

***Kadesh**

We pour the first cup. The matzos are covered

Make Kiddush

On Shabbat, begin here:

And there was evening and there was morning, the sixth day. And the heaven and the earth were finished, and all their host. And on the seventh day God finished His work which He had done; and He rested on the seventh day from all His work which He had done. And God blessed the seventh day, and sanctified it; because He rested on it from all of His work which God created in doing (Genesis 1:31-2:3).

On weekdays, begin here:

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

Blessed are You, Lord our God, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments. And You have given us, Lord our God, [Sabbaths for rest], appointed times for happiness, holidays and special times for joy, [this Sabbath day, and] this Festival of matzos, our season of freedom [in love] a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your [holy Sabbath, and] special times for happiness and joy.

Blessed are You, O Lord, who sanctifies [the Sabbath,] Israel, and the appointed times.

On Saturday night add the following two paragraphs:

Blessed are You, Lord our God, King of the universe, who creates the light of the fire. Blessed are You, Lord our God, King of the universe, who distinguishes between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. You have distinguished between the holiness of the Sabbath

and the holiness of the Festival, and You have sanctified the seventh day above the six working days. You have distinguished and sanctified Your people Israel with Your holiness.

Blessed are You, O Lord, who distinguishes between the holy and the holy.

Blessed are You, Lord our God, King of the universe, who has granted us life and sustenance and permitted us to reach this season.

Drink while reclining to the left and do not recite a blessing after drinking.

***Urchatz**

And Wash

Wash your hands but do not say the blessing "on the washing of the hands."

***Karpas**

Greens.

Take from the greens less than a kazayit - so that you will not need to say the blessing after eating it; dip it into the salt water; say the blessing "who creates the fruit of the earth;" and have in mind that this blessing will also be for the bitter herbs. Eat without reclining.

Blessed are you, Lord our God, King of the universe, who creates the fruit of the earth.

***Yachatz**

Break

Split the middle matzah in two, and conceal the larger piece to use it for the afikoman.

***Magid**

*Magid, Ha Lachma Anya

The Recitation [of the exodus story]

The leader uncovers the matzos, raises the Seder plate, and says out loud:

This is the bread of destitution that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

*Magid, Four Questions

He removes the plate from the table. We pour a second cup of wine. The son then asks:

What differentiates this night from all [other] nights? On all [other] nights we eat chametz and matzah; this night, only matzah? On all [other] nights we eat other vegetables; tonight (only) marror. On all [other] nights, we don't dip [our food], even one time; tonight [we dip it] twice. On [all] other nights, we eat either sitting or reclining; tonight we all recline.

*Magid, We Were Slaves in Egypt

He puts the plate back on the table. The matzos should be uncovered during the saying of the Haggadah.

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

*Magid, Story of the Five Rabbis

It happened once [on Pesach] that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were reclining in Bnei Brak and were telling the story of the exodus from Egypt that whole night, until their students came and said to

them, "The time of [reciting] the morning Shema has arrived."

Rabbi Elazar ben Azariah said, "Behold I am like a man of seventy years and I have not merited [to understand why] the exodus from Egypt should be said at night until Ben Zoma explicated it, as it is stated (Deuteronomy 16:3), 'In order that you remember the day of your going out from the land of Egypt all the days of your life;' 'the days of your life' [indicates that the remembrance be invoked during] the days, 'all the days of your life' [indicates that the remembrance be invoked also during] the nights." But the Sages say, "'the days of your life' [indicates that the remembrance be invoked in] this world, 'all the days of your life' [indicates that the remembrance be invoked also] in the days of the Messiah."

*Magid, The Four Sons

Blessed be the Place [of all], Blessed be He; Blessed be the One who Gave the Torah to His people Israel, Blessed be He. Corresponding to four sons did the Torah speak; one [who is] wise, one [who is] evil, one who is innocent and one who doesn't know to ask.

What does the wise [son] say? "'What are these testimonies, statutes and judgments that the Lord our God commanded you?' (Deuteronomy 6:20)" And accordingly you will say to him, as per the laws of the Pesach sacrifice, "We may not eat an afikoman [a dessert or other foods eaten after the meal] after [we are finished eating] the Pesach sacrifice (Mishnah Pesachim 10:8)."

What does the evil [son] say? "'What is this worship to you?' (Exodus 12:26)" 'To you' and not 'to him.' And since he excluded himself from the collective, he denied a principle [of the Jewish faith]. And accordingly, you will blunt his teeth and say to him, "'For the sake of this, did the Lord do [this] for me in my going out of Egypt' (Exodus 13:8)." 'For me' and not 'for him.' If he had been there, he would not have been saved.

What does the innocent [son] say? "'What is this?' (Exodus 13:14)" And you will say to him, "'With the strength of [His] hand did the Lord take us out from Egypt, from the house of slaves' (Exodus 13:14)."

And [regarding] the one who doesn't know to ask, you will open [the conversation] for him. As it is stated (Exodus 13:8), "And you will speak to your son on that day saying, for the sake of this, did the Lord do [this] for me in my going out of Egypt."

