



הוועד לעניני הדת

RELIGIOUS COUNCIL

United Mashadi Jewish Community of America

HEBREW & ENGLISH ESSENTIAL HAGGADAH FOR PESACH 2020

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ניסן תש"פ
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To our dear Mashadi community,

We want to begin by reminding everyone how important and critical it is to keep social distancing, even from our own family members, especially those who are above 60 or immunocompromised. Many of us will have to have this year Seder separated from our family members FOR THEIR OWN PROTECTION. And by protecting our loved ones this year, Be'ezrat Hashem, we can celebrate all together next year.

We realize that in many households, people will spend this Pesach only with their nuclear family. For many parents this will be the first time that they will be running the Seder on their own.

The text of this Haggadah has been prepared for this particular scenario. Because not everyone is able to read the entire Haggadah in Hebrew, in this version we have preserved what are considered to be the most representative and known texts in the original Hebrew, while the rest is presented in English. We also brought here an abbreviated version of Birkat haMazon.

If this version of the Haggadah is still difficult to follow, one should know that under present circumstances you can certainly rely on the plain halakha that allows to recite the entire Haggadah in English, or in any language that you understand.

We hope that this text of the Haggadah will serve its purpose just for this year.

We pray that next year, we will celebrate Pesach with all our family members and read and sing the entire Haggadah together, Be'ezrat Hashem in Yerushalayim.

Sincerely,
The UMJCA Religious Council

קדש

The cups are rinsed and then filled with wine (it is customary to add three drops of water to each cup of wine). Then, the Kiddush is said while standing

אלה מועדי א-דני מקראי קדש, אשר תקראו אתם במועד: וידבר משה את מעדי א-דני אל בני ישראל:
סברי מרנן:
עונים: לחיים

ברוך אתה א-דני א-להינו מלך העולם, בורא פרי הגפן.
ברוך אתה א-דני א-להינו מלך העולם, אשר בחר בנו מכל עם, ורוממנו מכל לשון, וקדשנו במצותיו. ותתן לנו א-דני א-להינו באהבה, מועדים לשמחה, חגים וזמנים לששון, את יום חג המצות הזה, ואת יום טוב מקרא קדש הזה, זמן חרותנו באהבה, מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, מועדי קדש בשמחה ובששון הנחלתנו. ברוך אתה א-דני, מקדש ישראל והזמנים.
ברוך אתה א-דני א-להינו מלך העולם, שחיינו וקיימנו והגיענו לזמן הזה.

Now, sit down and drink the wine while leaning on your left side

ורחץ

Now, the hands are washed but the berakha "Al netilat Yadaim" is not said

כרפס

Take a small amount of celery and dip it into vinegar and say the following berakha before eating it

ברוך אתה א-דני א-להינו מלך העולם, בורא פרי האדמה.

יחץ

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

מגיד

Now, hold the broken Matza and recite the following (some hold the three matzot in their hands)

הא לחמא ענינא די אכלו אבהתנא בארעא דמארי. כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח.
השתא הקא, לשנה הבאה בארעא דישראל. השתא הקא עבדי, לשנה הבאה בארעא דישראל בגני
חורין.

Now, the cups and rinse and filled with wine for the second time. Put aside the seder plate. The youngest person in the family should read the following

מה נשתנה הלילה הזה מכל הלילות, שבכל הלילות אין אנו מטבילין אפילו פעם אחת והלילה
הזה שתי פעמים.
שבכל הלילות אנו אוכלין חמץ או מצה, והלילה הזה כולו מצה.
שבכל הלילות אנו אוכלין שאר ירקות, והלילה הזה מרור.
שבכל הלילות אנו אוכלין ושותין בין יושבין ובין מסבין, והלילה הזה כלנו מסבין.

