



The Alpha Epsilon Pi
Passover
Haggadah



ΑΕΠ
DEVELOPING LEADERSHIP
for the JEWISH COMMUNITY



Introduction

This Haggadah is designed to be a simple and easy-to-follow-along guide for AEPi brothers. It focuses on the core elements of the Seder, incorporating AEPi values and traditions. It is not intended to be a comprehensive Haggadah with full text and commentary. Our thanks to our friends at Chabad.org as we borrowed some of the ideas from there.

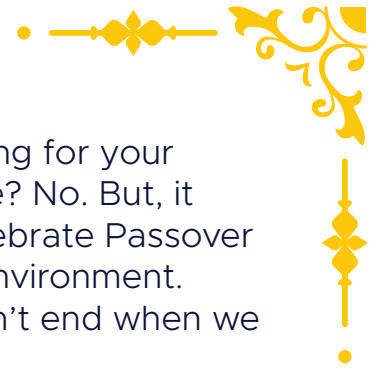
In many ways, Passover is the perfect holiday for celebrating AEPi. Think about it. The proper way to celebrate the Passover seder is to do so at home, with family and friends. Being with each other – your brothers – and, at the same time, opening the door to others in community who are looking to learn more about Passover or who are looking for a place to celebrate, is the biggest mitzvah.

The seder is also very similar to a fraternity ritual. There is symbolism everywhere, from the items on the seder plate to the foods we traditionally eat to the meaning of AEPi's cofa. Retelling the story of the Jews' escape from Pharaoh in Egypt mirrors AEPi's reliance of the retelling of the story of our founding as a Jewish fraternity. Each year, we recite the seder prayers and retell the story, the same as our people have done for generations. There is something very comforting about hearing the same story, chanting the same songs and saying the same prayers year after year. Similarly, the fraternity's ritual binds us all together and reminds us of our core values.

So...let's make Passover a part of your fraternity tradition!

This Haggadah was prepared for AEPi by the Alpha Epsilon Pi Antisemitism Response Center (ARC). Since its founding in 2023, ARC has been a resource to undergraduate brothers, parents, alumni, and campus administrators alike, serving as an educational and empowering arm of AEPi addressing campus antisemitism. ARC continues to empower brothers to be strong voices for Jewish students on their campus through the tracking of hundreds of incidents, the engagement of thousands of brothers and other students, and central support for Jewish programming at the more than 150 chapters of Alpha Epsilon Pi. In addition to tracking and responding to antisemitic events, ARC oversees major AEPi Jewish programming initiatives throughout the year including Strength Through Service, Screams Before Silence, Shabbat Across AEPi, and We Remember.





Getting Ready

Let's start with the obvious: make sure that the space you are using for your seder is clean. Does it have to be as clean as your mother's house? No. But, it likely needs to be cleaner than it normally is. No one wants to celebrate Passover – much less partake in the traditional Passover meal -- in a dirty environment. Sweep. Mop. Disinfect. Fumigate. Our responsibilities to clean didn't end when we stopped being slaves.

The first line in the seder – “All who are hungry, let them come and eat. All who are in need let them come and celebrate Pesach.” – tells us that inviting our friends and those who need a place is a mitzvah. We encourage you to open your seder up to others in the community. Invite other members of the campus Jewish community. Invite some of your non-Jewish friends. Invite university administrators and your professors (also, gefilte fish is a good way to engender yourself to your professors right before finals). Passover is an opportunity to show your campus that the Jewish community – and especially AEPI -- is open and welcoming to all.

Setting Up

We're going to assume that you have planned ahead and have your table set (with chairs, plates, napkins, forks and knives, etc. If you need any help setting a table, call Martha Stewart or google) but there are a few things that you'll need to get the seder going:

The Seder Plate – The seder plate defines the ritual. Think of it as the AEPI COFA (but with horseradish). Each of the items on the plate help to tell the story and to immerse you and your guests. We are commanded by the Torah to relate the account of the Exodus to the next generation -- Tell your son on that day saying, 'Because of this God acted for me when I came out of Egypt' -- That's one of the key roles of the seder plate. We tell the story using those symbols but we also participate. We eat. We feel bitterness. We are a part of the story.

Four cups of wine or grape juice – Yes. Drinking four cups is a part of the seder. Those under the legal drinking age should bypass the Manischewitz and resign themselves to grape juice. Moses himself once said that while drinking wine is the commandment, no one should get in trouble with the student life office (we may have paraphrased that a little bit). Final word: AEPI's health and safety policies remain in effect during Jewish holidays.



Haggadahs for all – Feel free to print out this Haggadah for your seder participants. Generally, reading off one's phone is frowned upon during the seder but the times are changing and it is up to you if you can't find a printer.

Next up is making sure you have all of the proper foods for the seder plate. Remember that, while the seder plate is generally symbolic, everyone at your table will be partaking in little parts of it. It is often easier to make sure you have extras of all of this around the table(s) to make it a little easier. Here's what's on the seder plate:

Matzah

There are three matzahs on the plate to symbolize the three groups of Jews: Priests, Levites, and Israelites. During the seder the middle matzah is broken symbolically and the other two are used to make the holiday blessing over bread.

Zeroa (Shankbone)

The shankbone represents the special paschal sacrifice lamb on the eve of exodus from Egypt, and annually before Passover in the Holy Temple. It should be roasted on all sides and is not eaten during the seder (so you only need one for the seder plate). If you don't know what a shankbone is (and, why would you?), go to a kosher market and ask for one. If you aren't near a kosher store, improvise. Some chapters have even used chicken wings. The symbol is what's most important.

Beitzah (Egg)

The egg on the seder plate represents the pre-holiday offering brought in the days of the Holy Temple. A lot of people eat hard boiled eggs as a part of their meal to symbolize spring or rebirth. We do not condone dyeing your Passover eggs and hiding them in your yard.

Maror (Bitter Herbs)

This symbolizes the bitterness of the slavery of our ancestors in Egypt. Common choices are fresh grated horseradish and romaine lettuce (particularly the more bitter stem). The bitterer the betterer.

Charoset (Paste)

This mix of apples, pears, nuts, and wine symbolizes the mortar and brick made by the enslaved Jews for Pharaoh. It can also be used to caulk drafty windows. Pre-made charoset is available in many kosher stores. If you're not near one, we suggest you start chopping early.



Karpas (vegetable)

Do you remember your parents chiding you to eat your vegetables because they are healthy for you? How healthy can they really be when at Passover they are on the seder plate to represent the backbreaking work of the enslaved Jews in Egypt? Who wants to be reminded of that every day? (On a serious note, eat your vegetables. The preceding sentence was brought to you by the Global Jewish Mothers Mafia). Many traditions use parsley, a boiled potato or an onion for this purpose. And, don't forget to put some saltwater – to symbolize our tears – around the table as you will be dipping your karpas into the saltwater.

It's Seder Time!

There are 15 steps to the seder (if you're looking ahead, eating dinner is step 11). From this point on in this Haggadah (and your seder) it is going to be up to you how best to approach these steps. We've included here all of the words, stories and prayers. The seder leader can make choices about how best to tell the story and say the prayers in order to complete the mitzvah.