*Magid, Yechol Me'rosh Chodesh

It could be from Rosh Chodesh [that one would have to discuss the Exodus. However] we learn [otherwise, since] it is stated, "on that day." If it is [written] "on that day," it could be from while it is still day [before the night of the fifteenth of Nissan. However] we learn [otherwise, since] it is stated, "for the sake of this." I didn't say 'for the sake of this' except [that it be observed] when [this] matzah and maror are resting in front of you [meaning, on the night of the fifteenth].

*Magid, In the Beginning Our Fathers Were Idol Worshipers

From the beginning, our ancestors were idol worshipers. And now, the Place [of all] has brought us close to His worship, as it is stated (Joshua 24:2-4), "Yehoshua said to the whole people, so said the Lord, God of Israel, 'Over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other gods.

And I took your father, Avraham, from over the river and I made him walk in all the land of Canaan and I increased his seed and I gave him Yitschak. And I gave to Yitschak, Ya'akov and Esav; and I gave to Esav, Mount Seir [in order that he] inherit it; and Yaakov and his sons went down to Egypt."

Blessed be the One who keeps His promise to Israel, blessed be He; since the Holy One, blessed be He, calculated the end [of the exile,] to do as He said to Avraham, our father, in the Covenant between the Pieces, as it is stated (Genesis 15:13-14), "And He said to Avram, 'you should surely know that your seed will be a stranger in a land that is not theirs, and they will enslave them and afflict them four hundred years. And also that nation for which they shall toil will I judge, and afterwards they will go out with much property.'"

He covers the matzah and lifts up the cup and says:

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

*Magid, First Fruits Declaration

He puts down the cup from his hand and uncovers the matzah.

Go out and learn what Lavan the Aramean sought to do to Ya'akov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people]. As it is stated (Deuteronomy 26:5), "An Aramean was destroying my father and he went down to Egypt, and he resided there with a small number and he became there a nation, great, powerful and numerous."

"And he went down to Egypt" - helpless on account of the word [in which God told Avraham that his descendants would have to go into exile]. "And he resided there" - [this] teaches that Ya'akov, our father, didn't go down to settle in Egypt, but rather [only] to reside there, as it is stated (Genesis 47:4), "And they said to Pharaoh, 'To reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in the Land of Goshen.'"

"As a small number" - as it is stated (Deuteronomy 10:22), "With seventy souls did your ancestors come down to Egypt, and now the Lord your God has made you as numerous as the stars of the sky."

"And he became there a nation" - [this] teaches that Israel [became] distinguishable there. "Great, powerful" - as it is stated (Exodus 1:7), "And the Children of Israel multiplied and swarmed and grew numerous and strong, most exceedingly and the land became full of them."

"And numerous" - as it is stated (Ezekiel 16:7), "I have given you to be numerous as the vegetation of

the field, and you increased and grew and became highly ornamented, your breasts were set and your hair grew, but you were naked and barren." "And when I passed by thee, and saw thee weltering in thy blood, I said to thee, In thy blood live! yea, I said to thee, In thy blood live!" (Ezekiel 16:6).

"And the Egyptians did bad to us" (Deuteronomy 26:6) - as it is stated (Exodus 1:10), "Let us be wise towards him, lest he multiply and it will be that when war is called, he too will join with our enemies and fight against us and go up from the land."

"And afflicted us" - as it is stated (Exodus 1:11); "And they placed upon him leaders over the work-tax in order to afflict them with their burdens; and they built storage cities, Pithom and Ra'amses."

"And put upon us hard work" - as it is stated (Exodus 1:11), "And they enslaved the children of Israel with breaking work."

"And we we cried out to the Lord, the God of our ancestors, and the Lord heard our voice, and He saw our affliction, and our toil and our duress" (Deuteronomy 26:7).

"And we cried out to the Lord, the God of our ancestors" - as it is stated (Exodus 2:23); "And it was in those great days that the king of Egypt died and the Children of Israel sighed from the work and yelled out, and their supplication went up to God from the work."

"And the Lord heard our voice" - as it is stated (Exodus 2:24); "And God heard their groans and God remembered His covenant with Avraham and with Yitschak and with Ya'akov."

"And He saw our affliction" - this [refers to] the separation from the way of the world, as it is stated (Exodus 2:25); "And God saw the Children of Israel and God knew."

"And our toil" - this [refers to the killing of the] sons, as it is stated (Exodus 1:22); "Every boy that is born, throw him into the Nile and every girl you shall keep alive."

"And our duress" - this [refers to] the pressure, as it is stated (Exodus 3:9); "And I also saw the duress that the Egyptians are applying on them."

"And the Lord took us out of Egypt with a strong hand and with an outstretched forearm and with great awe and with signs and with wonders" (Deuteronomy 26:8).

"And the Lord took us out of Egypt" - not through an angel and not through a seraph and not through a messenger, but [directly by] the Holy One, blessed be He, Himself, as it is stated (Exodus 12:12); "And I will pass through the Land of Egypt on that night and I will smite every firstborn in the Land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgments, I am the Lord."

"And I will pass through the Land of Egypt" - I and not an angel. "And I will smite every firstborn" - I and not a seraph. "And with all the gods of Egypt, I will make judgments" - I and not a messenger. "I am the Lord" - I am He and there is no other.