The Seder Plate is returned to its place and we continue reading the Haggada. The matzot should be covered when reading the Haggadah and covered when we lift the cups of wine

עבדים היינו לפרעה במצרים, ויוציאנו א-דני א-להינו משם ביד חזקה ובזרוע נטויה. ואלו לא
הוציא הקדוש ברוך הוא את אבותינו ממצרים, עדין אנחנו ובנינו ובני בנינו משעבדים היינו
לפרעה במצרים. ואפילו כלנו חכמים, כלנו נבונים, כלנו יודעים את התורה, מצוה עלינו לספר
ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

THE 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."

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."

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] matza and maror are resting in front of you [meaning, on the night of the fifteenth].

מִתְחִלָּה עֹבְדֵי עֲבֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קָרְבָנוּ הַמְּקוֹם לְעֲבֹדָתוֹ, שְׁנֵי אֲמָר: וַיֹּאמֶר יְהוָה שֶׁ
אֵל כָּל הָעַם, כֹּה אָמַר אֱ-דָנִי אֱ-לֹהֵי יִשְׂרָאֵל: בְּעֶבֶר הִנְהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תִּרְחַ אֲבִי אֲבָרְהָם
וְאֲבִי נְחֹר, וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים. וְאָקַח אֶת אֲבִיכֶם אֶת אֲבָרְהָם מֵעֶבֶר הִנְהָר וְאוֹלָדָּ אוֹתוֹ בְּכָל
אֶרֶץ כְּנָעַן, וְאֲרָבָה אֶת זֶרְעוֹ וְאָתָּן לוֹ אֶת יִצְחָק, וְאָתָּן לְיִצְחָק אֶת יַעֲקֹב וְאָתָּן לְעֵשָׂו אֶת
הַר שְׁעִיר לְרִשְׁתָּ אוֹתוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם.

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.'"

Cover the matza, lift up the cup and say:

וְהִיא שְׁעֵמֶדָה לְאֲבוֹתֵינוּ וְלָנוּ, שֶׁלֹּא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכָל דּוֹר וְדוֹר עֹמְדִים
עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

Put down the cup of wine from your hand and uncover the matza.

THE STORY OF CAPTIVITY AND REDEMPTION

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 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 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 1:24); "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 preform signs."

THE TEN PLAGUES

When saying, "blood and fire and pillars of smoke" and the ten plagues and "detsakh," "adash" and "ba'achab," pour out a little wine from the cup. At the end, refill the cup of wine.

"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:

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:

אלו עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם, וְאֵלוֹ הֵן :
דָּם. צַפְרִדַּע. כְּנָיִם. עָרוֹב. דָּבָר. שְׁחִין. בָּרָד. אֲרָבָה. חֲשָׁד. מַפֵּת בְּכוֹרוֹת.
רַבִּי יְהוֹנָתָן הֵיךָ נוֹתֵן בָּהֶם סְמָנִים :
דְּצ"ד. ע"ש. בְּאֲח"ב.

THE MIRACLES

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 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, "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."

DAYENU

It is customary in our community to hold a scallion, which represents the whips of the Egyptian taskmasters, and gently hit other members of the family while reciting Dayenu.

כמה מעלות טובות למקום עלינו!
אלו הוציאנו ממצרים ולא עשה בהם שפטים, דיינו.
אלו עשה בהם שפטים, ולא עשה באלהיהם, דיינו.
אלו עשה באלהיהם, ולא הרג את בכוריהם, דיינו.
אלו הרג את בכוריהם ולא נתן לנו את ממונם, דיינו.
אלו נתן לנו את ממונם ולא קרע לנו את היים, דיינו.
אלו קרע לנו את היים ולא העבירנו בתוכו בחרבה, דיינו.
אלו העבירנו בתוכו בחרבה ולא שקע צרינו בתוכו, דיינו.
אלו שקע צרינו בתוכו ולא ספק צרכנו במדבר ארבעים שנה, דיינו.
אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את המן, דיינו.
אלו האכילנו את המן ולא נתן לנו את השבת, דיינו.
אלו נתן לנו את השבת, ולא קרבונו לפני הר סיני, דיינו.
אלו קרבונו לפני הר סיני, ולא נתן לנו את התורה, דיינו.
אלו נתן לנו את התורה ולא הכניסנו לארץ ישראל, דיינו.
אלו הכניסנו לארץ ישראל ולא בנה לנו את בית המקדש, דיינו.