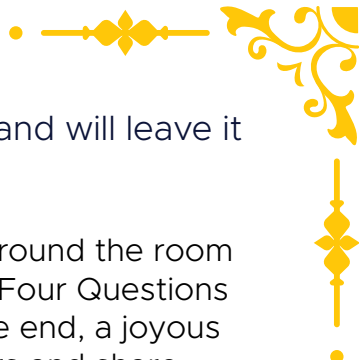
The 15 steps of the seder (which are explained as you go through the seder) are:

1. **Kadesh** - the Benediction
2. **Urchatz** - wash hands
3. **Karpas** - Appetizer
4. **Yachatz** - Break the Middle Matzah
5. **Maggid** - Tell the Story of the Exodus
6. **Rachtzah** - Wash hands again
7. **Motzi** - Blessing over bread
8. **Matzah**
9. **Maror** - bitter herbs
10. **Korech** - the Hillel Sandwich
11. **Shulchan Orech** - the Festive Meal
12. **Tzafun** - eat the afikoman
13. **Beirach** - Grace after meals
14. **Hallel** - Psalms of Praise
15. **Nirtzah** - Acceptance





As the sun rises over ancient Jerusalem, thousands of pilgrims gather in the narrow stone streets, journeying to the Temple for Passover. Clothed in robes and carrying offerings, they reflect the unity and devotion of our people in this sacred time. This image reminds us of the generations who came before us—those who remembered, who walked, and who believed in freedom.



We have provided you with both the English and Hebrew prayers and will leave it up to you from here. Here, though, are some tips:

1. Get the maximum number of people involved. Spread the readings around the room and share in the mitzvah of the seder. Pick a new member to do the Four Questions and laugh with them. Despite its solemn beginning, Passover is, in the end, a joyous holiday. Laugh. Sing. Have fun remembering your childhood Passovers and share those stories with your fraternity brothers. In a lot of ways, the Passover seder is the first Good & Welfare you ever participated in.
2. Celebrate the theme of the story, not just the words. There are relevant modern themes throughout the Passover story about Jews being scapegoated and targeted and how we respond. Discuss the importance of the Jewish community staying together and persevering and the role that AEPi plays in that. AEPi exists because Jewish students weren't permitted to join fraternities so a group of 11 Jewish men formed AEPi and, more than 100 years later, we're still around providing leadership for a new generation of Jewish students.
3. Think about the role that Eretz Yisreal plays in all of our lives and use the opportunity of the seder to say a prayer for Israel. Here's a prayer you can use:

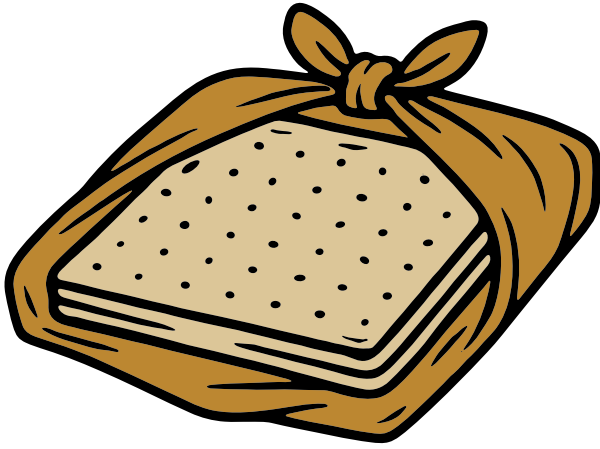
"Our G-d and G-d of our ancestors, as we celebrate freedom and liberation this Passover, we turn to You with heavy hearts, remembering those who are suffering and those who are in danger. We pray for the safety and well-being of all people in Israel, especially the hostages and those displaced by conflict. May peace prevail, and may the light of hope shine brightly on the land. Grant us the strength to stand united in our faith and to work towards a future of peace and justice for all. Amen."

Did you know that:

Many AEPi alumni were instrumental in the foundation of the modern state of Israel? For example, Past Supreme Master Theodore Racoosin (NYU, 1916) was among the innovators and founders of Israel Bonds in the 1940s and played an instrumental role in settling holocaust survivors in the U.S. and Israel.

AEPi is the only fraternity with active undergraduate chapters in Israel! Our Israeli brothers are active members of AEPi International, regularly welcoming North American brothers when they are visiting and hosting them at events. If you're planning to visit Israel, make sure you get contact information for the brothers.

After the Hamas attacks on October 7, 2023, AEPi brothers leaped into action, raising more than \$250,00 to support Israelis affected by the terrorism and holding nearly 800 pro-Israel campus events. At every seder. One every day. AEPi Stands With Israel.



Let's Seder

The text and prayers that follow are the traditional versions (borrowed, again, from our friends at Chabad). We've not included much commentary so that you can get to the more important parts of the ritual.



Kadesh – Kiddush

The first cup of wine is poured and the Kiddush is recited.

When the seders occur on Shabbat, start here:

Prepare the meal of the supernal King. This is the meal of the Holy One, blessed be He, and His Shechinah.

The sixth day. And the heavens and the earth and all their hosts were completed. And on the seventh day G-d finished His work which He had made, and He rested on the seventh day from all His work which He had made. And G-d blessed the seventh day and made it holy, for on it He rested from all His work which G-d created to make.

When the seders begin on a weekday begin here:

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Blessed are You, G-d, our G-d, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, G-d, our G-d, have given us in love (On Shabbat add the shaded words:) Shabbats for rest and festivals for happiness, feasts and festive seasons for rejoicing this Shabbat-day and the day of this Feast of Matzot and this Festival of holy convocation, the Season of our Freedom in love, a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy Shabbat and Festivals in love and favor, in happiness and joy. Blessed are You, G-d, who sanctifies the Shabbat and Israel and the festive seasons.



Gathered in the heart of ancient Jerusalem, a family celebrates the Passover Seder by lamplight, led by an elder sage reciting the story of our exodus. Around the table, generations unite to remember, retell, and relive the journey from slavery to freedom.

When the seder falls on Saturday night add the following:

Blessed are You, G-d, our G-d, King of the universe, who creates the lights of fire.

Blessed are You, G-d, our G-d, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work-days. You have made a distinction between the holiness of the Shabbat and the holiness of the festival, and You have sanctified the seventh day above the six work-days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You, G-d, who makes a distinction between holy and holy.

Blessed are You, G-d, our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Drink the cup of wine while seated, reclining on the left side as a sign of freedom.

סְבִירֵי מִרְנָן וּרְבִנָּן וְרַבּוֹתֵינוּ:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצּוֹתָיו וְרָצָא בָנוּ, וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זְכוֹן לְמַעֲשֵׂה בְרָאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זְכוֹר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחֵרָתָ, וְאוֹתָנוּ קִדְּשָׁתָ,
מִכָּל הָעַמִּים. וְשִׁבַּת קִדְּשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.
בָּרוּךְ אַתָּה יְהוָה מְקִדֵּשׁ הַשַּׁבָּת. אָמֵן.

Urchatz - Washing Hands for the Vegetable

Ritually wash hands without reciting the blessing.

Karpas – Vegetable

Take a small amount of the karpas, dip it into salt-water or vinegar, and recite the following blessing:

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the earth.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

When reciting this blessing have in mind that it is also for the bitter herbs (of maror and korech, to be eaten later on).

Yachatz - Breaking the Middle Matzah

Take the middle matzah and break it into two, one piece larger than the other. The larger piece is set aside to serve as afikoman. The smaller piece is put back, between the two matzot.

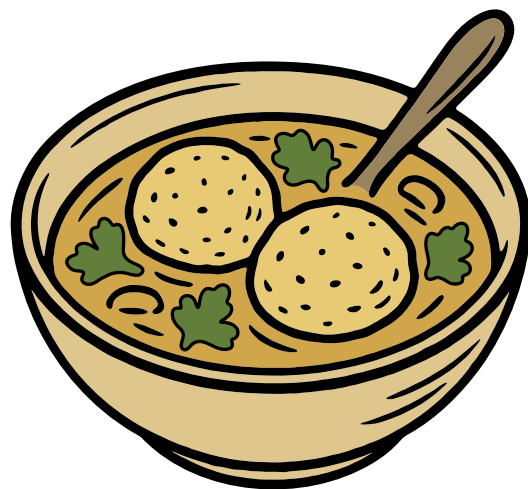
Maggid - Retelling the Passover Story

Raise the tray with the matzot and say:

This is the bread of affliction that our fathers ate in the land of Egypt.

Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Passover. This year we are here; next year in the land of Israel. This year we are slaves; next year we will be free people.

The tray with the matzot is moved aside, and the second cup is poured. (Do not drink it yet). Traditionally, the Four Questions are chanted by the youngest at the table who is able to recite them. You can approach this responsibility as you like. Some chapters have new members read this part and others simply draw straws.



The Four Questions - “Mah Nishtana?”

What makes this night different from all [other] nights?

On all nights we need not dip even once, on this night we do so twice!

On all nights we eat chametz or matzah, and on this night only matzah.

On all nights we eat any kind of vegetables, and on this night maror!

On all nights we eat sitting upright or reclining, and on this night we all recline!

The tray is restored to its place with the matzah partly uncovered.

We were slaves to Pharaoh in Egypt, and the L-rd, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining [at a seder] in B'nei Berak. They were discussing the exodus from Egypt all that night, until their students came and told them: “Our Masters! The time has come for reciting the morning Shema!”

Rabbi Eleazar ben Azaryah said: “I am like a man of seventy years old, yet I did not succeed in proving that the exodus from Egypt must be mentioned at night- until Ben Zoma explained it: “It is said, ‘That you may remember the day you left Egypt all the days of your life;’ now ‘the days of your life’ refers to the days, [and the additional word] ‘all’ indicates the inclusion of the nights!”

The sages, however, said: “‘The days of your life’ refers to the present-day world; and ‘all’ indicates the inclusion of the days of Mashiach.”

Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He! The Torah speaks of four children: One is wise, one is wicked, one is simple and one does not know how to ask.

מה נשתנה הלילה הזה מכל הלילות?

שבכל הלילות אנו אוכלין חמץ ומצה.
הלילה הזה פלו מצה:

שבכל הלילות אנו אוכלין שאר ירקות
הלילה הזה מרור:

שבכל הלילות אין אנו מטבילין אפילו פנים אחת.
הלילה הזה שתי פעמים:

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין.
הלילה הזה פלנו מסבין:

The wise one, what does he say? “What are the testimonies, the statutes and the laws which the L-rd, our G-d, has commanded you?” You, in turn, shall instruct him in the laws of Passover, [up to] ‘one is not to eat any dessert after the Passover-lamb.’

The wicked one, what does he say? “What is this service to you?!” He says ‘to you,’ but not to him! By thus excluding himself from the community he has denied that which is fundamental. You, therefore, blunt his teeth and say to him: “It is because of this that the L-rd did for me when I left Egypt”; ‘for me’ - but not for him! If he had been there, he would not have been redeemed!”

The simpleton, what does he say? “What is this?” Thus you shall say to him: “With a strong hand the L-rd took us out of Egypt, from the house of slaves.”

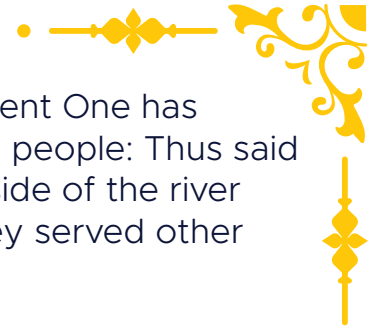
As for the one who does not know how to ask, you must initiate him, as it is said: “You shall tell your child on that day, ‘It is because of this that the L-rd did for me when I left Egypt.’”

One may think that the discussion of the exodus must be from the first of the month. The Torah therefore says, ‘On that day.’ ‘On that day,’ however, could mean while it is yet daytime; the Torah therefore says, ‘It is because of this.’ The expression ‘because of this’ can only be said when matzah and maror are placed before you.





Beneath the scorching sun of Egypt, our ancestors toiled under harsh conditions, building cities and monuments not their own. Watched by taskmasters, they labored with heavy hearts—yet even in slavery, they held fast to the hope of redemption. This image reminds us of the suffering we endured before freedom.



In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said: “Joshua said to all the people: Thus said the L-rd, the G-d of Israel, ‘Your fathers used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other gods.

“And I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to possess it, and Jacob and his sons went down to Egypt.”

Blessed is He who keeps His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the end [of the bondage], in order to do as He had said to our father Abraham at the “Covenant between the Portions,” as it is said: “And He said to Abraham, ‘You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth.’

The wine cup is now raised and the Matzot are covered.

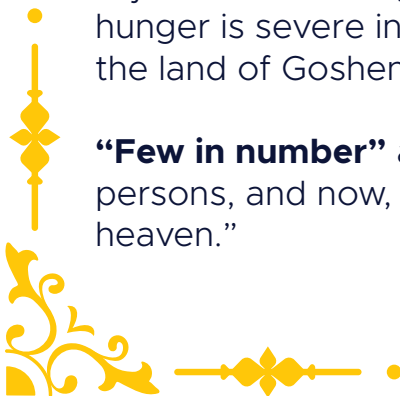
This is what has stood by our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

Put down the wine cup and uncover the Matzah.

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: “The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous.”

“And he went down to Egypt” forced by Divine decree. “And he sojourned there” - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, “They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants’ flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen.”

“Few in number” as it is said: “Your fathers went down to Egypt with seventy persons, and now, the L-rd, your G-d, has made you as numerous as the stars of heaven.”





“And he became there a nation” this teaches that Israel was distinctive there. “Great, mighty,” as it is said: “And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them.”

“And numerous,” as it is said: “I passed over you and saw you wallowing in your bloods, and I said to you ‘By your blood you shall live,’ and I said to you ‘By your blood you shall live!’ I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare.”

“The Egyptians treated us badly and they made us suffer, and they put hard work upon us.”

“The Egyptians treated us badly,” as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land.”

“And they made us suffer,” as it is said: “They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses.”

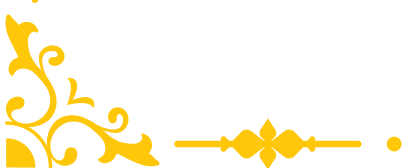
“And they put hard work upon us,” as it is said: “The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor.”

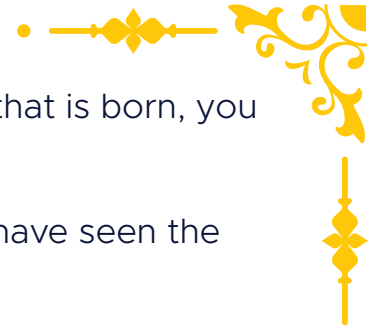
And we cried out to the L-rd, the G-d of our fathers, and the L-rd heard our voice and saw our suffering, our labor and our oppression.

“And we cried out to the L-rd, the G-D of our fathers,” as it is said: “During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d.”

“And the L-rd heard our voice” as it said: “And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob.”

“And he saw our suffering,” this refers to the separation of husband and wife, as it is said: “G-d saw the children of Israel and G-d took note.”





“Our labor,” this refers to the “children,” as it is said: “Every boy that is born, you shall throw into the river and every girl you shall keep alive.”

“And our oppression,” this refers to the pressure, as it is said: “I have seen the oppression with which the Egyptians oppress them.”

“The L-rd took as out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders.”

“The L-rd took us out of Egypt,” not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself!

Thus it is said: “In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-rd.”