"With a strong hand" - this [refers to] the pestilence, as it is stated (Exodus 9:3); "Behold the hand of the Lord is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle and upon the flocks, [there will be] a very heavy pestilence."

"And with an outstretched forearm" - this [refers to] the sword, as it is stated (I Chronicles 21:16); "And his sword was drawn in his hand, leaning over Jerusalem."

"And with great awe" - this [refers to the revelation of] the Divine Presence, as it is stated (Deuteronomy 4:34), "Or did God try to take for Himself a nation from within a nation with enigmas, with signs and with wonders and with war and with a strong hand and with an outstretched forearm and with great and awesome acts, like all that the Lord, your God, did for you in Egypt in front of your eyes?"

"And with signs" - this [refers to] the staff, as it is stated (Exodus 4:17); "And this staff you shall take in your hand, that with it you will perform signs."

"And with wonders" - this [refers to] the blood, as it is stated (Joel 3:3); "And I will place my wonders in the skies and in the earth:

*Magid, The Ten Plagues

And when he says, "blood and fire and pillars of smoke" and the ten plagues and "detsakh," "adash" and "ba'achab," he should pour out a little wine from his cup.

blood and fire and pillars of smoke."

Another [explanation]: "With a strong hand" [corresponds to] two [plagues]; "and with an outstretched forearm" [corresponds to] two [plagues]; "and with great awe" [corresponds to] two [plagues]; "and with signs" [corresponds to] two [plagues]; "and with wonders" [corresponds to] two [plagues].

These are [the] ten plagues that the Holy One, blessed be He, brought on the Egyptians in Egypt and they are:

Blood

Frogs

Lice

[The] Mixture [of Wild Animals]

Pestilence

Boils

Hail

Locusts

Darkness

Slaying of [the] Firstborn

Rabbi Yehuda was accustomed to giving [the plagues] mnemonics: Detsakh [the Hebrew initials of the first three plagues], Adash [the Hebrew initials of

the second three plagues], Beachav [the Hebrew initials of the last four plagues].

Rabbi Yose Hagelili says, "From where can you [derive] that the Egyptians were struck with ten plagues in Egypt and struck with fifty plagues at the Sea? In Egypt, what does it state? 'Then the magicians said unto Pharaoh: 'This is the finger of God' (Exodus 8:15). And at the Sea, what does it state? 'And Israel saw the Lord's great hand that he used upon the Egyptians, and the people feared the Lord; and they believed in the Lord, and in Moshe, His servant' (Exodus 14:31). How many were they struck with with the finger? Ten plagues. You can say from here that in Egypt, they were struck with ten plagues and at the Sea, they were struck with fifty plagues."

Rabbi Eliezer says, "From where [can you derive] that every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was [composed] of four plagues? As it is stated (Psalms 78:49): 'He sent upon them the fierceness of His anger, wrath, and fury, and trouble, a sending of messengers of evil.' 'Wrath' [corresponds to] one; 'and fury' [brings it to] two; 'and trouble' [brings it to] three; 'a sending of messengers of evil' [brings it to] four. You can say from here that in Egypt, they were struck with forty plagues and at the Sea, they were struck with two hundred plagues."

Rabbi Akiva says, says, "From where [can you derive] that every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was [composed] of five plagues? As it is stated (Psalms 78:49): 'He sent upon them the fierceness of His anger, wrath, and fury, and trouble, a sending of messengers of evil.' 'The fierceness of His anger' [corresponds to] one; 'wrath' [brings it to] two; 'and fury' [brings it to] three; 'and trouble' [brings it to] four; 'a sending of messengers of evil' [brings it to] five. You can say from here that in Egypt, they were struck with fifty plagues and at the Sea, they were struck with two hundred and fifty plagues."

*Magid, Dayenu

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

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

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

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

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

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

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

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

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

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

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

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

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

If He had given us the Torah and 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 and had not built us the 'Chosen House' [the Temple; it would have been] enough for us.

How much more so is the good that is doubled and quadrupled that the Place [of all bestowed] upon us [enough for us]; since he took us out of Egypt, and made judgments with them, and made [them] with their gods, and killed their firstborn, and gave us their money, and split the Sea for us, and brought us through it on dry land, and pushed down our enemies in [the Sea], and supplied our needs in the wilderness for forty years, and fed us the manna, and gave us the Shabbat, and brought us close to Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built us the 'Chosen House' [the Temple] to atone upon all of our sins.

*Magid, Rabban Gamliel's Three Things

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

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

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

This matzah that we are eating, for the sake of what [is it]? For the sake [to commemorate] that our ancestors' dough was not yet able to rise, before the King of the kings of kings, the Holy One, blessed be He, revealed [Himself] to them and redeemed them, as it is stated (Exodus 12:39); "And they baked the dough which they brought out of Egypt into matzah cakes, since it did not rise; because they were

expelled from Egypt, and could not tarry, neither had they made for themselves provisions."