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.

THE THREE THINGS WE MUST MENTION IN THE SEDER

רבן גמליאל הִזָּה אוֹמֵר: כָּל מִי שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוּ בְּפֶסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלוּ הֵן: פֶּסַח, מַצָּה, וּמְרוֹר.

Look at the shank bone and say

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."

Hold the matza in your hand and say

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

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

Hold the maror [lettuce] in your hand and say

This maror [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."

בְּכֹל דּוֹר וָדוֹר חִיב אָדָם לְהִרְאוֹת אֶת עַצְמוֹ כְּאֵלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבוּר זֶה עָשָׂה אֱ-דָנִי לִי בְּצִאתִי מִמִּצְרַיִם. שֶׁלֹּא אֶת אֲבוֹתֵינוּ בִּלְבַד גָּאֵל הִקְדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתֵנוּ גָאֵל עִמָּהֶם, שְׁנֵאמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אוֹתֵנוּ, לְתֵת לָנוּ אֶת הָאֶרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

Cover the matzot, lift the cup of wine and say

לְפִיכָּךְ אֲנַחְנוּ חִיבִים, לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה. הוֹצִיאֵנוּ מֵעֲבָדוֹת לְחֵרוֹת, וּמִשְׁעֶבֶד לְגֵאֲלָה, וּמִיָּגוֹן לְשִׁמְחָה, וּמֵאֲבָל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעֶבֶד לְגֵאֲלָה. וְנֹאמַר לְפָנָיו הַלְלוּיָהּ.

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי אֱ-דָנִי, הַלְלוּ אֶת שֵׁם אֱ-דָנִי מִבְּרַךְ מַעֲתָה וְעַד עוֹלָם. מִמְזוֹרַח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהַלֵּל שֵׁם אֱ-דָנִי. רַם עַל כָּל גּוֹיִם אֱ-דָנִי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כֹּאֲ-דָנִי אֱ-לֹהֵינוּ הַמְּגַבִּיהִי לְשִׁבְתָּ, הַמְּשַׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ. מְקִימִי מַעֲפָר דָּל, מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן. לְהוֹשִׁיבִי עַם נְדִיבִים, עַם נְדִיבֵי עַמּוֹ. מוֹשִׁיבִי עֵקֶרֶת הַבַּיִת, אִם הַבְּנִים שִׁמְחָה הַלְלוּיָהּ. בְּצִאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מַעַם לַעֲזוֹ. הִיְתָה יְהוּדָה לְקַדְשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו. הֵיטָם רָאָה וַיִּנָּס, הִיְרָדוֹן יֹסֵב לְאַחֹר. הֵהָרִים רָקְדוּ כְּאֵילִים, גְּבַעוֹת - כְּבִנְיָ צֹאן. מַה לָּךְ הֵיטָם כִּי תִנּוּס, הִיְרָדוֹן - תִּסָּב לְאַחֹר? הֵהָרִים - תִּרְקְדוּ כְּאֵילִים, גְּבַעוֹת - כְּבִנְיָ צֹאן? מִלְּפָנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכִי הַצּוּר אֲגַם מִיָּם, חִלְמִישׁ - לְמַעֲיָנוּ מִיָּם.