“I will pass through the land of Egypt,” I and not an angel;

“And I will smite every first-born in the land of Egypt,” I and not a seraph;

“And I will carry out judgments against all the gods of Egypt,” I and not a messenger;

“I- the L-rd,” it is I, and none other!

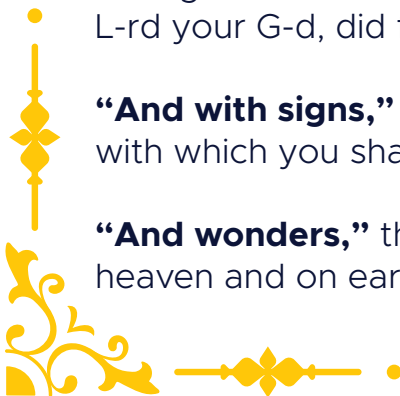
“With a strong hand,” this refers to the pestilence as it is said: “Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence.”

“And with an outstretched arm,” this refers to the sword, as it is said: “His sword was drawn, in his hand, stretched out over Jerusalem.”

“And with a great manifestation,” this refers to the revelation of the Shechinah (Divine Presence), as it is said: “Has any G-d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-rd your G-d, did for you in Egypt before your eyes!”

“And with signs,” this refers to the staff, as it is said: “Take into your hand this staff with which you shall perform the signs.”

“And wonders,” this refers to the blood, as it is said: “And I shall show wonders in heaven and on earth.”



When saying the following words “blood, and fire, and pillars of smoke,” spill three times from the wine in the cup.

Blood, and fire, and pillars of smoke

Another explanation: “Strong hand” indicates two [plagues]; “Outstretched arm,” another two; “Great manifestation,” another two; “Signs,” another two; and “Wonders,” another two.

These are the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians, namely as follows:

When saying the ten plagues, spill from the cup itself ten times, as stated above (and when spilling, again have in mind what was said above). The wine remaining in the cup (will have become ‘wine that causes joy,’ thus) is not to be spilled, but other wine is added to it.

Blood.

Frogs.

Lice.

Wild Beasts.

Pestilence.

Boils.

Hail.

Locust.

Darkness.

Slaying of the First-born.

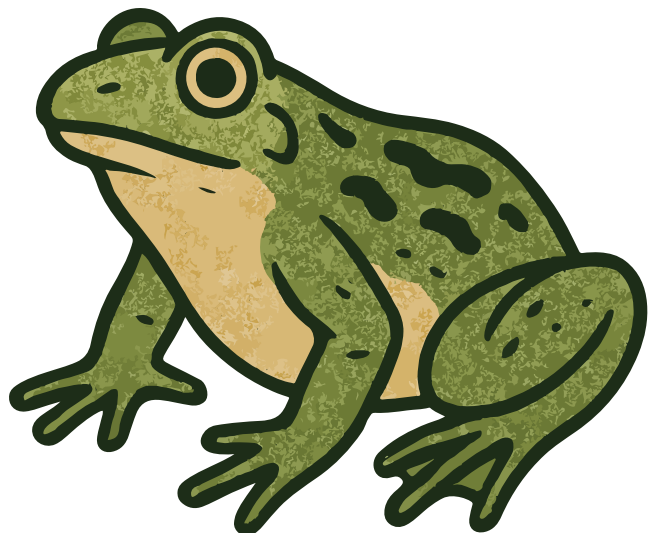
Rabbi Yehudah referred to them by acronyms:

DeTzaCh (blood, frogs, lice);

ADaSh (beasts, pestilence, boils);

BeAChaV (hail, locust, darkness, first-born).

Rabbi Yosi the Gallilean said: How do you know that the Egyptians were stricken by ten plagues in Egypt, and then were struck by fifty plagues at the sea?





With unwavering faith, Moses raises his staff and the sea parts, revealing a path to freedom. The Israelites walk between towering walls of water, leaving slavery behind and journeying toward the Promised Land—a land flowing with milk and honey. This moment marks the triumph of hope, courage, and divine deliverance.



In Egypt it says of them, “The magicians said to Pharaoh ‘This is the finger of G-d.’ At the sea it says, “Israel saw the great hand that the L-rd laid against Egypt; and the people feared the L-rd, and they believed in the L-rd and in His servant Moses.”

Now, how often were they smitten by ‘the finger’? Ten plagues!

Thus you must conclude that in Egypt they were smitten by ten plagues, at the sea they were smitten by fifty plagues!

Rabbi Eliezer said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of four plagues?

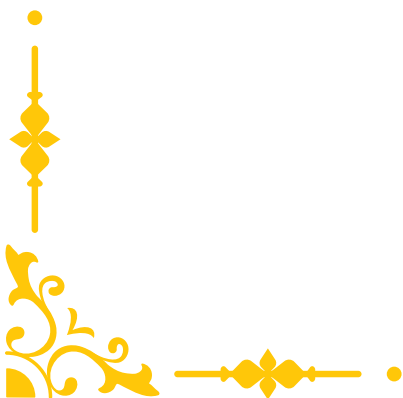
For it is said: “He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil”: ‘Fury,’ is one; ‘Indignation,’ makes two; ‘Trouble,’ makes three; ‘Discharge of messengers of evil,’ makes four.

Thus you must now say that in Egypt they were struck by forty plagues, and at the sea they were stricken by two hundred plagues.

Rabbi Akiva said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues?

For it is said: “He sent against them his fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil”: “His fierce anger,” is one; “fury,” makes two; “indignation,” makes three; “trouble,” makes four; “discharge of messengers of evil,” makes five. Thus you must now say that in Egypt they were struck by fifty plagues, and at the sea they were stricken by two hundred and fifty plagues.

It’s time for everyone’s favorite Passover tune, Dayenu. Most of learned just a few of the verses in Hebrew School. Feel free to read or chant your preferred verses or the whole tune.



דַּיִינוּ

אֱלֹהֵי הוֹצִיאֵנוּ מִמִּצְרַיִם
וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דַּיִינוּ.

אֱלֹהֵי עָשָׂה בָּהֶם שְׁפָטִים,
וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דַּיִינוּ.

אֱלֹהֵי עָשָׂה בְּאֱלֹהֵיהֶם,
וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם, דַּיִינוּ.

אֱלֹהֵי הָרַג אֶת בְּכוֹרֵיהֶם
וְלֹא נָתַן לָנוּ אֶת מַמוֹנָם, דַּיִינוּ.

אֱלֹהֵי נָתַן לָנוּ אֶת מַמוֹנָם
וְלֹא קָרַע לָנוּ אֶת הַיָּם, דַּיִינוּ.

אֱלֹהֵי קָרַע לָנוּ אֶת הַיָּם
וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחָרְבָה, דַּיִינוּ.