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

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

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

*Magid, First Half of Hallel

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

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

Halleluyah! Praise, servants of the Lord, praise the name of the Lord. May the Name of the Lord be blessed from now and forever. From the rising of the sun in the East to its setting, the name of the Lord is praised. Above all nations is the Lord, His honor is above the heavens. Who is like the Lord, our God, Who sits on high; Who looks down upon the heavens and the earth? He brings up the poor out of the dirt; from the refuse piles, He raises the destitute. To seat

him with the nobles, with the nobles of his people. He seats a barren woman in a home, a happy mother of children. Halleluyah! (Psalms 113)

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

*Magid, Second Cup of Wine

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

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

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

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

***Rachtzah**

Washing

We wash the hands and make the blessing.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the washing of the hands.

***Motzi Matzah**

He takes out the matzah in the order that he placed them, the broken one between the two whole ones; he holds the three of them in his hand and blesses "ha-motsi" with the intention to take from the top one and "on eating matzah" with the intention of eating from the broken one. Afterwards, he breaks off a kazayit from the top whole one and a second kazayit from the broken one and he dips them into salt and eats both while reclining.

Blessed are You, Lord our God, King of the Universe, who brings forth bread from the ground.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of matzah.

***Maror**

Marror

All present should take a kazayit of marror, dip into the haroset, shake off the haroset, make the blessing and eat without reclining.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of marror.

***Korech**

Wrap

All present should take a kazayit from the third whole matzah with a kazayit of marror, wrap them together and eat them while reclining and without saying a blessing. Before he eats it, he should say:

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

He would wrap the matzah and marror and eat them together, in order to fulfill what is stated, (Numbers 9:11): "You should eat it upon matzos and marrorim."

***Shulchan Orech**

The Set Table

We eat and drink.

***Tzafun**

The Concealed [matzah]

After the end of the meal, all those present take a from the matzah, that was concealed for the afikoman, and eat a from it while reclining. "In memory of the Pesach sacrifice that was eaten upon being satiated."

***Barech**

*Bless

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

A Song of Ascents; When the Lord will bring back the captivity of Zion, we will be like dreamers. Then our mouth will be full of mirth and our tongue joyful melody; then they will say among the nations; "The Lord has done greatly with these." The Lord has done great things with us; we are happy. Lord, return our captivity like streams in the desert. Those that sow with tears will reap with joyful song. He who surely goes and cries, he carries the measure of seed, he will surely come in joyful song and carry his sheaves.(Psalms 126)

Three that ate together are obligated to introduce the blessing and the leader of the introduction opens as follows:My masters, let us bless:

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

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

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

The leader repeats and says: Blessed is [our God] from whom we have eaten and from whose goodness we live.

They all say: Blessed are You, Lord our God, King of the Universe, who nourishes the entire world in His goodness, in grace, in kindness and in mercy; He gives bread to all flesh since His kindness is forever. And in His great goodness, we always have not lacked, and may we not lack nourishment forever and always, because of His great name. Since He is a Power that feeds and provides for all and does good to all and prepares nourishment for all of his creatures that he created. Blessed are You, Lord, who sustains all.

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

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

Please have mercy, Lord our God, upon Israel, Your people; and upon Jerusalem, Your city; and upon Zion, the dwelling place of Your Glory; and upon the monarchy of the House of David, Your appointed one; and upon the great and holy house that Your name is called upon. Our God, our Father, tend us, sustain us,

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

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

God and God of our ancestors, may there ascend and come and reach and be seen and be acceptable and be heard and be recalled and be remembered - our remembrance and our recollection; and the remembrance of our ancestors; and the remembrance of the messiah, the son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel - in front of You, for survival, for good, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of matzos. Remember us, Lord our God, on it for good and recall us on it for survival and save us on it for life, and by the word of salvation and mercy, pity and grace us and have mercy on us and save us, since our eyes are upon You, since You are a graceful and merciful Power. And may You build Jerusalem, the holy city, quickly and in our days. Blessed are You, Lord, who builds Jerusalem in His mercy. Amen.

Blessed are You, Lord our God, King of the Universe, the Power, our Father, our King, our Mighty One, our Creator, our Redeemer, our Shaper, our Holy One, the Holy One of Ya'akov, our Shepherd, the Shepherd of Israel, the good King, who does good to all, since on every single day He has done good, He does good, He will do good, to us; He has granted us, He

grants us, He will grant us forever - in grace and in kindness, and in mercy, and in relief - rescue and success, blessing and salvation, consolation, provision and relief and mercy and life and peace and all good; and may we not lack any good ever.

