
וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל-
בְּרִיּוֹת אָדוֹן כָּל-
תּוֹלְדוֹת הַמְּהַלֵּל בְּרַב
הַתְּשַׁבְּחוֹת הַמְּנַהֵג
עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו
בְּרַחֲמִים. וַיֵּי לֹא-יָנוּם
וְלֹא-יִישָׁן. הַמְּעוֹרֵר
יְשָׁנִים וְהַמְּקִיץ נֹרְדָּמִים.
וְהַמְּשִׁיחַ אֱלֹמִים.
וְהַמְּתִיר אֲסוּרִים
וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף
פּוֹפִים. לֵךְ לְבַדְּךָ
אֶנְחֵנוּ מוֹדִים. אֱלֹהֵי פִינוּ
מָלֵא שִׁירָה בָּיָם
וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן
גָּלִיו וְשִׁפְתוֹתֵינוּ שִׁבַּח
כְּמַרְחֵבֵי רִקִּיעַ. וְעֵינֵינוּ
מְאִירוֹת כְּשֶׁשֶׁמֶשׁ וּכְכֶרֶח.
וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי
שָׁמַיִם. וְרַגְלֵינוּ קִלּוֹת
כְּאַיִלוֹת: אֵין אֶנְחֵנוּ

name for ever. Translation of (English) thousands upon thousands and myriads upon myriads of good things that you have done for our ancestors and for us. You redeemed us from Egypt, Adonai, our God, and You rescued us from the house of slavery. You fed us when we were starving and gave us food even when we were satisfied. You saved us from the sword and rescued us from disease and spared us from terrible sickness. All this Your mercy has done to help us and Your kindness has not left us. Do not abandon us, Adonai, our God, ever! For all this the limbs that you formed for us, the breath and spirit that you blew into our nostrils, and the tongues that you placed in our mouths will indeed thank and bless and praise and glorify and exalt and worship and sanctify Your Name and declare You sovereign, our Sovereign. For every mouth will thank you, every tongue will swear, every knee will bend to You, all heights will bow down to You, all hearts will fear You, and all innards and kidneys will sing to Your name, as scripture says:

וְהִלְלוּ לְךָ יְיָ.
Source: Hebrew.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. וּלְבָרֵךְ אֶת-
שְׁמֶךָ. עַל-אֶחָת מֵאֵלֶּךָ
אֵלֶּךָ אֱלֹפִי אֱלֹפִים וְרִבִּי
רַבּוֹת פְּעָמִים הַטּוֹבוֹת
שָׁעֲשִׂיתָ עִם-אֲבוֹתֵינוּ
וְעִמָּנוּ: מִמִּצְרַיִם גָּאֲלָתָנוּ
יְיָ אֱלֹהֵינוּ וּמִבֵּית
עֲבָדִים פָּדִיתָנוּ. בָּרָעַב
זִנְתָנוּ וּבִשְׂבַע כִּלְכַּלְתָּנוּ.
מִחֶרֶב הִצַּלְתָּנוּ. וּמִדָּבָר
מִלְטָתָנוּ וּמִחֲלָיִם רָעִים
וּנְאֻמָּנִים דִּלִּיתָנוּ: עַד-
הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ.
וְלֹא-עֲזָבוּנוּ חַסְדֶּיךָ.
וְאֶל-תִּטְשֵׁנוּ יְיָ אֱלֹהֵינוּ
לִנְצָח: עַל-כֵּן אֲבָרִים
שִׁפְלָגְתָּ בָנוּ. וְרוּחַ
וּנְשָׁמָה שִׁנְפַּחְתָּ בְּאַפֵּינוּ
וּלְשׁוֹן אֲשֶׁר שָׁמַתָּ
בְּפִינוּ: הֵן הֵם יוֹדוּ
וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת-
שְׁמֶךָ מִלְּכָנוּ: כִּי כָל-פֶּה
וָדָה. וְכָל-לְשׁוֹן לְךָ
- ע. וְכָל-בָּרֵךְ לְךָ
תִּכְרַע. וְכָל-קוֹמָה

“All my bones say And English who is like You? You rescue the humble from one who is stronger than he, and the humble and poor from the one who robs him.” Who can be compared to You, who can be likened to You, who is similar to You, great, mighty, awesome God, Most High God, Master of heaven and earth? We will praise and extol and glorify You and bless Your holy name, as scripture says: “By David: Bless Adonai, my soul, and all my innards His holy name.” [67]

לְפָנֶיךָ הָאֱלֹהִים הַגָּדוֹל-
לְבָבוֹת יִירָאוּךָ. וְכָל-
קָרֵב וּכְלִיזוֹת יִזְמְרוּ
לְשִׁמְךָ. כְּדָבָר שְׂכֵתוֹב
כָּל עֲצָמוֹתַי תֹּאמְרָנָה יי
מִי כָמוֹךָ. מִצִּיל עָנִי
מִחֶזֶק מִמֶּנּוּ וְעָנִי וְאֲבִיוֹן
מִגּוֹזְלוֹ: מִי יִדְמָה-לָךְ
וּמִי יִשׁוּה-לָךְ וּמִי
יַעֲרֶךְ-לָךְ. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן
קֹנֵה שָׁמַיִם וָאָרֶץ:
נְהַלֵּלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ
וְנִבְרַךְ אֶת-שֵׁם קְדֹשְׁךָ.
כְּאִמּוֹר לְדוֹד בְּרָכִי
נַפְשִׁי אֶת-יְיָ וְכָל-קָרְבִי
אֶת-שֵׁם קְדֹשׁוֹ:

God, in the greatness of Your might;
Great One, in the glory of Your name;
eternally mighty One,
awesome One, in Your awesomeness;
Sovereign, who sits on a high and
exalted throne:

הָאֵל בְּתַעֲצוּמוֹת עֲזֹד:
הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ:
הַגִּבּוֹר לְנֶעֱחַ
וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ:
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא
רָם וְנִשָּׂא:

The One who endures forever—
exalted and holy is His name!
Scripture says:
“The righteous rejoice in Adonai;
praise is pleasant to the upright.”^[68]

שׁוֹכֵן עַד
מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכָתוּב
רִנְנוּ צַדִּיקִים בְּיְי
לְיִשְׂרָאֵל נְאוּה תְהִלָּה:

In the mouths of the upright He is
praised,
in the words of the righteous He is
blessed,
by the tongues of the pious He is
exalted,
and in the midst of the holy He is
sanctified.

בְּפִי יִשְׂרָאֵל תְּהִלָּל.
וּבִדְבָרֵי צַדִּיקִים
תִּתְבָּרַךְ.
וּבִלְשׁוֹן חֲסִידִים
תִּתְרוֹמָם.
וּבִקְרֹב קְדוֹשִׁים
תִּתְקַדֵּשׁ.

In the congregation of the myriads of
Your people, the family of Israel, Your
name will be glorified, our Sovereign,
in each and every generation. For this
is the duty of all creations before You,
Adonai our God and God of our
ancestors: to thank and praise and
glorify You beyond all the words of
the songs and praises of David, Your
anointed servant.

וּבִמְקֵהָלוֹת רַבּוֹת עִמָּךְ
בֵּית יִשְׂרָאֵל בְּרִנָּה
יִתְפָּאֵר שְׁמֶךָ מְלֻכְנוּ
בְּכָל-דּוֹר וְדּוֹר שְׁכֵן
חוֹבֵת כָּל-הַיְּצוּרִים
לִפְנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְהוֹדוֹת לְהַלֵּל
לְשַׁבַּח לְפָאֵר לְרוֹמֵם
לְהַדִּיר לְבָרֵךְ לְעֲלֶה
וּלְקַלֵּם עַל כָּל-דְּבָרֵי
שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד
בֶּן-יִשִּׁי עַבְדְּךָ מְשִׁיחֶךָ:

May Your name be praised forever,
our Sovereign, Great and holy divine
King in the heavens and the earth. For
You is fitting, Adonai our God and God
of our ancestors, song and exaltation,
praise and melody, might and power,
eminence, greatness, strength, praise,
glory, holiness, sovereignty, blessings
and thanks from now and for all
eternity. Blessed are You, Adonai,
divine Sovereign worthy of praise and
thanksgiving, Master of wonders who
chooses melodious songs, Royal God
who endures forever.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד
מְלִכְנוּ הָאֵל הַמֶּלֶךְ
הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם
וּבָאָרֶץ כִּי לָךְ נָאֵה יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׁיר וּשְׁבָחָה הַלֵּל
וְזִמְרָה עֹז וּמִמְשָׁלָה נִצָּח
גִּדְלָה וּגְבוּרָה תִּהְיֶה
וְתִפְאֶרֶת קִדְשָׁהּ
וּמַלְכוּת בְּרָכוֹת
וְהוֹדָאוֹת מִעַתָּה וְעַד-
עוֹלָם: בָּרוּךְ אַתָּה יי אֵל
מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת
אֵל הַהוֹדָאוֹת אֲדוֹן
הַנִּפְלְאוֹת הַבּוֹחֵר
בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל
חַי הָעוֹלָמִים:

(Drink the fourth cup while leaning to
the left.)

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

בָּרוּךְ אַתָּה
יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגֶּפֶן:

Blessed are You, Translation (English)

Adonai our God,
Sovereign of the universe,
for the vine
and for the fruit of the vine,
for the produce of the field,
and for the beloved,
good,
and broad land
that you desired and bequeathed to
our ancestors
so that they could eat of its fruit
and be sated with its goodness.
Have mercy,
Adonai our God,
on Your people, Israel,
on Your city, Jerusalem,
on Zion, the dwelling-place of Your
Glory,
on Your altar,
and on Your temple.
Rebuild the holy city of Jerusalem
speedily in our days,
bring us to it,
and let us rejoice in it.
Then we will eat of its fruit
and be sated with its goodness,
and we will bless You for it

(Source (Hebrew

בְּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
עַל הַגֶּפֶן
וְעַל פְּרֵי הַגֶּפֶן
וְעַל תְּנוּבַת הַשָּׂדֶה
וְעַל אֶרֶץ חֲמֻדָּה
טוֹבָה
וְרַחֲבָה
שְׂרָצִית וְהִנְחַלְתָּ
לְאֲבוֹתֵינוּ
לֶאֱכֹל מִפְּרִיָּהּ
וּלְשָׂבֹעַ מִטּוֹבָהּ.
רַחֵם
יְיָ אֱלֹהֵינוּ
עַל יִשְׂרָאֵל עַמְּךָ.
וְעַל יְרוּשָׁלַיִם עִירְךָ.
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ.
וְעַל מִזְבִּיחְךָ.
וְעַל הֵיכָלְךָ.
וּבְנֵה יְרוּשָׁלַיִם עִיר
הַקֹּדֶשׁ
בְּמַהֲרָה בְּיָמֵינוּ.
וְהַעֲלֵנוּ לְתוֹכָהּ.
וְשִׂמְחָנוּ בָּהּ.
וְנֹאכַל מִפְּרִיָּהּ.
וְנִשְׂבַּע מִטּוֹבָהּ.
וְנִבְרַכְךָ עָלֶיּהּ

in holiness (Translation: English)
(May it be your will to strengthen us
on this Sabbath day.)
Let us rejoice
on this festival of Matsot.
For You, Adonai,
are good and do good for everyone,
and we thank You
for the land
and for the fruit of the vine.
Blessed are You, Adonai,
for the land
and for the fruit of the vine.