בְּרוּךְ אַתָּה אֱ-דָנִי אֱ-לֹהֵינוּ מְלֹךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ הַלְלוּיָהּ הִזָּה לְאֶכָּל בּוֹ מִצָּה וּמְרוֹר. כֵּן אֱ-דָנִי אֱ-לֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ הִגִּיעָנוּ לְמוֹעֲדִים וְלְרִגְלִים אַחֵרִים הַבָּאִים לְקִרְאוֹתֵנוּ לְשָׁלוֹם, שִׁמְחִים בְּבִנְיָן עִירָךְ, וְשָׁשִׁים בְּעֲבוֹדָתְךָ. וְנֹאכֵל שָׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדָה לָּךְ שִׁיר חֲדָשׁ עַל גְּאֻלְתֵּנוּ וְעַל פְּדוּתֵנוּ נִפְשָׁנוּ. בְּרוּךְ אַתָּה אֱ-דָנִי גָאֵל יִשְׂרָאֵל.

Drink the second cup of wine while leaning on the left

Portions for the Seder

WINE: We drink 4 cups throughout the Seder, reclining on the left. Minimum quantity of wine per cup is *rebi'it*, approximately 3 oz. per cup. If needed, wine could be diluted to become 2/3 wine and 1/3 water (to preserve color and flavor), or if needed, grape juice could be used.

MATZA: Minimum portion for Matza is *kazayit*. In *abodat yad* Matza, Circled Matza, that is 1/4 of matza per portion. For Machine Matza, square matza, 1/3 per portion. We eat minimum 3 (or, preferable, 4) portions of Matza during the course of the Seder, while reclining on the left.

MAROR: The minimum portion of Maror is also *kazayit*. That is, a whole large Romaine lettuce leaf, or two Romaine lettuce stems (or half of a medium size endive).

רחצה

Now, we wash the hands and recite the blessing.

ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו וצננו על נטילת ידים.

מוציא מצה

Hold the two whole Matzot and the broken Matza together and say:

ברוך אתה א-דני א-להינו מלך העולם המוציא לחם מן הארץ:

The broken matza is placed back on the table, and while holding the upper whole Matza and the broken middle matza say:

ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו וצננו על אכילת מצה:

Take a piece of Matza of the upper Matza and the same amount from the broken Matza, dip them in salt and eat while leaning on the left. The extra Matzot on the table can also be used. Everyone has to eat at least the equivalent of one half (1/2) of a circle handmade Shemura Matza, or two thirds (2/3) of a regular square machine Shemura Matza to fulfill the mitzva at this point.

מרור

Take a piece of lettuce (kazayit), dip it in the Charoset (Haligh) and say the following berakha

ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור:

Eat the maror without leaning on the left side

כור

Take a piece of the lower matza (minimum ¼ Circle Shemura Matza or 1/3 of Square Machine Matza) and a piece of lettuce (minimum equivalent of 1 large romaine lettuce), dip it in the Charoset, and eat leaning on the left, after saying the following:

מצה ומרור בלא ברכה, וזכר למקדש, בימינו יחדש, כהלל הזקן שהיה כורכו ואוכלו בבת אחת, לקיים מה שצונו: על מצות ומרורים לאכלוהו

שלחן עורך

Now, dinner is served. We eat and drink at will. We also eat an egg in remembrance of Korban Chagiga.

צפון

After dinner, we eat a portion (kazayit) of the Afikoman (the hidden half matza) after saying the following. The minimum to eat is ¼ Circle Shemura Matza or 1/3 of Square Machine Matza, other matza on the table may be used as well.

זכר לקרבן פסח הנאכל על השבע

Now we rinse the cups, fill them with wine, and recite the Birkat haMazon, the grace after meal. This is an abbreviated version of Birkat haMazon that you can say if it is difficult for you to recite the normal Birkat haMazon. Birkat hamazon could also be said entirely in English.

הלל

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אֶכְלֵךְ אֶת יַעֲקֹב וְאֶת
נְהוֹי הַשָּׁמַיִם.

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).

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.