May the Merciful One reign over us forever and always. May the Merciful One be blessed in the heavens and in the earth. May the Merciful One be praised for all generations, and exalted among us forever and ever, and glorified among us always and infinitely for all infinities. May the Merciful One sustain us honorably. May the Merciful One break our yoke from upon our necks and bring us upright to our land. May the Merciful One send us multiple blessing, to this home and upon this table upon which we have eaten. May the Merciful One send us Eliyahu the prophet - may he be remembered for good - and he shall announce to us tidings of good, of salvation and of consolation. May the Merciful One bless my husband/my wife. May the Merciful One bless [my father, my teacher,] the master of this home and [my mother, my teacher,] the mistress of this home, they and their home and their offspring and everything that is theirs. Us and all that is ours; as were blessed Avraham, Yitschak and Ya'akov, in everything, from everything, with everything, so too should He bless us, all of us together, with a complete blessing and we shall say, Amen. From above, may they advocate upon them and upon us merit, that should protect us in peace; and may we carry a blessing from the Lord and charity from the God of our salvation; and find grace and good understanding in the eyes of God and man. [On Shabbat, we say: May the Merciful One give us to inherit the day that will be completely Shabbat and rest in everlasting life.] May the Merciful One give us to inherit the day that will be all good. [The day that is all long, the day that the righteous will sit and their crowns will be on their heads and they will enjoy the radiance of the Divine presence and my our share be with them.] May the Merciful One give us merit for the times of the messiah and for life in the world to come. A tower of salvations is our King; may He do kindness with his messiah, with David and his offspring, forever (II Samuel 22:51). The One who makes peace above, may He make peace upon us and upon all of Israel; and say, Amen. Fear the Lord, His holy ones, since there is no lacking for those that fear Him. Young lions may go without and hunger, but

those that seek the Lord will not lack any good thing (Psalms 34:10-11). Thank the Lord, since He is good, since His kindness is forever (Psalms 118:1). You open Your hand and satisfy the will of all living things (Psalms 146:16). Blessed is the man that trusts in the Lord and the Lord is his security (Jeremiah 17:7). I was a youth and I have also aged and I have not seen a righteous man forsaken and his offspring seeking bread (Psalms 37:25). The Lord will give courage to His people. The Lord will bless His people with peace (Psalms 29:11).

*Barech, Third Cup of Wine

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

We drink while reclining and do not say a blessing afterwards. Barech, Pour Out Thy Wrath

We pour the cup of Eliyahu and open the door. Pour your wrath upon the nations that did not know You and upon the kingdoms that did not call upon Your Name! Since they have consumed Ya'akov and laid waste his habitation (Psalms 79:6-7). Pour out Your fury upon them and the fierceness of Your anger shall reach them (Psalms 69:25)! You shall pursue them with anger and eradicate them from under the skies of the Lord (Lamentations 3:66).

*Hallel

Second Half of Hallel

We pour the fourth cup and complete the Hallel! Not to us, not to us, but rather to Your name, give glory for your kindness and for your truth. Why should the nations say, "Say, where is their God?" But our God is in the heavens, all that He wanted, He has done. Their idols are silver and gold, the work of men's hands. They have a mouth but do not speak; they have eyes but do not see. They have ears but do not hear; they have a nose but do not smell. Hands, but they do not feel; feet, but do not walk; they do not make a peep from their throat. Like them will be their makers, all those that trust in them. Israel, trust in the Lord; their help and shield is He. House of Aharon, trust in the Lord; their help and shield is He. Those that fear the Lord, trust in the Lord; their help and

shield is He. The Lord who remembers us, will bless; He will bless the House of Israel; He will bless the House of Aharon. He will bless those that fear the Lord, the small ones with the great ones. May the Lord bring increase to you, to you and to your children. Blessed are you to the Lord, the maker of the heavens and the earth. The heavens, are the Lord's heavens, but the earth He has given to the children of man. It is not the dead that will praise the Lord, and not those that go down to silence. But we will bless the Lord from now and forever. Halleluyah! (Psalms 115)

I have loved the Lord - since He hears my voice, my supplications. Since He inclined His ear to me - and in my days, I will call out. The pangs of death have encircled me and the straits of the Pit have found me and I found grief. And in the name of the Lord I called, "Please Lord, Spare my soul." Gracious is the Lord and righteous, and our God acts mercifully. The Lord watches over the silly; I was poor and He has saved me. Return, my soul to your tranquility, since the Lord has favored you. Since You have rescued my soul from death, my eyes from tears, my feet from stumbling. I will walk before the Lord in the lands of the living. I have trusted, when I speak - I am very afflicted. I said in my haste, all men are hypocritical. (Psalms 116:1-11)

What can I give back to the Lord for all that He has favored me? A cup of salvations I will raise up and I will call out in the name of the Lord. My vows to the Lord I will pay, now in front of His entire people. Precious in the eyes of the Lord is the death of His pious ones. Please Lord, since I am Your servant, the son of Your maidservant; You have opened my chains. To You will I offer a thanksgiving offering and I will call out in the name of the Lord. My vows to the Lord I will pay, now in front of His entire people. In the courtyards of the house of the Lord, in your midst, Jerusalem. Halleluyah! (Psalms 116:12-19)

Praise the name of the Lord, all nations; extol Him all peoples. Since His kindness has overwhelmed us and the truth of the Lord is forever. Halleluyah! Thank the Lord, since He is good, since His kindness is forever. Let Israel now say, "Thank the Lord, since He is good, since His kindness is forever." Let the House of Aharon now say, "Thank the Lord, since He is

good, since His kindness is forever." Let those that fear the Lord now say, "Thank the Lord, since He is good, since His kindness is forever." (Psalms 117-118:4)