בְּקֹדֶשׁ (Hebrew) (Source: https://www.hebrew4christians.com/Prayer/Prayers/Prayers_of_Praise/Prayer_of_Praise_1968/Prayer_of_Praise_1968.htm)
(וְרִצָּה וְהַחֲלִיצֵנוּ)
בְּיוֹם הַשַּׁבָּת הַזֶּה)
וְשִׂמְחָנוּ
בְּיוֹם חַג הַמִּצּוֹת הַזֶּה.
כִּי אַתָּה יְיָ
טוֹב וּמַטִּיב לְכָל.
וְנוֹדָה לְךָ
עַל הָאָרֶץ
וְעַל פְּרֵי הַגֶּפֶן.
בָּרוּךְ אַתָּה יְיָ
עַל הָאָרֶץ
וְעַל פְּרֵי הַגֶּפֶן:

Concluding Songs

נִרְצָה

The Passover seder has been
completed correctly
according to all its laws and
regulations.

Just as we merited to have a Passover
seder,
so may we merit to bring the Passover
offering.

Pure One, who dwells in the heavens,
Raise up the assembly that cannot be
numbered.

Bring near the day when You lead the
stock that you planted,
redeemed, to Zion in joy.

Next year in Jerusalem!

(On the first night recite the
following:)

It happened at midnight:

Thus,
It happened at midnight:
You brought about many miracles
at night.
At the beginning of the watches

חֲסַל סֵדוֹר פֶּסַח
בְּהִלְכָּתוֹ.
כָּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ:
כַּאֲשֶׁר זָכִינוּ לְסֵדֵר
אוֹתוֹ.
כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ:
זֶךְ שׂוֹכֵן מְעוֹנָה.
קוֹמֵם קָהָל מִי מִנָּה:
קָרֵב נִהָל נְטָעֵי כִנָּה.
פְּדוּיִם לְצִיּוֹן בְּרִנָּה:

לְשָׁנָה הַבָּאָה
בִּירוּשָׁלַיִם:

וַיְהִי בַחֲצֵי הַלַּיְלָה

וּבִכְּנֹ
וַיְהִי בַחֲצֵי הַלַּיְלָה:
אֶזְרוֹב נְסִים הַפְּלֵאָה
בַּלַּיְלָה:
בְּרֹאשׁ אֲשֶׁמֹּרוֹת זֶה
הַלַּיְלָה:

on this night **Translation (English)**

You brought victory to [Abraham,] the
righteous convert, in the middle
of the night.

You passed judgment on the king of
Gerar in a dream
of night

You frightened [Laban] the Aramean
“last night.”

Israel fought with God and prevailed
over him
at night.

You crushed the firstborn of Pathros
[Egypt]
at midnight.

They did not find their host when
they rose
at night.

You defeated the prince of Harosheth
(Sisera) with the stars
of night.

You dried up the corpses of the
blasphemer [Sennacherib] who
plotted to rise up against Zion
at night.

[The statue of] Bel and the one who
erected it [Nebuchadnezzar] kneeled in
the dark

גֵּר צַדִּיק (Hebrew) **Source** **Scripture** **Text**

לו

לַיְלָה:

דִּנְתָּ מֶלֶךְ גֵּרָר בַּחֲלוֹם

הַלַּיְלָה:

הַפְּחַדְתָּ אֶרְמִי בְּאֶמֶשׁ

לַיְלָה:

וַיִּשְׂרָאֵל יִשְׂרָאֵל לָאֵל וַיּוֹכֵל

לו

לַיְלָה:

זָרַע בְּכוֹרֵי פְתָרוֹם

מַחְצֶת בַּחֲצִי

הַלַּיְלָה:

חִילָם לֹא מָצְאוּ בְּקוֹמָם

בַּלַּיְלָה:

טַסַּת נָגִיד חֲרוּשֶׁת

סְלִית בְּכוֹכְבֵי

לַיְלָה:

יַעֲז מַחֲרָף לְנוֹפֵף אוֹוִי

הוֹבֶשֶׁת פְּגָרִיו

בַּלַּיְלָה:

כָּרַע בֵּל וּמָצְבוֹ בְּאִישׁוֹן

לַיְלָה:

לְאִישׁ חֲמוּדוֹת נִגְלָה רֹז

חֲזוֹת

לַיְלָה:

מִשְׁתַּכֵּר בְּכָלִי קֹדֶשׁ

נִהְרַג בּוֹ

בַּלַּיְלָה:

of night. (Translation (English

The secret of visions was revealed to
the beloved man [Daniel]
at night.

[Belshazar,] the one who became
drunk by [drinking from] the sacred
vessels was killed
on that night
[Daniel] was saved from the pit of
lions, he who interpreted the terrors
of night.

The Aggagite [Haman] nursed his
hatred and wrote edicts
at night.

You aroused your victory over him
[Haman] when sleep fled [from
Ahasuerus]
at night.

You will trample the winepress for
[the one who asks,] “Watchman, what
of the night?”