How many levels of favors has the Omnipresent One bestowed upon us:

*If He had brought us out from Egypt, and had not carried out judgments against them **Dayenu**, it would have sufficed us!*

*If He had carried out judgments against them, and not against their idols **Dayenu**, it would have sufficed us!*

*If He had destroyed their idols, and had not smitten their first-born **Dayenu**, it would have sufficed us!*

*If He had smitten their first-born, and had not given us their wealth **Dayenu**, it would have sufficed us!*

*If He had given us their wealth, and had not split the sea for us **Dayenu**, it would have sufficed us!*

*If He had split the sea for us, and had not taken us through it on dry land **Dayenu**, it would have sufficed us!*

*If He had taken us through the sea on dry land, and had not drowned our oppressors in it **Dayenu**, it would have sufficed us!*

*If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years **Dayenu**, it would have sufficed us!*

*If He had supplied our needs in the desert for forty years, and had not fed us the manna **Dayenu**, it would have sufficed us!*

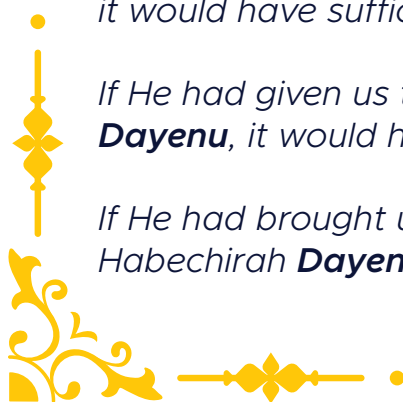
*If He had fed us the manna, and had not given us the Shabbat **Dayenu**, it would have sufficed us!*

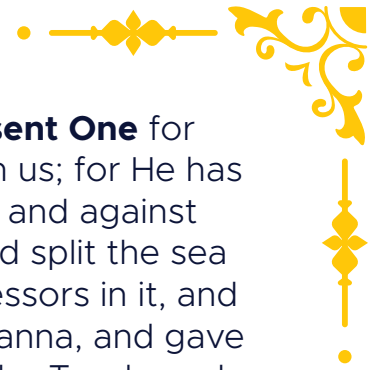
*If He had given us the Shabbat, and had not brought us before Mount Sinai **Dayenu**, it would have sufficed us!*

*If He had brought us before Mount Sinai, and had not given us the Torah **Dayenu**, it would have sufficed us!*

*If He had given us the Torah, and had not brought us into the land of Israel **Dayenu**, it would have sufficed us!*

*If He had brought us into the land of Israel, and had not built for us the Beit Hachochim **Dayenu**, it would have sufficed us!*





Thus how much more so should we be grateful to the Omnipresent One for the doubled and redoubled goodness that He has bestowed upon us; for He has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built for us the Beit Habechirah to atone for all our sins.

Rabban Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely:

Passover (the Passover-sacrifice), Matzah (the unleavened bread) and Maror (the bitter herbs).

Passover - the Passover-lamb that our fathers ate during the time of the Beit Hamikdash - for what reason did they do so?

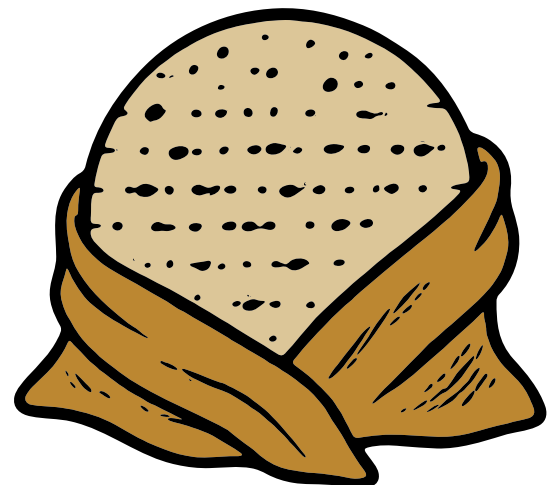
Because the Omnipresent passed over our fathers' houses in Egypt, as it is said:

“You shall say, It is a Passover-offering to the L-rd, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves.”

Take the broken Matzah into your hand and say:

This Matzah that we eat for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them.

Thus it is said: “They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions.”





Take the maror into your hand and say:

This maror that we eat for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said:

“They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor.”

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: “You shall tell your child on that day, it is because of this that the L-rd did for me when I left Egypt.”

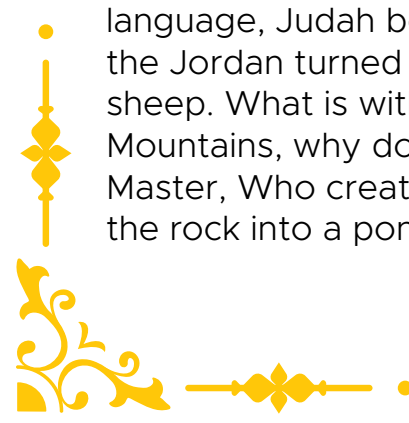
The Holy One, blessed be He, redeemed not only our fathers from Egypt, but He redeemed also us with them, as it is said: “It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers.”

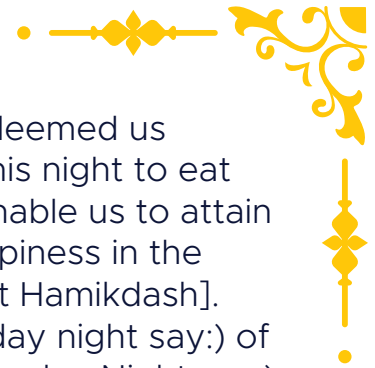
Cover the Matzah and raise the cup. The cup is to be held in the hand until the completion of the blessing, “Who Has Redeemed Us...”

Thus it is our duty to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him Halleluyah, Praise G-d!

Halleluyah - Praise G-d! Offer praise, you servants of the L-rd; praise the Name of the L-rd. May the L-rd's Name be blessed from now and to all eternity. From the rising of the sun to its setting, the L-rd's Name is praised. The L-rd is high above all nations, His glory is over the heavens. Who is like the L-rd, our G-d, who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people. He restores the barren woman to the house, into a joyful mother of children. Halleluyah - praise G-d.

When Israel went out of Egypt, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is with you, O sea, that you flee; Jordan, that you turn backward? Mountains, why do you skip like rams; you hills, like young sheep? From before the Master, Who created the earth, from before the G-d of Jacob, Who transforms the rock into a pond of water, the flint into a fountain of water.





Blessed are You, G-d, our G-d, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, G-d, our G-d and G-d of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service [in the Bet Hamikdash]. Then we shall eat (Note: if the festival is on any day except Saturday night say:) of the sacrifices and of the Passover-offerings (If the Seder is on Saturday Night say:) of the Passover-offerings and of the sacrifices whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, G-d, who redeemed Israel.

Recite the following blessing, and drink the cup in the reclining position:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַנֶּפֶץ

We praise God, Ruler of Everything, who creates the fruit of the vine.

Rachtzah - Washing for Bread

Now the hands are washed with recital of the blessing for washing the hands.

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

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the washing of the hands.

One should not speak until after making the next two blessings and eating the Matzah.

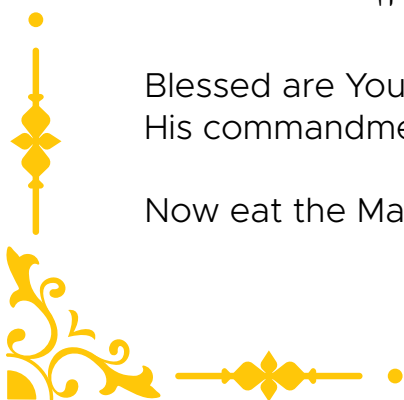
Maror - Bitter Herbs

Now take some of the Maror, dip it into the Charoset — but then shake off the Charoset that stuck to it, so that the bitter taste will not be neutralized. Recite the following blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Maror.

Now eat the Maror, without reclining.





Korech - The “Hillel Sandwich”

Take the third Matzah, and some horseradish - which is to be dipped into Charoset. Combine the two [like a sandwich], and say the following:

Thus did Hillel do at the time of the Bet HaMikdash: He would combine Passover — lamb, Matzah and Maror and eat them together, as it said: “They shall eat it with Matzah and bitter herbs.”

Now eat them together — in the reclining position.

Shulchan Orech - Feast

Now eat and drink to your heart’s delight. It is permitted to drink wine between the second and third cups.