From the strait I have called, Lord; He answered me from the wide space, the Lord. The Lord is for me, I will not fear, what will man do to me? The Lord is for me with my helpers, and I shall glare at those that hate me. It is better to take refuge with the Lord than to trust in man. It is better to take refuge with the Lord than to trust in nobles. All the nations surrounded me - in the name of the Lord, as I will chop them off. They surrounded me, they also encircled me - in the name of the Lord, as I will chop them off. They surrounded me like bees, they were extinguished like a fire of thorns - in the name of the Lord, as I will chop them off. You have surely pushed me to fall, but the Lord helped me. My boldness and song is the Lord, and He has become my salvation. The sound of happy song and salvation is in the tents of the righteous, the right hand of the Lord acts powerfully. I will not die but rather I will live and tell over the acts of the Lord. The Lord has surely chastised me, but He has not given me over to death. Open up for me the gates of righteousness; I will enter them, thank the Lord. This is the gate of the Lord, the righteous will enter it. (Psalms 118:5-20)

I will thank You, since You answered me and You have become my salvation. The stone that was left by the builders has become the main cornerstone. From the Lord was this, it is wondrous in our eyes. This is the day of the Lord, let us exult and rejoice upon it. (Psalms 118:21-24)

Please, Lord, save us now; please, Lord, give us success now! (Psalms 118:25)

Blessed be the one who comes in the name of the Lord, we have blessed you from the house of the Lord. God is the Lord, and He has illuminated us; tie up the festival offering with ropes until it reaches the corners of the altar. You are my Power and I will Thank You; my God and I will exalt You. Thank the Lord, since He is good, since His kindness is forever. (Psalms 118:26-29)

All of your works shall praise You, Lord our God, and your pious ones, the righteous ones who do Your will; and all of Your people, the House of Israel will thank and bless in joyful song: and extol and glorify, and exalt and acclaim, and sanctify and coronate Your name, our King. Since, You it is good to thank, and to Your name it is pleasant to sing, since from always and forever are you the Power.

*Hallel, Songs of Praise and Thanks

Thank the Lord, since He is good, since His kindness is forever. Thank the Power of powers since His kindness is forever. To the Master of masters, since His kindness is forever. To the One who alone does wondrously great deeds, since His kindness is forever. To the one who made the Heavens with discernment, since His kindness is forever. To the One who spread the earth over the waters, since His kindness is forever. To the One who made great lights, since His kindness is forever. The sun to rule in the day, since His kindness is forever. The moon and the stars to rule in the night, since His kindness is forever. To the One that smote Egypt through their firstborn, since His kindness is forever. And He took Israel out from among them, since His kindness is forever. With a strong hand and an outstretched forearm, since His kindness is forever. To the One who cut up the Reed Sea into strips, since His kindness is forever. And He made Israel to pass through it, since His kindness is forever. And He jolted Pharaoh and his troop in the Reed Sea, since His kindness is forever. To the One who led his people in the wilderness, since His kindness is forever. To the One who smote great kings, since His kindness is forever. And he killed mighty kings, since His kindness is forever. Sichon, king of the Amorite, since His kindness is forever. And Og, king of the Bashan, since His kindness is forever. And he gave their land as an inheritance, since His kindness is forever. An inheritance for Israel, His servant, since His kindness is forever. That in our lowliness, He remembered us, since His kindness is forever. And he delivered us from our adversaries, since His kindness is forever. He gives bread to all flesh, since His kindness is forever. Thank the Power of the heavens, since His kindness is forever. (Psalms 136)

The soul of every living being shall bless Your Name, Lord our God; the spirit of all flesh shall glorify and exalt Your remembrance always, our King. From the world and until the world, You are the Power, and other than You we have no king, redeemer, or savior, restorer, rescuer, provider, and merciful one in every time of distress and anguish; we have no king, besides You! God of the first ones and the last ones, God of all creatures, Master of all Generations, Who is praised through a multitude of praises, Who guides His world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps. He who rouses the sleepers and awakens the dozers; He who makes the mute speak, and frees the captives, and supports the falling, and straightens the bent. We thank You alone.

Were our mouth as full of song as the sea, and our tongue as full of joyous song as its multitude of waves, and our lips as full of praise as the breadth of the heavens, and our eyes as sparkling as the sun and the moon, and our hands as outspread as the eagles of the sky and our feet as swift as deers - we still could not thank You sufficiently, Lord our God and God of our ancestors, and to bless Your Name for one thousandth of the thousand of thousands of thousands, and myriad myriads, of goodnesses that You performed for our ancestors and for us. From Egypt, Lord our God, did you redeem us and from the house of slaves you restored us. In famine You nourished us, and in plenty you sustained us. From the sword you saved us, and from plague you spared us; and from severe and enduring diseases you delivered us.

Until now Your mercy has helped us, and Your kindness has not forsaken us; and do not abandon us, Lord our God, forever. Therefore, the limbs that You set within us and the spirit and soul that You breathed into our nostrils, and the tongue that You placed in our mouth - verily, they shall thank and bless and praise and glorify, and exalt and revere, and sanctify and coronate Your name, our King. For every mouth shall offer thanks to You; and every tongue shall swear allegiance to You; and every knee shall bend to You; and every upright one shall prostrate himself before You; all hearts shall fear You; and all innermost feelings and thoughts shall sing praises to Your name, as the matter is written

(Psalms 35:10), "All my bones shall say, 'Lord, who is like You? You save the poor man from one who is stronger than he, the poor and destitute from the one who would rob him.'" Who is similar to You and who is equal to You and who can be compared to You, O great, strong and awesome Power, O highest Power, Creator of the heavens and the earth. We shall praise and extol and glorify and bless Your holy name, as it is stated (Psalms 103:1), "[A Psalm] of David. Bless the Lord, O my soul; and all that is within me, His holy name." The Power, in Your powerful boldness; the Great, in the glory of Your name; the Strong One forever; the King who sits on His high and elevated throne. He who dwells always; lofty and holy is His name. And as it is written (Psalms 33:10), "Sing joyfully to the Lord, righteous ones, praise is beautiful from the upright." By the mouth of the upright You shall be praised; By the lips of the righteous shall You be blessed; By the tongue of the devout shall You be exalted; And among the holy shall You be sanctified.

And in the assemblies of the myriads of Your people, the House of Israel, in joyous song will Your name be glorified, our King, in each and every generation; as it is the duty of all creatures, before You, Lord our God, and God of our ancestors, to thank, to praise, to extol, to glorify, to exalt, to lavish, to bless, to raise high and to acclaim - beyond the words of the songs and praises of David, the son of Yishai, Your servant, Your anointed one.

May Your name be praised forever, our King, the Power, the Great and holy King - in the heavens and in the earth. Since for You it is pleasant - O Lord our God and God of our ancestors - song and lauding, praise and hymn, boldness and dominion, triumph, greatness and strength, psalm and splendor, holiness and kingship, blessings and thanksgivings, from now and forever. Blessed are You Lord, Power, King exalted through laudings, Power of thanksgivings, Master of Wonders, who chooses the songs of hymn - King, Power of the life of the worlds.

*Hallel, Fourth Cup of Wine

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

We drink while reclining to the left Blessed are You, Lord our God, King of the universe, for the vine and for the fruit of the vine; and for the bounty of the field; and for a desirable, good and broad land, which You wanted to give to our fathers, to eat from its fruit and to be satiated from its goodness. Please have mercy, Lord our God upon Israel Your people; and upon Jerusalem, Your city; and upon Zion, the dwelling place of Your glory; and upon Your altar; and upon Your sanctuary; and build Jerusalem Your holy city quickly in our days, and bring us up into it and gladden us in its building; and we shall eat from its fruit, and be satiated from its goodness, and bless You in holiness and purity. [And may you be pleased to embolden us on this Shabbat day] and gladden us on this day of the Festival of matzos. Since You, Lord, are good and do good to all, we thank You for the land and for the fruit of the vine.

On Shabbat: Blessed are You, Lord, for the land and for the fruit of the vine

***Nirtzah**

Chasal Siddur Pesach

Completed is the Seder of Pesach according to its law, according to all its judgement and statute. Just as we have merited to arrange it, so too, may we merit to do [its sacrifice]. Pure One who dwells in the habitation, raise up the congregation of the community, which whom can count. Bring close, lead the plantings of the sapling, redeemed, to Zion in joy.

*Nirtzah, L'Shana HaBaa

Next year, let us be in the built Jerusalem!

*Nirtzah, And It Happened at Midnight

On the first night we say: And so, it was in the middle of the night.

Then, most of the miracles did You wondrously do at night, at the first of the watches this night.

A righteous convert did you make victorious when it was divided for him at night [referring to Avraham in

his war against the four kings - Genesis 14:15], and it was in the middle of the night.

You judged the king of Gerrar [Avimelekh] in a dream of the night; you frightened an Aramean [Lavan] in the dark of the night;

and Yisrael dominated an angel and was able to withstand Him at night [Genesis 32:25-30], and it was in the middle of the night.

You crushed the firstborn of Patros [Pharaoh, as per Ezekiel 30:14] in the middle of the night, their wealth they did not find when they got up at night; the attack of the leader Charoshet [Sisera] did you sweep away by the stars of the night [Judges 5:20], and it was in the middle of the night.

The blasphemer [Sancheriv whose servants blasphemed when trying to discourage the inhabitants of Jerusalem] counseled to wave off the desired ones, You made him wear his corpses on his head at night [II Kings 19:35]; Bel and his pedestal were bent in the pitch of night [in Nevuchadnezar's dream in Daniel 2]; to the man of delight [Daniel] was revealed the secret visions at night, and it was in the middle of the night.

The one who got drunk [Balshatsar] from the holy vessels was killed on that night [Daniel 5:30], the one saved from the pit of lions [Daniel] interpreted the scary visions of the night; hatred was preserved by the Agagite [Haman] and he wrote books at night, and it was in the middle of the night.

You aroused your victory upon him by disturbing the sleep of night [of Achashverosh], You will stomp the wine press for the one who guards from anything at night [Esav/Seir as per Isaiah 21:11]; He yelled like a guard and spoke, "the morning has come and also the night," and it was in the middle of the night.