He [God] cried out like a watchman,
saying, “Morning has come, as well as
Layla/Night.

Bring near the day is that is neither
day nor
night.

Most High, make known that Yours is

נושע (המלך) אגגית (Source (Hebrew

פֹּתֵר בְּעֵתוֹתַי
לַיְלָה:

שִׁנְאָה נָטַר אֲגָגִי וְכָתַב
סְפָרִים
בַּלַּיְלָה:
עוֹרֶרֶת נִצְחָךְ עָלָיו
בְּנֶדֶד שְׁנֵת
לַיְלָה:
פֹּהֶר תִּדְרוּךְ לְשֹׁמֵר
מָה
מַלְיָה:
צָרַח כְּשׁוֹמֵר וְשָׁח אֶת־א
בּוֹקֵר וְגַם
לַיְלָה:
קָרַב יוֹם אֲשֶׁר הוּא לֹא
יוֹם וְלֹא
לַיְלָה:
רַם הוֹדַע כִּי לָךְ הַיּוֹם
אֵף לָךְ
הַלַּיְלָה:
שׁוֹמְרִים הִפְקֹד לְעִירְךָ
כָּל הַיּוֹם וְכָל
הַלַּיְלָה:
תֹּאִיר כְּאוֹר יוֹם חֲשֵׁכֶת
לַיְלָה:

the day as well as
the night.

Appoint watchmen [to guard] Your
city all day and all
night.
Illuminate like day the dark
of night.

(Source (Hebrew

(On the second night recite the
following:)

You shall say: “The Passover
sacrifice.”

וְאָמַרְתֶּם זֶבַח פֶּסַח

וּבֶכֶן,

Thus,

You shall say: “The Passover
sacrifice.”

וְאָמַרְתֶּם זֶבַח פֶּסַח:

אוֹמֵץ גְּבוּרוֹתֶיךָ
הַפִּלְאָה

בַּפֶּסַח:

You wrought mighty wonders
on Passover.

בְּרֹאשׁ כָּל מוֹעֲדוֹת

נְשִׂאָה

The first of all the holidays, You
exalted

פֶּסַח:

Passover.

גְּלִיתָ לְאַזְרְחֵי חֲצוֹת לַיִל

פֶּסַח:

You revealed to the Ezrahite
[Abraham] [that which would occur]
at midnight

דִּלְתָּיו דְּפִקְתָּ כְּחוֹם

הַיּוֹם

on Passover.

בַּפֶּסַח:

הַסַּעִיד נוֹצָצִים עֲגוֹת

מִצּוֹת

You knocked on his [Abraham's] door
in the heat of the day
on Passover.

בַּפֶּסַח:

וְאֵל הַבֶּקֶר רָץ זָכָר

לְשׁוֹר עֶרְךָ

He fed the ~~translation~~ [English] loaves of
matzah
on Passover.

He ran to the cattle, which are
reminiscent of the ox about which we
read
on Passover.

Your wrath was unleashed on the
inhabitants of Sodom, who were
burned by fire
on Passover.

Lot escaped from them and baked
matzah at the end
of Passover.

You destroyed the land of Moph and
Noph [Egypt] when you passed
through
on Passover.

Yah, You crushed the all the first of
their strength on the night of the
observance
of Passover.

Mighty One, You passed over the son
[Israel, whose houses were marked]
with the blood of the lamb
of Passover
so as not to allow the Destroyer to
enter my doorways

(Source (Hebrew) פסח
זועמו סדומים ולוהטו
באש

פסח:
חלץ לוט מהם ומצות
אפה בקץ
פסח:

טאטאת אדמת מוף
ונוף בעברך
בפסח:
זה ראש כל און מחצת
בליל שמור
פסח:

כביר על בן בכור
פסחת בדם
פסח:

לבלתי תת משחית
לבא בפתחי
בפסח:

מסגרת סגרה בעתותי
פסח:
נשמדה מדין בצליל
שעורי עומר
פסח:

שורפו משמני פול ולוד
ביקד יקוד
פסח:

עוד היום בנזב לעמוד
עד געה עונת

on Passover (Translation (English

The enclosed [city of Jericho] was
closed at the time
of Passover.

Midian was destroyed by a cake of
barley from the omer-offering
of Passover.

The fat of Pul and Lud [Assyria] was
burned by a fire kindled
on Passover.

Still on this day, he [Sennacherib]
stood at Nob until the arrival of the
season
of Passover.

The hand wrote, engraving deeply,
on Passover.

“Let the watchmen watch!” “Set the
table!”—

on Passover.

Hadassah assembled the people to fast
for three days
on Passover.

You crushed the roof of the wicked
one's [Haman's] house with a fifty-
[cubit] stake
on Passover.

Cause these two things to happen to
the Utsite [Edom]

(Source (Hebrew פסח

פס יד כתבה לקעקע
צול

בפסח:

צפה הצפית ערוך
השלחן

בפסח:

קהל כנסה הדסה
לשליש צום

בפסח:

ראש מבית רשע
מחצת בעץ חמשים

בפסח:

שתי אלה רגע תביא
לעוצית

בפסח:

תעוזו ידך תרום ימינך
כליל התקדש חג

פסח

May Your hand be strengthened, may
Your right hand be mightily exalted,
as on the night of the holy festival
of Passover.

Because it is proper for Him,
because it befits Him.