Tzafun - Eating the Afikoman

After the meal, take the Afikoman and divide it among all the members of the household, by giving everyone a small bit

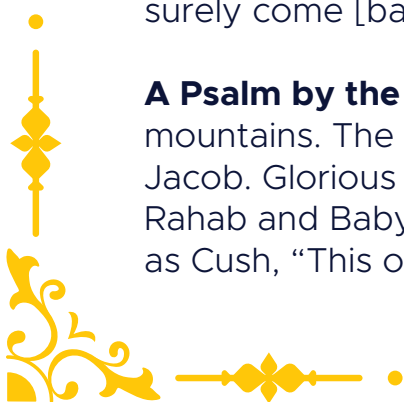
Take care not to eat or drink (only water allowed, but not recommended) after the Afikoman. It is to be eaten in the reclining position and this ought to be done before midnight.


Berach - Grace After Meals

The third cup is poured now, and recite Birkat Hamazon (Blessing after the Meal) over it.

A Song of Ascents. When the L-rd will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with joyous song. Then will they say among the nations, “The L-rd has done great things for these.” The L-rd has done great things for us, we were joyful. L-rd, return our exiles as streams in the Negev. Those who sow in tears will reap with joyous song. He goes along weeping, carrying the bag of seed; he will surely come [back] with joyous song, carrying his sheaves.

A Psalm by the sons of Korach, a song whose foundation is in the holy mountains. The L-rd loves the gates of Zion more than all the dwelling places of Jacob. Glorious things are spoken of you, O city of G-d. I will make mention of Rahab and Babylon unto those that know me; behold Philistia and Tyre, as well as Cush, “This one was born there.” But of Zion it will be said, “This man and





that man was born there,” and He, the Most High, will establish it. The L-rd will count the register of the nations, “This one was born there.” Selah. Singers and dancers alike [will chant], “All my inner thoughts are of you.”

I will bless the L-rd at all times; His praise is always in my mouth. The ultimate conclusion, all having been heard: fear G-d and observe His commandments, for this is the whole of man. My mouth will utter the praise of the L-rd, and all flesh shall bless His holy Name forever and ever. And we will bless the L-rd from now and forever; Halleluyah praise G-d.

Before mayim acharonim (washing fingers) the following verse is said:

This is the portion of a wicked man from G-d, and the heritage assigned to him by G-d.

After mayim acharonim, the following verse is said:

And he said to me: This is the table that is before the L-rd.

When the Grace after Meal is said the leader begins:

Let us say Grace!

The others respond:

May the Name of the L-rd be blessed from now and forever.

The leader [repeats the response and] continues:

With the permission of the masters, teachers and gentlemen, let us bless He of whose bounty we have eaten.

The others respond:

Blessed be He of whose bounty we have eaten.

The leader repeats this response.

Those present who did not partake of the meal respond:

Blessed and praised be His Name always, forever and ever.

Let us say Grace!



The others respond:

May the Name of the L-rd be blessed from now and forever.

The leader repeats the response and continues:

Let us bless our G-d He of whose bounty we have eaten.

The others respond:

Blessed be our G-d He of whose bounty we have eaten.

The leader repeats this response.

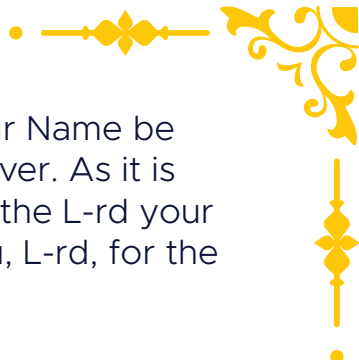
Those present who did not partake of the meal respond:

Blessed be our G-d and praised be His Name always, forever and ever.

All who ate recite the Grace:

Blessed are You, L-rd, our G-d, King of the universe, who, in His goodness, feeds the whole world with grace, with kindness and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack food, and may we never lack it, for the sake of His great Name. For He is a [benevolent] G-d who feeds and sustains all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You L-rd, who provides food for all.

We thank You, L-rd, our G-d, for having given as a heritage to our fathers a precious, good and spacious land; for having brought us out, L-rd our G-d, from the land of Egypt and redeemed us from the house of slaves; for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, favor and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly feed and sustain us every day, at all times, and at every hour.



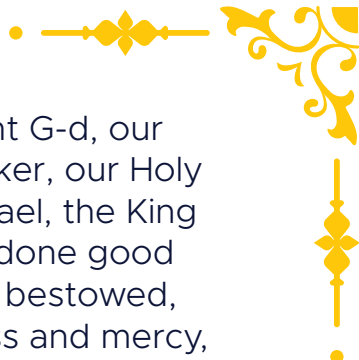
For all this, L-rd our G-d, we thank You and bless You. May Your Name be blessed by the mouth of every living being, constantly and forever. As it is written: When you have eaten and are satiated, you shall bless the L-rd your G-d, for the good land which He has given you. Blessed are You, L-rd, for the land and for the food.

Have mercy, L-rd our G-d, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon the great and holy House which is called by Your Name. Our G-d, our Father, Our Shepherd, feed us, sustain us, nourish us and give us comfort; and speedily, L-rd our G-d, grant us relief from all our afflictions. L-rd, our G-d, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy and generous hand, that we may not be shamed or disgraced forever and ever. On Shabbat add:

May it please You, G-d, our G-d, to strengthen us through Your commandments, and through the precept of the Seventh Day, this great and holy Shabbat. For this day is great and holy before You, to refrain from work and to rest thereon with love, in accordance with the commandment of Your will. In Your will, G-d, our G-d, bestow upon us tranquility, that there shall be no trouble, sadness or grief on the day of our rest. G-d, our G-d, let us see the consolation of Zion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of [all] salvations and the Master of [all] consolations.] Our G-d and G-d of our fathers, may there ascend, come and reach, be seen and accepted, heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this day of the Festival of Matzot, on this Festival of holy convocation. Remember us on this [day], L-rd, our G-d, for good; recollect us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, G-d, are a gracious and merciful King.



Rebuild Jerusalem the holy city speedily in our days. Blessed are You, L-rd, who in His mercy rebuilds Jerusalem. Amen.



Blessed are You, L-rd, our G-d, King of the universe, benevolent G-d, our Father, our King, our Might, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day. He has done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation *and success, blessing and help, consolation, sustenance and nourishment, compassion, life, peace and all goodness; and may He never cause us to lack any good.*

May the Merciful One reign over us forever and ever.

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

May the Merciful One be praised for all generations, and be glorified in us forever and all eternity, and honored in us forever and ever.

May the Merciful One sustain us with honor.

May the Merciful One break the yoke of exile from our neck and may He lead us upright to our land.

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

May the Merciful One send us Elijah the Prophet may he be remembered for good and may he bring us good tidings, salvation and consolation.

May the Merciful One bless my father, my teacher, the master of this house, and my mother, my teacher, the mistress of this house; them, their household, their children, and all that is theirs; us, and all that is ours. Just as He blessed our forefathers, Abraham, Isaac and Jacob, “in everything,” “from everything,” with “everything,” so may He bless all of us (the children of the Covenant) together with a perfect blessing, and let us say, Amen.

From On High, may there be invoked upon him and upon us such merit which will bring a safeguarding of peace. May we receive blessing from the L-rd and just kindness from the G-d of our salvation, and may we find grace and good understanding in the eyes of G-d and man.

On Shabbat add: **May the Merciful One** cause us to inherit that day which will be all Shabbat and rest for life everlasting.

May the Merciful One cause us to inherit that day which is all good.