אֶ-דָּנִי זָכְרָנוּ יְבָרְךָ, יְבָרְךָ אֶת בֵּית יִשְׂרָאֵל, יְבָרְךָ אֶת בֵּית אֱהֲרֹן. יְבָרְךָ יִרְאֵי אֶ-דָּנִי, הַקְּטַנִּים עִם
הַגְּדֹלִים. יִסֹּף אֶ-דָּנִי עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לֶ-אֶ-דָּנִי, עֲשֵׂה שְׁמִים וְאָרֶץ. הַשָּׁמַיִם
שְׁמִים לֶ-אֶ-דָּנִי, וְהָאָרֶץ נָתַן לְבָנֵי אָדָם. לֹא הַמֵּתִים יְהַלְלוּ יְ-הוָה וְלֹא כָל יֹרְדֵי דוּמָה. וְאַנְחָנוּ נְבָרְךָ יְ-הוָה
מֵעַתָּה וְעַד עוֹלָם. הַלְלוּ-יְהוָה

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.

מָה אֲשִׁיב לֶ-אֶ-דָּנִי כָּל תַּגְּמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשְׁם אֶ-דָּנִי אֶקְרָא. נִדְרֵי לֹא-דָּנִי אֲשַׁלֵּם
נִגְדָה נָא לְכֹל עַמּוֹ. יִקָּרַב בְּעֵינַי אֶ-דָּנִי הַמּוֹתֶה לְחַסִּידָיו. אֲנָא אֶ-דָּנִי כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בְּנוֹ אֶמְתָּךְ,
פְּתַחַת לְמוֹסְרֵי. לֵךְ אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם אֶ-דָּנִי אֶקְרָא. נִדְרֵי לֹא-דָּנִי אֲשַׁלֵּם, נִגְדָה נָא לְכֹל עַמּוֹ.
בַּחֲצֹרֹת בֵּית אֶ-דָּנִי, בְּתוֹכֵי יְרוּשָׁלַיִם. הַלְלוּ-יְהוָה.

הַלְלוּ אֶת אֶ-דָּנִי כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי גִבֹר עָלֵינוּ חַסְדּוֹ, וְאַמַּת אֶ-דָּנִי לְעוֹלָם. הַלְלוּ-יְהוָה.
הוֹדוּ לֶ-אֶ-דָּנִי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ נָא בֵּית אֱהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ נָא יִרְאֵי אֶ-דָּנִי, כִּי לְעוֹלָם חַסְדּוֹ.

מִן הַמִּצַּר קָרְאתִי יְ-הוָה, עֲנֵנִי בְּמִרְחַב יְ-הוָה. אֶ-דָּנִי לִי, לֹא אֵי-רָא - מָה יַעֲשֶׂה לִי אָדָם. אֶ-דָּנִי לִי בְּעֹזְרֵי
וְאֲנִי אֶרְאֶה בְּשִׁנְאֵי. טוֹב לְחַסוֹת בְּ-אֶ-דָּנִי מִבְּטַח בְּאָדָם. טוֹב לְחַסוֹת בְּ-אֶ-דָּנִי מִבְּטַח בְּנְדִיבִים. כָּל