כִּי לוֹ נֶאֱחָה.
כִּי לוֹ יֵאָחַה:

Mighty in sovereignty,
rightly select.
His minions say to Him:

אֲדִיר בְּמְלוּכָה.
בַּחֹר בְּהִלָּכָה.
גְּדוּדָיו יֹאמְרוּ לוֹ.
לֵךְ וּלְךָ.
לֵךְ כִּי לֵךְ.
לֵךְ אַף לֵךְ.
לֵךְ יְיָ הַמְּמַלְכָּה:

“Yours and Yours,
Yours because it is Yours,
Yours and only Yours—
Yours, Adonai, is sovereignty!”

Exalted in sovereignty,
rightly glorious.
His faithful ones say to Him:

דָּגוּל בְּמְלוּכָה.
הַדוּר בְּהִלָּכָה.
וְתִיקְיוּ יֹאמְרוּ לוֹ.
לֵךְ וּלְךָ.
לֵךְ כִּי לֵךְ.
לֵךְ אַף לֵךְ.
לֵךְ יְיָ הַמְּמַלְכָּה:

“Yours and Yours,
Yours because it is Yours,
Yours and only Yours—
Yours, Adonai, is sovereignty!”

Blameless in sovereignty,
rightly powerful.
His generals say to Him:

זָכָאִי בְּמְלוּכָה.
חֲסִין בְּהִלָּכָה.
טַפְסָרָיו יֹאמְרוּ לוֹ.
לֵךְ וּלְךָ.

“Yours and Yours, is sovereignty (English)
Yours because it is Yours,
Yours and only Yours—
Yours, Adonai, is sovereignty!”

Singular in sovereignty,
rightly strong.
His learned ones say to Him:
“Yours and Yours,
Yours because it is Yours,
Yours and only Yours—
Yours, Adonai, is sovereignty!”

Exalted in sovereignty,
rightly awesome.
Those who surround Him say to Him:
“Yours and Yours,
Yours because it is Yours,
Yours and only Yours—
Yours, Adonai, is sovereignty!”

Humble in sovereignty,
rightly saving.
His righteous ones say to Him:
“Yours and Yours,
Yours because it is Yours,
Yours and only Yours—
Yours, Adonai, is sovereignty!”

(Source: Hebrew Bible)
לְךָ כִּי לֶחֱדָשׁ
לְךָ אֵף לְךָ.
לְךָ יְיָ הַמְּמֹלָכָה:

יְחִיד בְּמִלְכָּה.
כְּבִיר כְּהִלָּכָה.
לְמוֹדָיו יֹאמְרוּ לוֹ.
לְךָ וּלְךָ.
לְךָ כִּי לְךָ.
לְךָ אֵף לְךָ.
לְךָ יְיָ הַמְּמֹלָכָה:

מְרוֹם בְּמִלְכָּה.
נוֹרָא כְּהִלָּכָה.
סְבִיבָיו יֹאמְרוּ לוֹ.
לְךָ וּלְךָ.
לְךָ כִּי לְךָ.
לְךָ אֵף לְךָ.
לְךָ יְיָ הַמְּמֹלָכָה:

עָנִיו בְּמִלְכָּה.
פּוֹדֶה כְּהִלָּכָה.
צַדִּיקָיו יֹאמְרוּ לוֹ.
לְךָ וּלְךָ.
לְךָ כִּי לְךָ.
לְךָ אֵף לְךָ.
לְךָ יְיָ הַמְּמֹלָכָה:

קָדוֹשׁ בְּמִלְכָּה.

(Translation (English

Holy in sovereignty,
rightly merciful.
His multitudes say to Him:
“Yours and Yours,
Yours because it is Yours,
Yours and only Yours—
Yours, Adonai, is sovereignty!”
Strong in sovereignty,
rightly supportive.

His perfect ones say to Him:
“Yours and Yours,
Yours because it is Yours,
Yours and only Yours—
Yours, Adonai, is sovereignty!”

(Source (Hebrew

שְׁנֵאֲנֵינוּ יֹאמְרוּ לוֹ.
לְךָ וְלֶךָ.
לְךָ כִּי לְךָ.
לְךָ אֵף לְךָ.
לְךָ יְיָ הַמְּמַלְכָּה:

תִּקְיָךְ בְּמִלּוּכָה.
תִּזְמַךְ בְּהִלְכָּה.
תְּמַיְמֵינוּ יֹאמְרוּ לוֹ.
לְךָ וְלֶךָ.
לְךָ כִּי לְךָ.
לְךָ אֵף לְךָ.
לְךָ יְיָ הַמְּמַלְכָּה:

He is mighty.
May He rebuild His temple soon!
Speedily,
speedily,
in our days, soon!
God, build!
God, build!
Rebuild Your temple soon!
He is select.
He is great.

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

He is lofty. (Translation (English

הַדּוֹרֵה (Source (Hebrew

He is glorious.

וְתִיק הוּא.

He is just.

זָכַאי הוּא.

He is blameless.

חֲסִיד הוּא.

He is righteous.

טָהוֹר הוּא.

He is pure.

יָחִיד הוּא.

He is singular.

כְּבִיר הוּא.

He is powerful.

לְמוֹד הוּא.

He is learned.

מֶלֶךְ הוּא.

He is Sovereign.

נָאוֹר הוּא.

He is radiant.

סָגִיב הוּא.

He is strong.

עֲזוּז הוּא.

He is valorous.

פּוֹדֶה הוּא.

He is salvific.

צָדִיק הוּא.

He is just.

קָדוֹשׁ הוּא.

He is holy.

רַחוּם הוּא.

He is merciful.

שְׂדֵי הוּא.

He is God.

תִּקְיָה הוּא.

He is commanding.

Sefirat HaOmer

ספירת העומר

(On the second night of Passover,
the first night of the Omer is
counted:)

Blessed are You,
Adonai our God,
Sovereign of the universe,
who sanctified us with Your
commandments
and commanded us to count the omer.

Today is the first day of the omer.

May it be Your will,
Adonai our God
and God of our ancestors,
that the temple be rebuilt
speedily in our days,
and may You grant us a portion in
Your Torah.

בְּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:
הַיּוֹם יוֹם אֶחָד לָעֹמֶר:

יְהִי רָצוֹן מִלְּפָנֶיךָ
יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂכִיבָנָה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ:

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

אֶחָד מִי יוֹדֵעַ.
אֶחָד אֲנִי יוֹדֵעַ.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
וּבָאָרֶץ:

Who knows translation (English)

I know two!

Two are the tablets of the covenant,
and one is our God in the heavens and
the earth.

Who knows three?

I know three!

Three are the fathers,
two are the tablets of the covenant,
and one is our God in the heavens and
the earth.

Who knows four?

I know four!

Four are the matriarchs,
three are the patriarchs,
two are the tablets of the covenant,
and one is our God in the heavens and
the earth.

Who knows five?

I know five!

Five are the books of the Torah,
four are the matriarchs,
three are the patriarchs,
two are the tablets of the covenant,
and one is our God in the heavens and

שְׁנַיִם (Source)

שְׁנַיִם אֲנִי יוֹדֵעַ.
שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
וּבָאָרֶץ:

שְׁלֹשָׁה מִי יוֹדֵעַ.
שְׁלֹשָׁה אֲנִי יוֹדֵעַ.
שְׁלֹשָׁה אָבוֹת.
שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
וּבָאָרֶץ:

אַרְבַּע מִי יוֹדֵעַ.
אַרְבַּע אֲנִי יוֹדֵעַ.
אַרְבַּע אִמָּהוֹת.
שְׁלֹשָׁה אָבוֹת.
שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
וּבָאָרֶץ:

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

the earth. (Translation (English

(Source (Hebrew

Who knows six?

I know six!

Six are the orders of the Mishnah,
five are the books of the Torah,
four are the matriarchs,
three are the patriarchs,
two are the tablets of the covenant,
and one is our God in the heavens and
the earth.

שֵׁשָׁה מִי יוֹדֵעַ.
שֵׁשָׁה אֲנִי יוֹדֵעַ.
שֵׁשָׁה סְדְרֵי מִשְׁנָה.
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
אַרְבַּע אֲמָהוֹת.
שְׁלֹשָׁה אָבוֹת.
שְׁנֵי לַחֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם
וּבָאָרֶץ:

Who knows seven?

I know seven!

seven are the days of the week,
six are the orders of the Mishnah,
five are the books of the Torah,
four are the matriarchs,
three are the patriarchs,
two are the tablets of the covenant,
and one is our God in the heavens and
the earth.

שִׁבְעָה מִי יוֹדֵעַ.
שִׁבְעָה אֲנִי יוֹדֵעַ.
שִׁבְעָה יָמֵי שַׁבָּתָא.
שֵׁשָׁה סְדְרֵי מִשְׁנָה.
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
אַרְבַּע אֲמָהוֹת.
שְׁלֹשָׁה אָבוֹת.
שְׁנֵי לַחֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם
וּבָאָרֶץ:

Who knows eight?

I know eight!

Eight are the days until circumcision,
seven are the days of the week,
six are the orders of the Mishnah,

שְׁמוֹנָה מִי יוֹדֵעַ.
שְׁמוֹנָה אֲנִי יוֹדֵעַ.
שְׁמוֹנָה יָמֵי מִלָּה.
שִׁבְעָה יָמֵי שַׁבָּתָא.
שֵׁשָׁה סְדְרֵי מִשְׁנָה.
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
אַרְבַּע אֲמָהוֹת.

five are the books of the Torah,
 four are the matriarchs,
 three are the patriarchs,
 two are the tablets of the covenant,
 and one is our God in the heavens and
 the earth.

Who knows nine?

I know nine!

Nine are the months of pregnancy,
 eight are the days until circumcision,
 seven are the days of the week,
 six are the orders of the Mishnah,
 five are the books of the Torah,
 four are the matriarchs,
 three are the patriarchs,
 two are the tablets of the covenant,
 and one is our God in the heavens and
 the earth.

Who knows ten?

I know ten!

Ten are the commandments,
 nine are the months of pregnancy,
 eight are the days until circumcision,
 seven are the days of the week,
 six are the orders of the Mishnah,
 five are the books of the Torah,

שְׁלֹשָׁה אֲבוֹת (Source Hebrew)
 שְׁנֵי לַחֹת הַבְּרִית.
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים
 וּבְאָרֶץ:

תִּשְׁעָה מִי יוֹדֵעַ.
 תִּשְׁעָה אֲנִי יוֹדֵעַ.
 תִּשְׁעָה יָרַח לֵידָה.
 שְׁמוֹנָה יָמֵי מִלָּה.
 שִׁבְעָה יָמֵי שַׁבָּת.
 שֵׁשׁ סְדְרֵי מִשְׁנָה.
 חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
 אַרְבַּע אֲמָרוֹת.
 שְׁלֹשָׁה אָבוֹת.
 שְׁנֵי לַחֹת הַבְּרִית.
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים
 וּבְאָרֶץ:

עֲשָׂרָה מִי יוֹדֵעַ.
 עֲשָׂרָה אֲנִי יוֹדֵעַ.
 עֲשָׂרָה דְּבָרִים.
 תִּשְׁעָה יָרַח לֵידָה.
 שְׁמוֹנָה יָמֵי מִלָּה.
 שִׁבְעָה יָמֵי שַׁבָּת.
 שֵׁשׁ סְדְרֵי מִשְׁנָה.
 חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
 אַרְבַּע אֲמָרוֹת.
 שְׁלֹשָׁה אָבוֹת.
 שְׁנֵי לַחֹת הַבְּרִית.

four are the matriarchs, English
 three are the patriarchs,
 two are the tablets of the covenant,
 and one is our God in the heavens and
 the earth.

Who knows eleven?

I know eleven!

Eleven are the stars [in Joseph's
 dream],
 ten are the commandments,
 nine are the months of pregnancy,
 eight are the days until circumcision,
 seven are the days of the week,
 six are the orders of the Mishnah,
 five are the books of the Torah,
 four are the matriarchs,
 three are the patriarchs,
 two are the tablets of the covenant,
 and one is our God in the heavens and
 the earth.

Who knows twelve?

I know twelve!

Twelve are the tribes [of Israel],
 eleven are the stars in Joseph's dream,
 ten are the commandments,
 nine are the months of pregnancy,

אֶחָד אֱלֹהֵינוּ שְׁבַע שְׁמַיִם
 וּבָאָרֶץ:

אֶחָד עֶשֶׂר מִי יוֹדֵעַ.
 אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ.
 אֶחָד עֶשֶׂר כּוֹכְבֵיָא.
 עֶשְׂרֵה דְבָרֵיָא.
 תְּשַׁעַה יְרַחֵי לֵידָה.
 שְׁמוֹנָה יָמֵי מִלָּה.
 שִׁבְעָה יָמֵי שַׁבָּתָא.
 שֵׁשֶׁה סְדְרֵי מִשְׁנָה.
 חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
 אַרְבַּע אֲמָהוֹת.
 שְׁלֹשָׁה אָבוֹת.
 שְׁנֵי לַחֹת הַבְּרִית.
 אֶחָד אֱלֹהֵינוּ שְׁבַע שְׁמַיִם
 וּבָאָרֶץ:

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ.
 שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ.
 שְׁנַיִם עֶשֶׂר שַׁבְּטֵיָא.
 אֶחָד עֶשֶׂר כּוֹכְבֵיָא.
 עֶשְׂרֵה דְבָרֵיָא.
 תְּשַׁעַה יְרַחֵי לֵידָה.
 שְׁמוֹנָה יָמֵי מִלָּה.
 שִׁבְעָה יָמֵי שַׁבָּתָא.
 שֵׁשֶׁה סְדְרֵי מִשְׁנָה.
 חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
 אַרְבַּע אֲמָהוֹת.

eight are the days until circumcision,
seven are the days of the week,
six are the orders of the Mishnah,
five are the books of the Torah,
four are the matriarchs,
three are the patriarchs,
two are the tablets of the covenant,
and one is our God in the heavens and
the earth.

Who knows thirteen?

I know thirteen!

Thirteen are the attributes [of God's
mercy],
twelve are the tribes [of Israel],
eleven are the stars in Joseph's dream,
ten are the commandments,
nine are the months of pregnancy,
eight are the days until circumcision,
seven are the days of the week,
six are the orders of the Mishnah,
five are the books of the Torah,
four are the matriarchs,
three are the patriarchs,
two are the tablets of the covenant,
and one is our God in the heavens and
the earth.

שְׁלֹשָׁה אֲמָרוֹת (Source Hebrew)
שְׁנֵי לַחֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים
וּבְאָרֶץ:

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ.
שְׁלֹשָׁה עָשָׂר אָנִי יוֹדֵעַ.
שְׁלֹשָׁה עָשָׂר מְדִינָא.
שְׁנַיִם עָשָׂר שְׁבַטֵיָא.
אֶחָד עָשָׂר כּוֹכְבֵיָא.
עֶשְׂרֵה דְּבְרֵיָא.
תְּשַׁעַה יְרַחֵי לֵידָה.
שְׁמוֹנָה יָמֵי מִלָּה.
שִׁבְעָה יָמֵי שְׁבֻתָא.
שִׁשָּׁה סְדְרֵי מְשָׁנָה.
חֲמֵשָׁה חֲמֵשֵׁי תוֹרָה.
אַרְבַּע אֲמָרוֹת.
שְׁלֹשָׁה אָבוֹת.
שְׁנֵי לַחֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים
וּבְאָרֶץ:

(Translation (English

One little goat, one little goat
that my father bought for two zuzim.
One little goat, one little goat

A cat came and ate the goat
that my father bought for two zuzim.
One little goat, one little goat.

A dog came and bit the cat
that ate the goat
that my father bought for two zuzim.
One little goat, one little goat.

A stick came and hit the dog
that bit the cat
that ate the goat
that my father bought for two zuzim.
One little goat, one little goat.

A fire came and burned the stick
that bit the dog
that bit the cat
that ate the goat
that my father bought for two zuzim.
One little goat, one little goat.

Water came and put out the fire

(Source (Hebrew

חַד גְּדִיָּא חַד גְּדִיָּא
דְּזִבֵּן אָבִא בְּתָרִי זְוִי.
חַד גְּדִיָּא חַד גְּדִיָּא

וְאַתָּא שׁוֹנֶרָא וְאַכַּל
לְגְּדִיָּא
דְּזִבֵּן אָבִא בְּתָרִי זְוִי.
חַד גְּדִיָּא חַד גְּדִיָּא

וְאַתָּא כְּלָבָא וְנָשָׁךְ
לְשׁוֹנֶרָא.
דְּאַכַּל לְגְּדִיָּא
דְּזִבֵּן אָבִא בְּתָרִי זְוִי.
חַד גְּדִיָּא חַד גְּדִיָּא

וְאַתָּא חוּטְרָא וְהִכָּה
לְכְּלָבָא.
דְּנָשָׁךְ לְשׁוֹנֶרָא
דְּאַכַּל לְגְּדִיָּא
דְּזִבֵּן אָבִא בְּתָרִי זְוִי.
חַד גְּדִיָּא חַד גְּדִיָּא

וְאַתָּא נוֹרָא וְשָׂרַף
לְחוּטְרָא.
דְּהִכָּה לְכְּלָבָא
דְּנָשָׁךְ לְשׁוֹנֶרָא
דְּאַכַּל לְגְּדִיָּא
דְּזִבֵּן אָבִא בְּתָרִי זְוִי.

that burned the stick (English

Source: Hebrew

that bit the dog

that bit the cat

that ate the goat

that my father bought for two zuzim.

One little goat, one little goat.

An ox came and drank the water

that put out the fire

that burned the stick

that bit the dog

that bit the cat

that ate the goat

that my father bought for two zuzim.

One little goat, one little goat.

A butcher came and slaughtered the

ox

that drank the water

that put out the fire

that burned the stick

that bit the dog

that bit the cat

that ate the goat

that my father bought for two zuzim.

One little goat, one little goat.

The angel of death came and

וְאַתָּא מִיָּא. וְכָבָה
לְנוֹרָא.

דְּשָׂרְף לְחוּטְרָא

דְּהִכָּה לְכִלְבָּא

דְּנִשְׁךְ לְשׁוּנְרָא

דְּאָכַל לְגִדְיָא

דְּזִבֵּן אָבָא בְּתֵרִי זַוְיָא.

חַד גִּדְיָא חַד גִּדְיָא

וְאַתָּא תוֹרָא וְשִׁתָּא
לְמִיָּא.

דְּכָבָה לְנוֹרָא

דְּשָׂרְף לְחוּטְרָא

דְּהִכָּה לְכִלְבָּא

דְּנִשְׁךְ לְשׁוּנְרָא

דְּאָכַל לְגִדְיָא

דְּזִבֵּן אָבָא בְּתֵרִי זַוְיָא.

חַד גִּדְיָא חַד גִּדְיָא

וְאַתָּא הַשּׁוֹחֵט וְשָׁחַט
לְתוֹרָא.

דְּשִׁתָּא לְמִיָּא

דְּכָבָה לְנוֹרָא

דְּשָׂרְף לְחוּטְרָא

דְּהִכָּה לְכִלְבָּא

דְּנִשְׁךְ לְשׁוּנְרָא

דְּאָכַל לְגִדְיָא

slaughtered the butcher (English)

who slaughtered the ox
that drank the water
that put out the fire
that burned the stick
that bit the dog
that bit the cat
that ate the goat
that my father bought for two zuzim.
One little goat, one little goat.

Then the blessed Holy One came and
slaughtered the angel of death
who slaughtered the butcher
who slaughtered the ox
that drank the water
that put out the fire
that burned the stick
that bit the dog
that bit the cat
that ate the goat
that my father bought for two zuzim.
One little goat, one little goat.

דִּזְבֵּן הַקָּדוֹשׁ הַמְּבֹרָךְ.

חַד גְּדִיָּא חַד גְּדִיָּא

וְאַתָּא מְלַאךְ הַמָּוֶת
וְשָׁחַט לְשׁוֹחֵט.
דְּשָׁחַט לְתוֹרָא
דְּשִׁתָּא לְמִיָּא
דְּכָבָה לְנוֹרָא
דְּשָׂרֵף לְחוּטְרָא
דְּהִכָּה לְכִלְבָּא
דְּנָשֵׁךְ לְשׁוֹנְרָא
דְּאָכַל לְגְדִיָּא

דִּזְבֵּן אָבָא בְּתַרִּי זְוִי.

חַד גְּדִיָּא חַד גְּדִיָּא

וְאַתָּא הַקֵּדוֹשׁ בָּרוּךְ
הוּא וְשָׁחַט לְמְלַאךְ
הַמָּוֶת.

דְּשָׁחַט לְשׁוֹחֵט
דְּשָׁחַט לְתוֹרָא
דְּשִׁתָּא לְמִיָּא
דְּכָבָה לְנוֹרָא
דְּשָׂרֵף לְחוּטְרָא
דְּהִכָּה לְכִלְבָּא
דְּנָשֵׁךְ לְשׁוֹנְרָא
דְּאָכַל לְגְדִיָּא

דִּזְבֵּן אָבָא בְּתַרִּי זְוִי.

חַד גְּדִיָּא חַד גְּדִיָּא

The Hebrew text here was transcribed from the Heidenheim Haggadah Leil Shimurim
 .((1822

(Source(s

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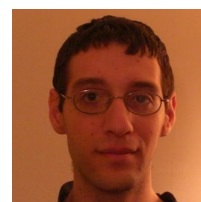


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.Efraim Feinstein is the lead developer of the Open Siddur [web application](http://opensiddur.org/?p=6207)

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ויהי נעם אדני אלהינו עלינו ומעשה ידינו כוננה עלינו ומעשה ידינו כוננהו "May the pleasantness of our elo'ah be upon us; may our handiwork be established for us — our handiwork, אדני may it be established."—Psalms 90:17