May the Merciful One grant us the privilege of reaching the days of the Mashiach and the life of the World to Come. He is a tower of salvation to His king, and bestows kindness upon His anointed, to David and his descendants forever. He who makes peace in His heights, may He make peace for us and for all Israel; and say, Amen.

Fear the L-rd, you His holy ones, for those who fear Him suffer no want.

Young lions are in need and go hungry, but those who seek the L-rd shall not lack any good. Give thanks to the L-rd for He is good, for His kindness is everlasting. You open Your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the L-rd, and the L-rd will be his trust.

Recite the blessing for the wine, and drink in reclining position.

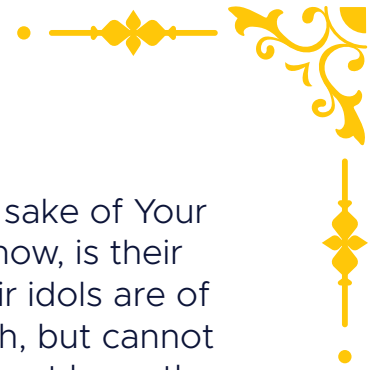
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַנֶּפֶץ

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine

The fourth cup is poured and the door is opened. Say the following:

Pour out Your wrath upon the nations that do not acknowledge You, and upon the kingdoms that do not call upon Your Name. For they have devoured Jacob and laid waste his habitation. Pour out Your indignation upon them, and let the wrath of Your anger overtake them. Pursue them with anger, and destroy them from beneath the heavens of the L-rd.





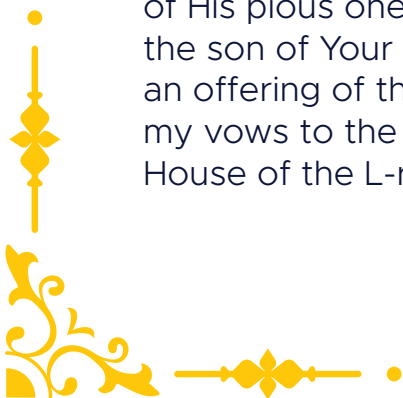
Hallel - Psalms of Praise

Not to us, L-rd, not to us, but to Your Name give glory, for the sake of Your kindness and Your truth. Why should the nations say, “Where, now, is their G-d?” Our G-d is in heaven, whatever He desires, He does. Their idols are of silver and gold, the product of human hands: they have a mouth, but cannot speak; they have eyes, but cannot see; they have ears, but cannot hear; they have a nose, but cannot smell; their hands cannot feel; their feet cannot walk; they can make no sound with their throat. Like them should be their makers, everyone that trusts in them. Israel, trust in the L-rd! He is their help and their shield. House of Aaron, trust in the L-rd! He is their help and their shield. You who fear the L-rd, trust in the L-rd! He is their help and their shield.

The L-rd, mindful of us, will bless. He will bless the House of Israel; He will bless the House of Aaron; He will bless those who fear the L-rd, the small with the great. May the L-rd increase [blessing] upon you, upon you and upon your children. You are blessed unto the L-rd, the Maker of heaven and earth. The heavens are the heavens of the L-rd, but the earth He gave to the children of man. The dead do not praise G-d, nor do those that go down into the silence [of the grave]. But we will bless G-d, from now to eternity. Halleluyah Praise G-d.

I love the L-rd, because He hears my voice, my prayers. For He turned His ear to me; all my days I will call [upon Him]. The pangs of death encompassed me, and the agonies of the grave came upon me, trouble and sorrow I encounter and I call u upon the Name of the L-rd: Please, L-rd, deliver my soul! The L-rd is gracious and just, our G-d is compassionate. The L-rd watches over the simpletons; I was brought low and He saved me. Return, my soul, to your rest, for the L-rd has dealt kindly with you. For You have delivered my soul from death, my eyes from tears, my foot from stumbling. I will walk before the L-rd in the lands of the living. I had faith even when I said, “I am greatly afflicted;” [even when] I said in my haste, “All men are deceitful.”

What can I repay the L-rd for all His kindness to me? I will raise the cup of salvation and call upon the Name of the L-rd. I will pay my vows to the L-rd in the presence of all His people. Precious in the eyes of the L-rd is the death of His pious ones. I thank you, L-rd, for I am Your servant. I am Your servant the son of Your handmaid, You have loosened my bonds. To You I will bring an offering of thanksgiving, and I will call upon the Name of the L-rd. I will pay my vows to the L-rd in the presence of all His people, in the courtyards of the House of the L-rd, in the midst of Jerusalem. Halleluyah Praise G-d.



Praise the L-rd, all nations! Extol Him, all peoples! For His kindness was mighty over us, and the truth of the L-rd is everlasting. Halleluyah Praise G-d.

Give thanks to the L-rd, for He is good, for His kindness is everlasting.

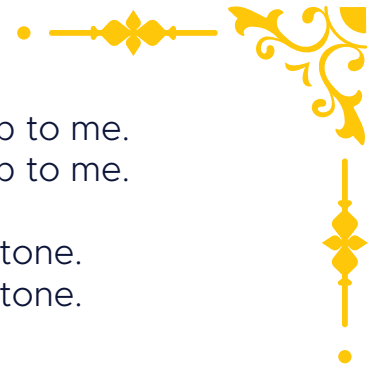
Let Israel say [it], for His kindness is everlasting.

Let the House of Aaron say [it], for His kindness is everlasting.

Let those who fear the L-rd say [it], for His kindness is everlasting.

Out of narrow confines I called to G-d; G-d answered me with abounding relief. The L-rd is with me, I will not fear what can man do to me? The L-rd is with me, through my helpers, and I can face my enemies. It is better to rely on the L-rd, than to trust in man. It is better to rely on the L-rd, than to trust in nobles. All nations surround me, but I cut them down in the Name of the L-rd. They surrounded me, they encompassed me, but I cut them down in the Name of the L-rd. They surrounded me like bees, yet they are extinguished like a fire of thorns; I cut them down in the Name of the L-rd. You [my foes] pushed me again and again to fall, but the L-rd helped me. G-d is my strength and song, and this has been my salvation. The sound of joyous song and salvation is in the tents of the righteous: "The right hand of the L-rd performs deeds of valor. The right hand of the L-rd is exalted; the right hand of the L-rd performs deeds of valor!" I shall not die, but I shall live and relate the deeds of G-d. G-d has chastised me, but He did not give me over to death. Open for me the gates of righteousness; I will enter them and give thanks to G-d. This is the gate of the L-rd, the righteous will enter it.





I thank You for You have answered me, and You have been a help to me.
I thank You for You have answered me, and You have been a help to me.

The stone scorned by the builders has become the main cornerstone.
The stone scorned by the builders has become the main cornerstone.

This was indeed from the L-rd, it is wondrous in our eyes.
This was indeed from the L-rd, it is wondrous in our eyes.

This day the L-rd has made, let us be glad and rejoice on it.
This day the L-rd has made, let us be glad and rejoice on it.

O L-rd, please help us! O L-rd, please help us!
O L-rd, please grant us success! O L-rd, please grant us success!

Blessed is he who comes in the Name of the L-rd; we bless you from the House of the L-rd.
Blessed is he who comes in the Name of the L-rd; we bless you from the House of the L-rd.

The L-rd is Almighty, He gave us light; bind the festival-offering until [you bring it to] the horns of the altar.
The L-rd is Almighty, He gave us light; bind the festival-offering until [you bring it to] the horns of the altar.

You are my G-d and I will thank You; my G-d, I will exalt You.
You are my G-d and I will thank You; my G-d, I will exalt You.

Give thanks to the L-rd, for He is good, for His kindness is everlasting.
Give thanks to the L-rd, for He is good, for His kindness is everlasting.

L-rd, our G-d, all Your works shall praise You; Your pious ones, the righteous who do Your will, and all Your people, the House of Israel, with joyous song will thank and bless, laud and glorify, exalt and adore, sanctify and proclaim the sovereignty of Your Name, our King. For it is good to thank You, and befitting to sing to Your Name, for from the beginning to the end of the world You are Almighty G-d. Give thanks to the L-rd, for He is good for His kindness is everlasting;





Give thanks to the G-d of gods for His kindness is everlasting;
Give thanks to the L-rd of lords for His kindness is everlasting;

Who alone does great wonders for His kindness is everlasting;

Who made the heavens with understanding for His kindness is everlasting;

Who stretched out the earth above the waters for His kindness is everlasting;

Who made the great lights for His kindness is everlasting;

The sun, to rule by day for His kindness is everlasting;

The moon and stars, to rule by night for His kindness is everlasting;

Who struck Egypt through their first-born for His kindness is everlasting;

And brought Israel out of their midst for His kindness is everlasting;

With a strong hand and with an outstretched arm for His kindness is everlasting;

Who split the Sea of Reeds into sections for His kindness is everlasting;

And led Israel through it for His kindness is everlasting;

And cast Pharaoh and his army into the Sea of Reeds for His kindness is everlasting;

Who led His people through the desert for His kindness is everlasting;

Who struck great kings for His kindness is everlasting;

And slew mighty kings for His kindness is everlasting;

Sichon, king of the Amorites for His kindness is everlasting;

And Og, king of Bashan for His kindness is everlasting;

And gave their land as a heritage for His kindness is everlasting;





A heritage to Israel, His servant for His kindness is everlasting;

Who remembered us in our lowliness for His kindness is everlasting;

And delivered us from our oppressors for His kindness is everlasting;

Who gives food to all flesh for His kindness is everlasting;

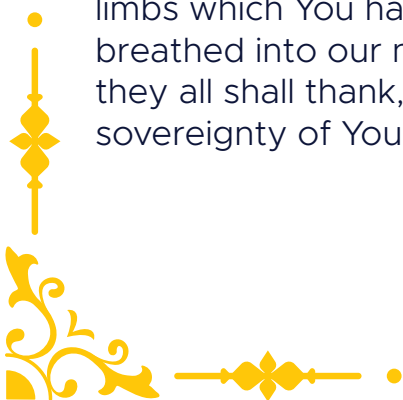
Thank the G-d of heaven for His kindness is everlasting.

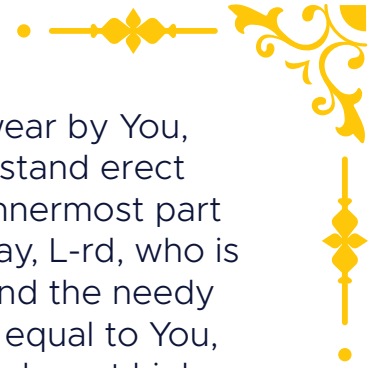
The soul of every living being shall bless Your Name, L-rd, our G-d; and the spirit of all flesh shall always glorify and exalt Your remembrance, our King. From the beginning to the end of the world You are Almighty G-d; and other than You we have no King, Redeemer and Savior who delivers, rescues, sustains, answers and is merciful in every time of trouble and distress; we have no King but You.

[You are] the G-d of the first and of the last [generations], G-d of all creatures, L-rd of all events, who is extolled with manifold praises, who directs His world with kindness and His creatures with compassion. Behold, the L-rd neither slumbers nor sleeps. He arouses the sleepers and awakens the slumberous, gives speech to the mute, releases the bound, supports the falling and raises up those who are bowed.

To You alone we give thanks. Even if our mouths were filled with song as the sea, and our tongues with joyous singing like the multitudes of its waves, and our lips with praise like the expanse of the sky; and our eyes shining like the sun and the moon, and our hands spread out like the eagles of heaven, and our feet swift like deer we would still be unable to thank You L-rd, our G-d and G-d of our fathers, and to bless Your Name, for even one of the thousands of millions, and myriads of myriads, of favors, miracles and wonders which You have done for us and for our fathers before us. L-rd, our G-d.

You have redeemed us from Egypt, You have freed us from the house of bondage, You have fed us in famine and nourished us in plenty; You have saved us from the sword and delivered us from pestilence, and raised us from evil and lasting maladies. Until now Your mercies have helped us, and Your kindnesses have not forsaken us; and do not abandon us, L-rd our G-d, forever! Therefore, the limbs which You have arranged within us, and the spirit and soul which You have breathed into our nostrils, and the tongue which You have placed in our mouth they all shall thank, bless, praise, glorify, exalt, adore, sanctify and proclaim the sovereignty of Your Name, our King.





For every mouth shall offer thanks to You, every tongue shall swear by You, every eye shall look to You, every knee shall bend to You, all who stand erect shall, I bow down before You, all hearts shall fear You, and every innermost part shall sing praise to Your Name, as it is written: “All my bones will say, L-rd, who is like You; You save the poor from one stronger than he, the poor and the needy from one who would rob him!” Who can be likened to You, who is equal to You, who can be compared to You, the great, mighty, awesome G-d, G-d most high, Possessor of heaven and earth! We will laud You, praise You and glorify You, and we will bless Your holy Name e, as it is said: “[A Psalm] by David; bless the L-rd, O my soul, and all that is within me [bless] His holy Name.”

You are the Almighty G-d in the power of Your strength; the Great in the glory of Your Name; the Mighty forever, and the Awesome in Your awesome deeds; the King who sits upon a lofty and exalted throne.

He who dwells for eternity, lofty and holy is His Name. And it is written: “Sing joyously to the L-rd, you righteous; it befits the upright to offer praise.” By the mouth of the upright You are exalted; by the lips of the righteous You are blessed ; by the tongue of the pious You are sanctified; and among the holy ones You are praised.

In the assemblies of the myriads of Your people, the House of Israel, Your Name, our King, shall be glorified with song in every generation. For such is the obligation of all creatures before You, L-rd, our G-d and G-d of our fathers, to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor You, even beyond all the words of songs and praises of David son of Yishai, Your anointed servant.

And therefore may Your Name be praised forever, our King, the great and holy G-d and King in heaven and on earth. For to You, L-rd, our G-d and G-d of our fathers, forever befits song and praise, laud and hymn, strength and dominion, victory, greatness and might, glory, splendor, holiness and sovereignty; blessings and thanksgivings to Your great and holy Name; from the beginning to the end of the world You are Almighty G-d. Blessed are You, L-rd, Almighty G-d, King, great and extolled in praises, G-d of thanksgivings, L-rd of wonders, Creator of all souls, Master of all creatures, who takes pleasure in songs of praise; the only King, the Life of all worlds.





Recite the blessing for the fourth cup immediately now:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Drink in reclining position.

Blessed are You, L-rd our G-d, King of the universe for the vine and the fruit of the vine, for the produce of the field, and for the precious, good and spacious land which You have favored to give as an heritage to our fathers, to eat of its fruit and be satiated by its goodness. Have mercy, L-rd our G-d, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and on Your Temple. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it, and make us rejoice in it, and we will bless You in holiness and purity (On Shabbat add: May it please You to strengthen us on this Shabbat day) and remember us for good on this day of the Festival of Matzot. For You, L-rd, are good and do good to all, and we thank You for the land and for the fruit of the vine. Blessed are You, L-rd, for the land and for the fruit of the vine.

Nirtzah – Conclusion

NEXT YEAR IN JERUSALEM!