Bring close the day which is not day and not night [referring to the end of days - Zechariah 14:7], High One, make known that Yours is the day and also Yours is the night, guards appoint for Your city all the day and all the night, illuminate like the light of the day, the darkness of the night, and it was in the middle of the night.

*Nirtzah, Zevach Pesach

And so "And you shall say, 'it is the Pesach sacrifice'"(Exodus 12:27).

On the second night, outside of Israel: The boldness of Your strong deeds did you wondrously show at Pesach; at the head of all the holidays did You raise Pesach; You revealed to the Ezrachite [Avraham], midnight of the night of Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

Upon his doors did You knock at the heat of the day on Pesach [Genesis 18:1]; he sustained shining ones [angels] with cakes of matzah on Pesach; and to the cattle he ran, in commemoration of the bull that was set up for Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The Sodomites caused Him indignation and He set them on fire on Pesach; Lot was rescued from them and matzos did he bake at the end of Pesach; He swept the land of Mof and Nof [cities in Egypt] on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The head of every firstborn did You crush on the guarded night of Pesach; Powerful One, over the firstborn son did You pass over with the blood on Pesach; so as to not let the destroyer come into my gates on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The enclosed one [Jericho] was enclosed in the season of Pesach; Midian was destroyed with a portion of the -barley on Pesach [via Gideon as per Judges 7]; from the fat of Pul and Lud [Assyrian soldiers of Sancheriv] was burnt in pyres on Pesach. "And you shall say, 'it is the Pesach sacrifice'"

omer Still today [Sancheriv will go no further than] to stand in Nov [Isaiah 10:32], until he cried at the time of Pesach; a palm of the hand wrote [Daniel 5:5] to rip up the deep one [the Babylonian one - Balshatsar] on Pesach; set up the watch, set the table [referring to Balshatsar, based on Psalms 21:5] on Pesach. "And you shall say, 'it is the Pesach sacrifice'"

The congregation did Hadassah [Esther] bring in to triple a fast on Pesach; the head of the house of evil [Haman] did you crush on a tree of fifty [] on Pesach; these two [plagues as per Isaiah 47:9] will you bring in an instant to the Utsi [Esav] on Pesach; embolden Your hand, raise Your right hand, as on the night You were sanctified on the festival of Pesach. "And you shall say, 'it is the Pesach sacrifice'"

*Nirtzah, Ki Lo Na'e

Since for Him it is pleasant, for Him it is suited.

Mighty in rulership, properly chosen, his troops shall say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Noted in rulership, properly splendid, His distinguished ones will say to him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Meritorious in rulership, properly robust, His scribes shall say to him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Unique in rulership, properly powerful, His wise ones say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Reigning in rulership, properly awesome, those around Him say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Humble in rulership, properly restoring, His righteous ones say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Holy in rulership, properly merciful, His angels say to Him, "Yours and Yours, Yours since it is Yours, Yours

and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Dynamic in rulership, properly supportive, His innocent ones say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

*Nirtzah, Adir Hu

Mighty is He, may He build His house soon. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

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

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

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

Powerful is He, wise is He, A king is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Awesome is He, exalted is He, heroic is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

A restorer is He, righteous is He, holy is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Merciful is He, the Omnipotent is He, dynamic is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

*Nirtzah, Sefirat HaOmer

The counting of the outside of Israel on the second night of Pesach:omer Blessed are You, Lord our God, King of the Universe, who has sanctified us with His

commandments and has commanded us on the counting of the . Today is the first day of the .

*Nirtzah, Echad Mi Yodea

Who knows one? I know one: One is our God in the heavens and the earth. Who knows two? I know two: two are the tablets of the covenant, 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, One is our God in the heavens and the earth. Who knows four? I know four: four are the mothers, three are the fathers, two are the tablets of the covenant, 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth. Who knows six? I know six: six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth. 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth. Who knows eight? I know eight: eight are the days of 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth. Who knows nine? I know nine: nine are the months of birth, eight are the days of 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth. Who knows ten? I know ten: ten are the statements, nine are the months of birth, eight are the days of 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth. Who knows twelve? I know twelve: twelve are the tribes, eleven are the stars, ten are the statements, nine are the months of birth, eight are the days of 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth. Who knows thirteen? I know thirteen: thirteen are the characteristics, twelve are the tribes, eleven are the stars, ten are the statements, nine are the months of birth, eight are the days of 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

*Nirtzah, Chad Gadya

One kid, one kid that my father bought for two , one kid, one kid.

Then came a cat and ate the kid that my father bought for two , one kid, one kid.

Then came a dog and bit the cat, that ate the kid that my father bought for two , one kid, one kid.

Then came a stick and hit the dog, that bit the cat, that ate the kid that my father bought for two , one kid, one kid.

Then came fire and burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two , one kid, one kid.

Then came water and extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two , one kid, one kid.

Then came a bull and drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two , one kid, one kid.

Then came the and slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two , one kid, one kid.

Then came the angel of death and slaughtered the , who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two , one kid, one kid.

Then came the Holy One, blessed be He and slaughtered the angel of death, who slaughtered the , who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two , one kid, one kid.