גוֹיִם סְבִיבֵינוּ, בְּשֵׁם אֱ-דָנִי כִּי אֲמִילֵם. סְבוּנִי גַם סְבִיבֵינוּ, בְּשֵׁם אֱ-דָנִי כִּי אֲמִילֵם. סְבוּנִי כְּדַבְרִים,
 דַּעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם אֱ-דָנִי כִּי אֲמִילֵם. דַּחַח דְּחִיתָנִי לְנֶפֶל, וְאֱ-דָנִי עֲזָרְנִי. עֲזִי וְזַמְרַת יְ-הֵ וַיְהִי
 לִי לִישׁוּעָה. קוֹל רְנָה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים, יְמִין אֱ-דָנִי עֲשֵׂה חֵיל. יְמִין אֱ-דָנִי רֹמְמָה, יְמִין
 אֱ-דָנִי עֲשֵׂה חֵיל. לֹא אָמוֹת כִּי אֶחְיֶה, וְאֶסַּפֵּר מַעֲשֵׂי יְ-הֵ. יִסָּר יִסְרֵנִי יְ-הֵ, וְלִמּוֹת לֹא נִתְּנָנִי. פְּתַחוּ לִי
 שַׁעְרֵי צְדָק, אָבֹא בָם, אוֹדֶה יְ-הֵ. זֶה הַשַּׁעַר לֹא-דָנִי, צְדִיקִים יָבֹאוּ בוֹ.
 אוֹדֶף כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אוֹדֶף כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
 אָבֹן מְאִסּוֹ הַבּוֹנִים הִיתָה לְרֹאשׁ פְּנֵה. אָבֹן מְאִסּוֹ הַבּוֹנִים הִיתָה לְרֹאשׁ פְּנֵה.
 מֵאֵת אֱ-דָנִי הִיתָה זֹאת הַיָּא נִפְלְאֹת בְּעֵינֵינוּ. מֵאֵת אֱ-דָנִי הִיתָה זֹאת הַיָּא נִפְלְאֹת בְּעֵינֵינוּ.
 זֶה הַיּוֹם עֲשֵׂה אֱ-דָנִי נְגִילָה וְנִשְׁמְחָה בוֹ. זֶה הַיּוֹם עֲשֵׂה אֱ-דָנִי נְגִילָה וְנִשְׁמְחָה בוֹ.
 אָנָּה אֱ-דָנִי, הוֹשִׁיעָה נָּא. אָנָּה אֱ-דָנִי, הוֹשִׁיעָה נָּא.
 אָנָּה אֱ-דָנִי, הַצְּלִיחָה נָּא. אָנָּה אֱ-דָנִי, הַצְּלִיחָה נָּא.
 בְּרוּךְ הַבָּא בְּשֵׁם אֱ-דָנִי, בְּרִכּוּכֵם מִבֵּית אֱ-דָנִי. בְּרִכּוּכֵם מִבֵּית אֱ-דָנִי, בְּרִכּוּכֵם מִבֵּית אֱ-דָנִי.
 אֶל-אֱ-דָנִי וַיָּאֵר לָנוּ, אֶסְרוּ חַג בְּעֵבְתֵיכֶם, עַד קַרְנוֹת הַמִּזְבֵּחַ. אֶל-אֱ-דָנִי וַיָּאֵר לָנוּ. אֶסְרוּ חַג בְּעֵבְתֵיכֶם,
 עַד קַרְנוֹת הַמִּזְבֵּחַ.
 אֶ-לִי אֶתְהָ וְאוֹדֶךָ, אֱלֹהֵי - אֲרוּמְךָ. אֶ-לִי אֶתְהָ וְאוֹדֶךָ, אֱלֹהֵי - אֲרוּמְךָ.
 הוֹדוּ לֹא-דָנִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לֹא-דָנִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

Hallel HaGadol, Songs of Praise and Thanks

You can replace the English: "Since His kindness is forever" for the Hebrew כִּי לְעוֹלָם חֲסִדוֹ

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.

יְהַלְלוּךָ אֱ-לֹהֵי-אֲ-דָנִי אֶל-לֵהִינוּ כָּל מַעֲשֵׂיךָ, וְחַסִּידֶיךָ וְצַדִּיקֶיךָ עוֹשֵׂי רְצוֹנְךָ, וְעַמְּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ אֶת שֵׁם כְּבוֹדְךָ. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמְּחַ נַפְּאָה לְזִמְרָה, וּמַעֲוֹלָם וְעַד עוֹלָם אֶתְּהָ אֵל: בְּרוּךְ אַתָּה אֱ-דָנִי מִלְּךָ מְהֵלָל בְּתִשְׁבָּחוֹת.

*Drink the fourth cup while leaning to the left
The, recite after-blessing for drinking the wine.*

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. [On Shabbat:And may you be pleased to embolden us on this Shabbat day] and gladden us on this day of the Festival of Matsot. Since You, Lord, are good

and do good to all, we thank You for the land and for the fruit of the vine. Blessed are You, Lord, for the land and for the fruit of the vine

נרצה

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.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם