

הגדת מה-זאת  
הגדה של פסח עם תרגום אנגלי חדש  
Haggadat Mah-Zot  
Passover Haggadah with a New English Translation

Compiled by the Jewish Liturgy Project

Published on the Internet at <http://jewishliturgy.googlecode.com>

Revision 188

## Search for Leaven: בְּדִיקַת חֲמֵץ

<sup>i</sup> On the night of 14 Nisan, one searches one's property for leaven by candlelight. The search should include all rooms of the house where leavened products may have been brought during the year; it should include all the rooms' corners and the pockets of clothing and pocketbooks. The search need not include rooms where no leaven was ever brought.

If the 14th of Nisan is on Shabbat, the search is performed on the Thursday evening before Passover.

The blessing is recited and the search is begun immediately afterward. Before the search, it is customary to leave pieces of leaven in rooms that will be searched, so that they will be found and the blessing will not have been in vain.

After the search, the first nullification declaration is recited. The declaration may be recited in Aramaic, or in any other language that the declarer understands.

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

bārûk 'attâ 'ăḏōnāy  
'ēlōhênû meleḵ hā'ōlām  
'āšer qiddəšānû bəmiš-  
wōtāyw wəšiwwānû 'al  
bī'ūr ḥāmēš

בְּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וַצִּוְנוּ עָלָינוּ בְּעוֹר חֲמֵץ.

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

kol-ḥāmîrā' waḥāmî'ā'  
dā'ikkā' biršūfî dālā'  
ḥāmīttēh ūḏālā' ba'arit-  
tēh libfīl wəlehēwē  
kə'aprā' dā'ar'ā'

כָּל-חֲמִירָא וְחַמֵּי'א  
דְּאִיקָא בְּרִשׁוּפֵי דְלָא  
חֲמִי'תָּהּ וְדְלָא בְּעֵרְתָּהּ  
לְבִטְיִל וְלִהְיוּ כְּעַפְרָא  
דְּאִרְעָא.

## Elimination of Leaven: בִּיעוּר חֲמֵץ

<sup>ii</sup> On the day of the 14th of Nisan (erev Pesah), before the sixth variable hour, the hametz that was collected in the search the previous day is destroyed (usually by burning). After it is destroyed and before the sixth hour, the following declaration is recited. The declaration may be recited in Aramaic, or in any other language that the declarer understands.

<sup>i</sup>SA OH 444 ;SA OH 431-433 <sup>ii</sup>SA OH 444 ;SA OH 434

If the 14th of Nisan is on Shabbat, destroying the leaven is done on Friday morning. The declaration may be recited after removing the last leaven in the house before the sixth hour on Shabbat.

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

kol-ḥāmîrā' waḥāmî'ā'  
də'ikkā' bîršûfî dahāmit-  
tēh ūdālā' ḥāmit-  
tēh dəba'ārittēh ūdālā'  
ba'ārittēh libṭîl wəle-  
həwê kə'aprā' dər'ā'

כָּל-חַמִּירָא וְחַמֵּא  
דְּאִכָּא בְּרִשְׁוֵפֵי  
דְּחַמִּיתָהּ וְדָלָא חַמִּיתָהּ  
דְּבַעֲרִיתָהּ וְדָלָא  
בַּעֲרִיתָהּ לְבִטּוּל וְלִחְוֵי  
כַּעֲפָרָא דְּאֲרָעָא.

## עירוב תבשילין: Mingling of Foods

<sup>iii</sup> When either the first or second day of a festival falls on a Friday, cooking on the festival specifically for Shabbat is rabbinically prohibited. One may use leftovers that were cooked on the festival for the festival on Shabbat, and one may complete preparations for Shabbat that were begun before the festival on the festival itself. Performing an eruv tavshilin (mixing of cooked foods) on the day before the festival begins the preparations for Shabbat before the festival, such that they may be completed on the festival. Therefore, performing the mixing allows one to prepare foods on Friday that will be used only on Shabbat.

The eruv (mixing) is performed using bread and one cooked food, which must be able to be eaten with the bread.

To perform the mixing, the foods are lifted, and the blessing recited, followed by the declaration.

The eruv foods are set aside and eaten on Shabbat.

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

bārūk 'attā 'ādōnāy  
'ēlōhênû meleḵ hā'ōlām  
'āšer qiddəšānû bəmiš-  
wōtāy wəšiwwānû 'al  
mišwaṭ 'ērūḇ

בְּרוּךְ אַתָּה יְיָ הַנּוֹה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל מִצְוַת עֵרֻב.

<sup>iii</sup> SA OH 527

By means of this “min- gling,” let it be per- missible for us to bake, cook, insulate hot foods, transfer fire, and tend to all our needs dur- ing the festival for the Sabbath---for us and for all who reside in this city.	bahādēn ‘erūbā’ yəhē šārē’ lānā’ ləməpē’ ūləḥaššālā’ ūlə’at- mānā’ ūlə’adlāqā’ šəragā’ ūləme’bad kol-šārəkānā’ miyyōmā’ tābā’ lašabbatā’ lānū ūləkol-haddārīm bā’ir hazzōt	בְּהַדִּין עֲרוּבָא יְהֵא שָׂרָא לָנָא לְמִיפָא וּלְכַשְׁלָא וּלְאַטְמָנָא וּלְאַדְלָקָא שָׂרְגָא וּלְמַעְבַּד כָּל-צָרְכָנָא מִיּוֹמָא טָבָא לְשַׁבְּתָא לָנוּ וּלְכָל-הַדָּרִים בְּעִיר הַזֹּאת.
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### סימן למעשים סדורים: Parts of the Seder

קדוש. ורחץ. כרפס. יחץ. מגיד. רחץ. מוציא מצה.  
מרור. כרף. שלחן ערב. צפון. כרף. הלל. נרצה.

### קדוש: Sanctification of the Day

<sup>iv</sup> Kiddush is recited over the first cup of wine. Red wine is preferred, although white wine fulfils the obligation. One should not pour one's own wine; Instead, it should be poured by another, as a sign of freedom and prosperity. On Saturday night, havdallah is made over a multi-wicked candle. The two Yom Tov candles may be brought together for this purpose. Alternatively, a new candle may be lit from a preexisting flame and left burning.

On Shabbat:

And there was evening and there was morning, the sixth day.	wayhî-‘ereḥ way- lî-bōqer yôm haššišši	*וַיְהִי עֶרֶב וַיְהִי קֶדֶם יּוֹם הַשִּׁשִּׁי.	Genesis 1:31-2:3
The heavens and the earth and all their array were completed.	waykullû haššā- mayim wəhā’āreṣ wəkol-šəbā’ām	וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם.	
On the seventh day, God completed the work that He had done, and God rested on the seventh day from all His labor that He had done.	waykal ‘elōhîm bayy- ôm haššəḇīī mələk- tô ‘āšer ‘āsā wayy- išbōt bayyôm haššəḇīī mikkol-mələktô ‘āšer ‘āsā	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכָל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.	

<sup>iv</sup>SA OH 472-473

God blessed the seventh day and sanctified it, for on it He rested from all the labor of creation that God had done.

waybārek ʿēlōhīm  
 ʿet-yôm haššəḥîî  
 wayqaddēš ʾōtô kî bô  
 šābat mikkol-məlakto  
 ʾāšer-bārā ʿēlōhīm  
 laʾāšôt

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם  
 הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי  
 בּו שָׁבַת מְכַל-מְלַאכְתּוֹ  
 אֲשֶׁר-בָּרָא אֱלֹהִים  
 לַעֲשׂוֹת.

Attention, everyone!

sḇry mrnn wrḇnn  
 wrḇwty

סַבְרֵי מַרְנֵן וְרַבְנֵן  
 וְרַבּוֹתַי.

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

bārūk ʾattâ ʾădōnāy  
 ʿēlōhēnū meleḵ hāʾōlām  
 bôreʾ pəri haggāpen

בָּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 בּוֹרֵא פְרֵי הַגֶּפֶן.

Blessed are You, Adonai our God, Sovereign of the universe, who chose us from among all the nations, exalted us from people of every tongue, and sanctified us with Your commandments.

bārūk ʾattâ ʾădōnāy  
 ʿēlōhēnū meleḵ hāʾōlām  
 ʾāšer bāḥar bānū  
 mikkol ʾām wərômə-  
 mānū mikkol lāšôn  
 wəqiddešānū bəmišṭāyw

בָּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
 עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן  
 וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.

You have given us, Adonai our God, with love

wattitten lānū ʾădōnāy  
 ʿēlōhēnū bəʾahābā

וְתַתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ  
 בְּאַהֲבָה

*On Shabbat:*

Sabbaths for rest and holidays for rejoicing, festivals and seasons for celebration,

šabbātōt limnûḥâ û  
 mōʾăḏīm ləšimḥâ ḥag-  
 gīm ûzəmanīm ləśāsôn  
 ʿet yôm

שַׁבָּתוֹת לְמִנוּחָה וּ  
 מוֹעֲדִים לְשִׂמְחָה חַגִּים  
 וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם

*On Shabbat:*

this Sabbath day and

haššabbāt hazzeh wəʿet  
 yôm

הַשַּׁבָּת הַזֶּה וְאֶת יוֹם

this Festival of Matzot, season of our liberation,

ḥag hammaṣōt hazzeh  
 zəman ḥērūtēnū

חַג הַמַּצּוֹת הַזֶּה זְמַן  
 חֵירוּתֵנוּ

*On Shabbat:*

with love,

bəʾahābā

בְּאַהֲבָה

a holy convocation in remembrance of the exodus from Egypt. For you have chosen us and sanctified us from among all the nations, and you have bequeathed to us

*On Shabbat:*

the Sabbath

and Your holy days

*On Shabbat:*

in love and favor,

in joy and gladness. Blessed are You, Adonai our God, who sanctifies

*On Shabbat:*

the Sabbath and

Israel and the seasons.

miqrā' qōdeš zēker  
liši'at mišrāyim kī bānū  
bāhartā wə'ōtānū qid-  
daštā mikkol-hā'ammîm

wəšābbāt

ûmô'adê qodšekā

bə'ahābâ ûbərəšôn

bəsimhâ ûbəśāsôn hin-  
haltānū bārûk 'attā  
'ādōnāy məqaddēš

haššābbāt wə

yiśrā'el wəhazzəmannîm

מִקְרָא קֹדֶשׁ זֵכֶר  
לְיְצִיאַת מִצְרַיִם כִּי בָנֵנו  
בְּחַרְתָּ וְאוֹתָנוּ קִדְשְׁתָּ  
מִכָּל-הָעַמִּים

וְשַׁבָּת

וּמוֹעֲדֵי קֹדְשְׁךָ

בְּאַהֲבָה וּבְרֶשֶׁן

בְּשִׂמְחָה וּבְשִׂשׂוֹן  
הַנְּחַלְתָּנוּ בְּרוּךְ אַתָּה  
יְהוָה מִקְדָּשׁ

הַשַּׁבָּת וְ

יִשְׂרָאֵל וְהַזְּמַנִּים.

*On Saturday night:*

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

Blessed are you, Adonai our God, Sovereign of the universe, who separates sacred from profane, light from darkness, Israel from the nations, the seventh day from the six days of work. You have separated the sanctity of the Sabbath from the sanctity of festivals, and you have sanctified the seventh day from the six days of work. You have separated and sanctified Your people Israel with Your sanctity. Blessed are You, Adonai our God, who separates one sanctum from another.

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

*Drink the wine while reclining to the left.*

bārūk 'attā 'ādōnāy  
'ēlohênû meleḵ hā'ōlām  
bōrē' mə'ôrê hā'ēš

bārūk 'attā 'ādōnāy  
'ēlohênû meleḵ hā'ōlām  
hammabḏil bēn qōdeš  
ləhōl bēn 'ôr ləhōšek  
bēn yisrā'el lā'am-  
mim bēn yôm haššəbī'i  
ləšēšet yəmə ham-  
ma'āseh bēn qəduššat  
šabbāt liqdušat yôm  
tōb hiḏdaltā wə'et yôm  
haššəbī'i miššēšet yəmə  
hamma'āseh qiddaš-  
tā hiḏdaltā wəqiddaš-  
tā 'et 'amməkā yisrā'el  
biqduššatekā bārūk 'attā  
'ādōnāy hammabḏil bēn  
qōdeš laqōdeš

bārūk 'attā 'ādōnāy  
'ēlohênû meleḵ hā'ōlām  
šeheḥyānû wəqiyi-  
mānû wəhiggī'ānû laz-  
zəman hazzeh

בָּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמְבַדִּיל בֵּין קֹדֶשׁ  
לְחֹל בֵּין אֹר לְחֹשֶׁךְ  
בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין  
יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי  
הַמַּעֲשֶׂה בֵּין קֹדֶשֶׁת  
שַׁבָּת לְקֹדֶשֶׁת יוֹם  
טוֹב הַבְּדִלְתָּ וְאֵת  
יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת  
יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת  
הַבְּדִלְתָּ וְקֹדֶשֶׁת אֵת  
עַמֶּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ  
בָּרוּךְ אַתָּה יְהוָה  
הַמְבַדִּיל בֵּין קֹדֶשׁ  
לְקֹדֶשׁ.

בָּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ  
לְזְמַן הַזֶּה.

## Preliminary Washing of the Hands: וְרָחַץ

<sup>v</sup> Everyone washes his/her hands without saying a blessing.

## Eating a Vegetable: כְּרֵפֶס

<sup>vi</sup> Take some green vegetable and dip it in salt water or vinegar. Recite the blessing, then eat.

Blessed are You, Adonai	bārûk 'attâ 'ădōnāy	בָּרוּךְ אַתָּה יְהוָה
our God, Sovereign of	'ēlohênû meleḵ hā'ôlām	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
the universe, creator of	bôre' pəri hā'ădāmâ	בּוֹרֵא פְרִי הָאָדָמָה.
the fruit of the earth.		

## Breaking the Middle Matzah: יִחַץ

<sup>vii</sup> Break the middle matzah in two pieces, setting the larger one aside to be used later as the afikoman, and returning the other.

## Discussing the Exodus: מְגִיד

<sup>viii</sup> Uncover and raise the matzot.

This is the bread of	hā' laḥmā' 'anyā' dī	הָא לַחְמָא עֲנִיא דִּי
poverty that our ances-	'ăkālû 'abhātānā' bə'ar'ā'	אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא
tors ate in the land of	dəmišrāyim	דְּמִשְׂרָיִם.
Egypt.		

Let all who are hungry	kol dikpîn yêṭê wəyēkul	כָּל דְּכַפִּין יִתִּי וְיֵכֵל.
come and eat!		

Let all who are needy	kol dišrîk yêṭê wəyipṣaḥ	כָּל דְּצָרִיק יִתִּי
come and partake of		וְיִפְסַח.
the Passover offering!		

Now, we are here;	hāšattā' hākā'	הַשְּׁתָא הָכָא.
next year, may we be in	ləšānâ habbā'â bə'ar'ā'	לְשָׁנָה הַבָּאָה בְּאַרְעָא
the land of Israel.	dəyiśrā'ēl	דְּיִשְׂרָאֵל.

Now, we are slaves;	hāšattā' 'abdê	הַשְּׁתָא עַבְדֵּי.
next year, may we be	ləšānâ habbā'â bənê	לְשָׁנָה הַבָּאָה בְּנֵי
free.	ḥôrîn	חֹרִין.

<sup>v</sup>SA OH 473 <sup>vi</sup>SA OH 473 <sup>vii</sup>MB OH 473:58 ;SA OH 473 <sup>viii</sup>SA OH 473



<sup>ix</sup> Lower the matzot.

<sup>x</sup> Pour the second cup of wine.

How different this night is from all other nights!	mah ništannâ hallaylâ hazzeḥ mikkol-hallêlôt	מה נשתנה הלילה הנה מכל-הלילות.
On all other nights, we eat both leavened bread and matzah;	šebbəkol-hallêlôt 'ânû 'ôkəlin ḥāmēš ûmaṣṣâ	שבכל-הלילות אנו אוכלין חמץ ומצה.
on this night, we eat only matzah.	hallaylâ hazzeḥ kullô maṣṣâ	הלילה הנה כלו מצה.
On all other nights, we eat all kinds of herbs; on this night, we eat bitter herbs.	šebbəkol-hallêlôt 'ânû 'ôkəlin šə'ār yəraqôt hallaylâ hazzeḥ mārûr	שבכל-הלילות אנו אוכלין שאר ירקות הלילה הנה מרור.
On all other nights, we do not dip our food even once;	šebbəkol-hallêlôt 'ên 'ânû maṭbīlin 'āpīlû pa'am 'āḥāt	שבכל-הלילות אין אנו מטבילין אפילו פעם אחת.
on this night, we dip twice.	hallaylâ hazzeḥ šəṭê pə'āmīm	הלילה הנה שתי פעמים.
On all other nights, we eat either sitting or reclining;	šebbəkol-hallêlôt 'ânû 'ôkəlin bēn yôšəbīn ûbēn məsubbīn	שבכל-הלילות אנו אוכלין בין יושבין ובין מסבין.
on this night, we all recline.	hallaylâ hazzeḥ kullānû məsubbīn	הלילה הנה כלנו מסבין.
We were slaves to Pharaoh in Egypt, and Adonai our God brought us out from there with a strong hand and an out- stretched arm.	'ābādīm ḥāyīnû ləpar'ōḥ bəmiṣrāyim wayyôšī'ēnû 'ādōnāy 'ēlōhēnû miššām bəyād ḥāzāqâ ûbizrôa' nəṭūyâ	עבדים היינו לפרעה במצרים. ויוציאנו יהוה אלהינו משם ביד חזקה ובזרוע נטויה.

If the Holy One Blessed Be He had not brought our ancestors out of Egypt, then we, our children, and our children's children would still be enslaved to Pharaoh in Egypt.

Therefore, even if we were all wise,

all insightful,

all old,

and all knowledgeable in the Torah,

we would still be commanded to discuss the exodus from Egypt.

Moreover, one who elaborates on the exodus from Egypt is worthy of praise.

A tale is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar son of Azariah, Rabbi Akiva, and Rabbi Tarfon, who held a seder [lit: reclined] in Bnai Brak.

They discussed the exodus from Egypt all that night

until their students came and said to them, "Rabbis, the time has come to recite the morning *shema*."

wə'illū lō' hōšī'  
haqqādōš bārūk hū'  
'et 'ābôtênû mim-  
mišrāyim hārē 'ānū  
ūbānênû ūbənē bānênū  
məšu'bādīm hāyīnū  
ləpar'ōh bəmišrāyim

wa'āpīlū kullānū  
ḥākāmīm

kullānū nəbōnīm

kullānū zəqēnīm

kellānū yōdā'im 'et  
hattôrâ

mišwā 'ālênū ləsappēr  
bīš'at mišrāyim

wəkol hammarbeh ləs-  
appēr bīš'at mišrāyim  
hārē zeh məšubbāh

ma'āseh bərabbi 'ēli'ezer  
wərabbi yəhōšua'  
wərabbi 'el'āzār ben  
'āzaryā wərabbi 'āqībā'  
wərabbi ṭarpōn šehāyū  
məsubbīn bībne bəraq

wəhāyū məsappərim  
bīš'at mišrayim kol 'ōtō  
hallaylā

'ad šebbā'ū talmīdēhem  
wə'amərū lāhem rab-  
bōtênū higgīa' zəman  
qərī'at šəma' šel šəḥarīt

ואלו לא הוציא  
הקדוש ברוך הוא  
את אבותינו ממצרים  
הרי אנו ובנינו ובני  
בנינו משעבדים היינו  
לפרעה במצרים.

ואפילו כלנו חכמים.

כלנו נבונים.

כלנו זקנים.

כלנו יודעים את  
התורה.

מצנה עלינו לספר  
ביציאת מצרים.

וכל המרבה לספר  
ביציאת מצרים הרי  
זה משבח.

מעשה ברבי אליעזר  
ורבי יהושע ורבי  
אלעזר בן עזריה ורבי  
עקיבא ורבי טרפון  
שהיו מסבין בבני  
ברק.

וקיו מספרים ביציאת  
מצרים כל אותו  
הלילה.

עד שבאו תלמידיהם  
ואמרו להם רבותינו  
הגיע זמן קריאת שמע  
של שחרית.

Rabbi Elazar son of Azariah said:

I am about seventy years old,

but I did not understand why the exodus from Egypt is recalled at night [or: I did not know that the exodus from Egypt must be recalled at night]

until Ben Zoma explained:

The Torah says,\*'so that you remember the day you left Egypt all the days of your life.'

If it had said merely, 'the days of your life,' it would have meant only the days.

However, because it says 'all the days of your life,' it includes the nights as well."

The sages interpret the verse differently: "The days of your life" would have referred to this era only.

"All the days of your life" includes the messianic era as well.

Blessed be the Omnipresent; Blessed is He.

'amar rabbi 'el'azār ben 'āzaryā

hārē 'ānī kōben šib'im šānā

wəlō' zākīfī šettē'amēr yəšī'at mišrayim ballêlôt

'ad šeddərāšāh ben zōmā'

šenne'amar \*ləma'an tizkōr 'et-yôm šetākā mē'reš mišrayim kōl yāmē hayyêkā

yāmē hayyâmîm

kōl yāmē hayyêkā hallêlôt

waḥākāmîm 'ômərîm yāmē hayyêkā hā'ôlām hazzeh

kōl yāmē hayyêkā ləhābī' fimôt hammāšīah

bārūk hammāqôm bārūk hū'

אמר רבי אלעזר בן עזריה.

הרי אני כבן שבעים שנה.

ולא זכיתי שתאמר יציאת מצרים בלילות.

עד שדרשה בן זומא.

שמאמר \*למען תזכר את יום צאתך מארץ מצרים כל ימי חייך.

ימי חייך הימים.

כל ימי חייך הלילות.

וחכמים אומרים ימי חייך העולם הזה.

כל ימי חייך להביא לימות המשיח.

ברוך המקום ברוך הוא.

Deuteronomy 16:50

Deut. 16:50

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

bārûk šennātan tōrâ  
lə'ammô yisrā'el bārûk  
hû'

בָּרוּךְ שֵׁנָתַן תּוֹרָה  
לְעַמּוֹ יִשְׂרָאֵל בָּרוּךְ  
הוּא.

The Torah teaches of four children:

kəneged 'arbā'â bānīm  
dibbērâ tōrâ

כְּנֵגַד אַרְבַּעַה בָּנִים  
דִּבְרָה תּוֹרָה.

A wise one,  
a wicked one,  
a simple-minded one,  
and one who does not know enough to ask.

'eḥād ḥākām  
wə'eḥād rāšā'  
wə'eḥād tām  
wə'eḥād še'enô yôdēa'  
liš'ôl

אֶחָד חָכָם  
וְאֶחָד רָשָׁע  
וְאֶחָד טָם  
וְאֶחָד שְׂאִינוֹ יוֹדַע  
לְשֹׂאִיל.

What does the wise one say?\*"What are the testimonies, laws, and statutes that Adonai our God commanded you?"

ḥākām mah hû'  
'ômēr \*mâ hā'ēdōt  
wəhaḥuqqīm wəham-  
mišpāfim 'āšer šiwwā  
'ādōnāy 'ēlōhēnū 'etkem

חָכָם מַה הוּא אוֹמֵר  
\*מַה הָעֵדוֹת וְהַחֻקִּים  
וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה  
יְהוָה אֱלֹהֵינוּ אֶתְכֶם.

Deuteronomy 10:20

You shall teach him the laws of Passover [down to the very last law in the mishnah]:One may not follow the Passover offering with entertainment.

wə'ap 'attâ 'emor-lô  
kəhilkōt happesaḥ 'ēn  
mapfūrīn 'aḥar happesaḥ  
'āpīqōmēn

וְאַף אֶתָּה אֹמַר-לוֹ  
כְּהִלְכוֹת הַפֶּסַח אֵין  
מַפְטִירִין אַחַר הַפֶּסַח  
אֶפִּיקוֹמֵן.<sup>1</sup>

What does the wicked one say?\*"What is this service to you?"

rāšā' mah hû' 'ômēr \*mâ  
hā'ābōdâ hazzōt lākem

רָשָׁע מַה הוּא אוֹמֵר  
\*מַה הָעֲבֹדָה הַזֹּאת  
לְכֶם.

Exodus 12:26

He refers to "you" rather than to himself.

lākem wəlō' lô

לְכֶם וְלֹא לוֹ.

Because he excludes himself from the group, he rejects a fundamental principle.

ūlapî šeḥōšî' 'et 'aš-  
mô min hakkəlāl kāpar  
bā'iqqār

וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ  
מִן הַכָּלָל כָּפַר בְּעִקְר.

<sup>1</sup>אין מפטירין אחר הפסח אפיקומן. The final law in *mishnah Pesachim*.

You must set his teeth on edge and say to him: \*It is because of what Adonai did for me when I went out from Egypt.”

wə'ap 'attâ haqhēh  
'et šinnāyw wə'əmor-lô  
\*ba'ābūr zeh 'āsâ  
'ādōnāy li bəšēfi  
mimmišrāyim

וְאָפְּ אֶתְּהָהּ אֶתְּ  
שִׁנָּיְוֹ וְאָמַרְ לּוֹ בְּעֵבֹר  
זֶה עָשָׂה יְהוָה לִי  
בְּצֵאתִי מִמִּצְרָיִם.

Exod. 13:8

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

li wəlō' lô

לִי וְלֹא לוֹ.

because if he had been there,

'illû hāyâ šām

אִלּוּ הָיָא שָׁם.

he would not have been redeemed.

lō' hāyâ nig'al

לֹא הָיָא נִגְאָל.

What does the simple-minded one say? \*What is this?”

tām mah hū' 'ômēr  
\*mah-zzōt

תָּם מָה הוּא אֹמֵר  
מָה-זֹּאת.

Exodus 13:14

Exod. 13:14

You shall say to him: “With a strong hand Adonai brought us out from Egypt, from the house of bondage.”

wə'āmartā 'ēlāyw  
bəhōzeq yād hōšī'anū  
'ādōnāy mimmišrayim  
mibbēt 'ābādīm

וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד  
הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם  
מִבֵּית עֲבָדִים.

As for the one who does not know enough to ask, you should open the discussion for him,

wəše'ênô yôdēa' liš'ôl  
'attâ pətaḥ lô

וְשִׂאֵינוּ יוֹדֵעַ לְשֹׂאֵל  
אֶתְּהָ פִתַּח לוֹ.

as scripture says: \*It is because of what Adonai did for me when I went out from Egypt.”

šenne'əmar \*ba'ābūr zeh  
'āsâ 'ādōnāy li bəšēfi  
mimmišrāyim

שֶׁנֶּנְאָמַר בְּעֵבֹר זֶה  
עָשָׂה יְהוָה לִי בְּצֵאתִי  
מִמִּצְרָיִם.

Exodus 13:8

Exod. 13:8

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

yākôl mērōš ḥōdeš

יָכוֹל מֵרֵאשׁ חֹדֶשׁ.

Therefore, we need the words “on that day” (Exodus 13:8) [to teach us that the commandment applies to the specific day on which the Exodus took place, that is, the fifteenth of Nisan].

talmûd lômar bayyôm hahû’

תלמוד לומר ביום  
ההוא.

But [based on the phrase] “on that day” [alone], one might have thought that [the commandment could be fulfilled] during the day [of the fourteenth].

î bayyôm hahû’ yākôl mibbê’ôd yôm

אי ביום ההוא יכול  
מבעוד יום.

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

talmûd lômar ba’ăbûr zeh

תלמוד לומר בעבור  
זה.

You could not say “because of this”

ba’ăbûr zeh lô’ ’āmartî

בעבור זה לא אמרתי.

at any time other than [the Seder night,] when matzah and bitter herbs lie before you [as it is to matzah and bitter herbs that the word “this” in the verse refers].

’ellā’ bašā’â šeyyēš maṣṣâ ûmārûr munnālîm ləpānêkâ

אלא בשעה שיש מצה  
ומרור מנחים לפניך.

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

mittəhillâ ’ôbədê ’ăbôdâ zārâ hāyû ’ăbôtênû wə’akšāyw qērəbānû hammāqôm la’ăbôdātô

מתחלה עובדי עבודה זרה היו אבותינו ועכשיו קרבתנו המקום לעבודתו.

as scripture relates:

šenne’emar

שנאמר

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

I took your father Abraham from the other side of the river and led him through the whole land of Canaan. I multiplied his descendents and gave him Isaac.

I gave Isaac Jacob and Esau. I gave Esau Mount Seir to inherit, and Jacob and his sons went down to Egypt.”

Blessed be the One who keeps His promise to Israel;

blessed be He.

For the Holy One blessed be He premeditated the end [of Israel's enslavement],

as He said to our ancestor Abraham in the covenant between the pieces,

wayyōmer yəhōšua'  
'el-kāl-hā'ām kōh-'āmar  
'ādōnāy 'ēlohē yisrā'el  
bā'ēber hannāhār  
yāšəbū 'ābôtēkem  
mē'ōlām teraḥ 'ābī  
'abrāhām wa'ābī nāhōr  
wayya'abdū 'ēlohīm  
'āhērīm

wā'eqqaḥ 'et-'ābīkem  
'et-'abrāhām mē'ēber  
hannāhār wā'ōlēk 'ōtō  
bəkāl-'ereṣ kənā'an wrb  
wā'arbeh 'et-zar'ō wā'et-  
ten-lō 'et-yiṣhāq

wā'ettēn ləyiṣhāq  
'et-ya'āqōb wə'et-'ēsāw  
wā'ettēn la'ēsāw 'et-har  
šē'ir lārešet 'ōtō  
wəya'āqōb ūbānāyw  
yārədu miṣrāyim

bārūk šōmēr haḇtāhātō  
ləyisrā'el

bārūk hū'  
šehaqqādōš bārūk hū'  
ḥiššēb 'et haqqēs

la'āsōt kəmə še'amar  
lə'abrāhām 'ābīnū bibrīt  
bēn habbətārim

\*ויאמר יהושע  
אל-כל-העם כה-אמר  
יהוה אלהי ישראל  
בעבר הנהר ישבו  
אבותיכם מעולם תרח  
אבי אברהם ואבי  
נחור ויעבדו אלהים  
אחרים.

ואקח את-אביכם  
את-אברהם מעבר  
הנהר ואולד אותו  
בכל-ארץ כנען  
וארבה<sup>a</sup> את-ורעו  
ואתן-לו את-יזחק.

ואתן ליזחק את-יעקב  
ואת-עשו ואתן לעשו  
את-הר שעיר לרשת  
אותו ויעקב ובניו ירדו  
מצרים.

ברוך שומר הבטחתו  
לישראל.

ברוך הוא.  
שהקדוש ברוך הוא  
חשב את הקץ.

לעשות כמה שאמר  
לאברהם אבינו  
בברית בין הבתרים.

<sup>a</sup> כתיב - וארב

as scripture relates:

“He said to Abraham, ‘Know with certainty that your descendents will be strangers in a land not their own, and they will serve its inhabitants, who will afflict them for four hundred years.

But I will also judge the nation that they serve, and afterward they will leave with great wealth.”

That which stood for our ancestors applies to us as well.

For it was not only one individual who stood up against us to destroy us.

Rather, in every generation they stand up against us to destroy us, but the Holy One blessed be He redeems us from their hands.

Go forth and learn what Laban the Aramean sought to do to Jacob, our ancestor.

While Pharaoh only decreed [death] for the [Israelite] males, Laban sought to uproot everything,

šenne’ëmar  
wayyōmer lə’abrām  
yādōa’ tēda’ kī-gēr yi-  
hyeh zar’ākā bə’ereṣ lō’  
lāhem wa’ābādūm wə’in-  
nū ’ōtām ’arba’ mē’ōt  
šānā

wəgam ’et-haggōy ’āšer  
ya’ābōdū dān ’ānōkī  
wə’aḥārē-kēn yēšə’ū  
birkūš gādōl

wəhī’ še’āmədā  
la’ābōtēnū wəlānū

šellō’ eḥād bilbaḏ ’āmad  
’ālēnū ləkallōtēnū

’ellā’ šebbəkōl-dōr  
wādōr ’ōmēḏīm ’ālēnū  
ləkallōtēnū

wəhaqqādōš bārūk hū’  
maššilēnū miyyādām

šə’ ūləmad  
mah biqqēš lābān  
hā’ārammī la’āsōt  
ləya’āqōb ’ābīnū

šepar’ōh lō’ gāzar ’ellā’  
’al hazzəkārim wəlābān  
biqqēš la’āqōr ’et hakkōl

שנאמר

\*ויאמר לאברהם ידע  
תדע כִּי־גֵר יהיה  
זרעך בארץ לא להם  
ועבדים וענו אתם  
ארבע מאות שנה.

וגם את־הגוי אשר  
יעבדו יִן אנכי  
ואחרי־כן יצאו ברכוש  
גדול.

והיא שעמדה  
לאבותינו ולנו.

שלא אחד בלבד עמד  
עלינו לכולתנו.

אלא שבכל־דור  
ודור עומדים עלינו  
לכולתינו.

והקדוש ברוך הוא  
מציילנו מידם.

צא ולמד.

מה בקש לִבְנֵי הָאֲרָמִי  
לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ.

שפָּרעה לא נזר אֶלָּא  
עַל הַזְּכָרִים וְלִבְנֵי בְקָשׁ  
לַעֲקֹר אֶת הַכֹּל.



as scripture relates: \**“An Aramean [Laban] sought to destroy my father [Jacob]. He [Jacob] went down to Egypt and sojourned there, few in number, and there he became a great, mighty, and populous nation.”*

*“He went down to Egypt:”*

He was compelled by the word [of God].

*“And sojourned there:”*

This teaches that he did not go down to settle in Egypt, but rather to sojourn there,

as scripture relates: \**“They said to Pharaoh, ‘We have come to sojourn in the land, for there is no pasture for the flocks of your servants, for the famine is severe in the land of Canaan. Now, therefore, let your servants dwell in the land of Goshen.’ ”*

šenne’ëmar \*āramnî  
 ’ōbēd ’ābî wayyēred  
 mišraymâ wayyāgor šām  
 bimtê mē’at wayhî-šām  
 lāgôy gādôl ’āšûm wārāb

wayyēred mišraymâ

’ānûs ‘al pî haddibbûr

wayyāgor šām

məlammēd šellō’ yārād  
 ya’āqōb ’ābînu ləhiš-  
 taqqēa’ bəmišrayim ’ellā’  
 lāgûr šām

šenne’ëmar \*wayyōmərû  
 ’el-par’ōh lāgûr bā’areš  
 bānû kî-’ên mir’eh  
 laššōn ’āšer la’ābādēkā  
 kî-kābēd hārā’āb  
 bə’e’reš kənā’an wə’at-  
 tâ yēšəbû-nā’ ’ābādēkā  
 bə’e’reš gōšen

שְׁנַיִם אָרָמִי אָבִי וַיֵּרֵד מִצְרָיִם  
 וַיֵּגֵר שָׁם בְּמִטְתֵי מְעַט  
 וַיְהִי-שָׁם לְגוֹי גָדוֹל  
 עַצוֹם וָרַב. Gen 26:5

וַיֵּרֵד מִצְרָיִם.

אָנוּס עַל פִּי הַדְּבָר.

וַיֵּגֵר שָׁם.  
 מִלְמַד שְׁלֹא יָרַד  
 וַיַּעֲקֹב אֲבִינוּ לְהִישָׁתַקֵּעַ  
 בְּמִצְרַיִם אֶלָּא לְגוֹר  
 שָׁם.

וַיֹּאמְרוּ \* Gen 47:4  
 אֶל-פַּרְעֹה לְגוֹר בְּאֶרֶץ  
 בְּאֵנוֹ כִּי-אֵין מְרֻעָה  
 לְצֹאן אֲשֶׁר לְעַבְדֶיךָ  
 כִּי-כִבֵּד הָרַעַב בְּאֶרֶץ  
 כְּנָעַן וְעַתָּה יֵשְׁבוּ-נָא  
 עַבְדֶיךָ בְּאֶרֶץ גֹּשֶׁן.

“Few in number:”

As scripture relates: “Your ancestors went down to Egypt with seventy people, and now Adonai your God has made you as numerous as the stars in the heavens.”

bimtê mə'āt

kəmə šenne'emar  
\*bəšibim nepeš yārədū  
'ābōtēkā mišrāyemā  
wə'attā śāmākā 'ādō-  
nāy 'ēlohēkā kəkōkəbē  
haššamayim lārōb

במתִּי מְעַט.

מְעַטְּךָ שֶׁנֶּאֱמַר \*בְּשִׁבְעִים  
נִפְּשׁ יָרְדוּ אֲבוֹתֶיךָ  
מִצְרַיִם וְעַתָּה שְׁמֹךָ  
יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי  
הַשָּׁמַיִם לָרֹב.

Deut. 10:22

“And there he became a ... nation:”

This teaches that the Israelites were distinct there [in Egypt].

wayhî-šām ləgōy gādōl

məlamməd šehāyū  
yisrā'el məšuyyānīm  
šām

וַיְהִי־שָׁם לְגוֹי גָדוֹל.

מְלֻמָּד שֶׁהָיוּ יִשְׂרָאֵל  
מְצֻיָּנִים שָׁם.

“Mighty:”

As scripture relates: “The Israelites were fruitful and swarmed and multiplied and became exceedingly mighty, and the land was filled with them.”

'āšûm

kəmə šenne'emar  
\*ūbənē yisrā'el pārū  
wayyisrəšū wayyirbū  
wayya'āšmū bim'ōd  
mə'ōd wattimmālē'  
hā'areš 'ōtām

עָצוּם.

כְּמֹד שֶׁנֶּאֱמַר \*וַיִּבְנִי  
יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ  
וַיִּרְבוּ וַיַּעֲצְמוּ כְּמֹד  
מֵאֵד וַתִּמְלֵא הָאָרֶץ  
אֹתָם.

Exodus 1:7

“And populous:”

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

wārāb

kəmə šenne'emar  
\*rəbābā kəšemah  
haššādeh nətatfīk wat-  
tirbī wattigdāli wattābō'ī  
ba'ādī 'ādāyīm šādayim  
nākōnū ūśə'ārek šim-  
mēah wə'att 'ērōm  
wə'eryā

וָרֹב.

כְּמֹד שֶׁנֶּאֱמַר \*רִבְבָה  
כְּצֻמַח הַשָּׂדֶה נִתְּתִיךָ  
וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְּאֵי  
בְעַרְבֵי עֲדָיִים שְׂדֵיךָ  
נִכְנְוּ וְשַׁעֲרֶיךָ צִמְּחוּ וְאַתָּה  
עָרֹם וְעֵרְיָה.

Ezekiel 16:7

\*“And the Egyptians treated us harshly [or: vilified us] and afflicted us, and they set hard labor upon us.”

\*wayyārē’û ’ōtānû ham-  
miṣrîm way’annûnû  
wayyittənû ’ālênû  
’ābōdâ qāšâ

\*וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם  
וַיַּעֲגֹנוּ וַיִּתְּנוּ עָלֵינוּ  
עֲבָדָה קָשָׁה.

Deuteronomy 26:6

“And the Egyptians vilified us:”

wayyārē’û ’ōtānû  
hammiṣrîm

וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם.

As scripture relates: \* [Pharaoh said,] “Come, let us deal wisely with them lest they multiply, so that when war comes they join our enemies and fight against us and go up out of the land.”

kəmə šenne’emar  
\*hābâ niṯhakkəmə lô  
pen-yirbeh wəhāyâ  
kî-tiqrenâ milhāmâ  
wənôsap gam-hû’  
’al-šōnə’ênû wənil-  
ḥam-bānû wə’ālâ  
min-hā’āreṣ

סָמַד שָׁנְאָמַר \* הִבָּה  
נִתְחַכְמָה לּוֹ פֶּן-יִרְבֶּה  
וְהָיָה כִּי-תִקְרָאנָה  
מִלְחָמָה וְנוֹסַף גַּם-הוּא  
עַל-שִׁנְאֵינוּ וְנִלְחַם-כָּנּוּ  
וְעָלָה מִן-הָאָרֶץ.

Exodus 1:10

“And afflicted us:”

way’annûnû

וַיַּעֲגֹנוּ.

As scripture relates: \* “They placed taskmasters over them in order to afflict them with their burdens, and they built storage cities for Pharaoh, [called] Pithom and Ramses.”

kəmə šenne’emar  
\*wayyāšîmû ’ālāyw šārê  
missîm ləma’an ’an-  
nōtô bəsiḅlōtām wayy-  
iben ’ārê miskənōt  
ləpar’ōh ’et-pitōm  
wə’et-ra’amsēs

וַיִּשִׂמוּ \* וַיִּשְׂנוּ  
עָלֵינוּ שָׂרֵי מַסִּים לְמַעַן  
עַנּוֹתוֹ בְּסִבְלָתָם וַיִּבְנוּ  
עָרֵי מִסְכְּנוֹת לְפָרְעֹה  
אֶת-פִּתּוֹם וְאֶת-רַעַמְסֵס.

Exodus 1:11

“And they set hard labor upon us:”

wayyittənû ’ālênû  
’ābōdâ qāšâ

וַיִּתְּנוּ עָלֵינוּ עֲבָדָה  
קָשָׁה.

As scripture relates: \* “The Egyptians worked the Israelites severely.”

kəmə šenne’emar  
\*wayya’ābidû miṣrayim  
’et-bənê yisrā’el bəpārek  
bēpār’.

סָמַד שָׁנְאָמַר \* וַיַּעֲבֹדוּ  
הַמִּצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל  
בְּפָרֶךְ.

Exodus 1:13

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

wanniṣ‘aq ’el-’ādōnāy  
 ’ēlohē ’ābōtēnū wayy-  
 iṣma‘ ’ādōnāy ’et-qōlēnū  
 wayyar’ ’et-’onyēnū  
 wə’et-’āmālēnū  
 wə’et-laḥšēnū

וַנִּצְעַק אֶל־יְהוָה  
 אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע  
 יְהוָה אֶת־קִלְנוּ וַיִּרְא  
 אֶת־עֲנִינוּ וְאֶת־עֲמָלְנוּ  
 וְאֶת־לַחֲשָׁנוּ.

Deuteronomy 26:7

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

wanniṣ‘aq ’el-’ādōnāy  
 ’ēlohē ’ābōtēnū

וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵי  
 אֲבוֹתֵינוּ.

As scripture relates: \* “In the course of those many days, the king of Egypt died. The Israelites sighed from their labor and cried out, and their plea reached God from their labor.”

kāmā šenne’emar  
 \*wayhî bayyāmîm  
 hārabbîm hāhēm  
 wayyāmot melek mis-  
 rayim wayyē’ānəḥû  
 bənê-yiśrā’ēl  
 min-hā’ābōdā wayy-  
 iz’āqû watta’al  
 šaw’ātām ’el-hā’ēlōhîm  
 min-hā’ābōdā

כַּמֶּה שָׁנָאמַר וַיְהִי  
 בַיָּמִים הַרְבֵּים הָהֵם  
 וַיָּמָת מֶלֶךְ מִצְרַיִם  
 וַיִּאֲחֻזוּ בְנֵי־יִשְׂרָאֵל  
 מִן־הָעֲבָדָה וַיִּזְעֻקוּ  
 וַתַּעַל  
 שׁוֹעַתָּם אֶל־הָאֱלֹהִים  
 מִן־הָעֲבָדָה.

Exodus 2:

“And Adonai heard our voice:”

wayyiṣma‘ ’ādōnāy  
 ’et-qōlēnū

וַיִּשְׁמַע יְהוָה אֶת־קִלְנוּ.

As scripture relates: \* “And God heard their groaning, and God remembered His covenant with Abraham, Isaac, and Jacob.”

kāmā šenne’emar  
 \*wayyiṣma‘ ’ēlōhîm  
 ’et-na’āqātām wayy-  
 izkōr ’ēlōhîm ’et-bəritô  
 ’et-’abrāhām ’et-yiṣḥāq  
 wə’et-ya’āqōb

כַּמֶּה שָׁנָאמַר וַיִּשְׁמַע  
 אֱלֹהִים אֶת־נַאֲקָתָם  
 וַיִּזְכֹּר אֱלֹהִים  
 אֶת־בְּרִיתוֹ אֶת־אֲבֹתָם  
 אֶת־יִצְחָק וְאֶת־יַעֲקֹב.

Exodus 2:24

“And saw our affliction:”

wayyar’ ’et-’onyēnū

וַיִּרְא אֶת־עֲנִינוּ.

This refers to the separation of men and women,

zû parīšūt derek ’ereṣ

זו פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ.

<p>as scripture relates: “God saw the Israelites, and God knew.”</p>	<p>kəmə šenne’emar *wayyar’ ʿelohîm ’et-bənê yiśrā’el wayyēda’ ʿelohîm</p>	<p>כמה שנאמר *וירא אלהים את בני ישראל וידע אלהים.</p>	<p>Exodus 2:25</p>
<p>“Our burden:” This refers to the sons, as scripture relates: [Pharaoh said,] “Cast every son who is born into the Nile, but let every daughter live.”</p>	<p>wə’et-’āmālēnû ’ellû habbānîm kəmə šenne’emar *kol-habbēn hayyil- lôd hay’orâ tašfikuhû wəkol-habbat təhayyûn</p>	<p>ואת עמלנו. אלו הבנים. כמות שנאמר *כל הבן הילוד תשליכו וכל הבת תחייו.</p>	<p>Exodus 1:22</p>
<p>“And our oppression:” This refers to the persecution,</p>	<p>wə’et-laḥšēnû zeh haddəḥāq</p>	<p>ואת לחצנו. זה הדחק.</p>	
<p>as scripture relates: [God said:] “I also saw the oppression with which the Egyptians oppressed them.”</p>	<p>kəmə šenne’emar *wəgam-rā’îfî ’et-hallahaş ’āšer mis- rayim lōḥāšîm ’otām</p>	<p>כמה שנאמר *ונם ראיתי את הלחץ אשר מצרים לחצים אחם.</p>	<p>Exodus 9:9</p>
<p>“And Adonai brought us out from Egypt with a strong hand and an outstretched arm, with great fearsomeness, and with signs and wonders.”</p>	<p>wayyōšî’ēnû ’ādōnāy mimmišrayim bəyād ḥāzāqâ ûbizrōa’ nəṭûyâ ûḇāmōrā’ gādōl ûḇ’otôt ûḇāmōpəʿîm</p>	<p>*ויוצאנו יהוה ממצרים ביד חזקה ובזרע נטייה ובמרא גדל ובאותות ובמופתים.</p>	<p>Deuteronomy 26:8</p>
<p>“And Adonai brought us out from Egypt:” Not by an angel and not by a messenger, but the Holy One blessed be He Himself in His Glory,</p>	<p>wayyōšî’ēnû ’ādōnāy mimmišrayim lō’ al yaḏê mal’āk wəlō’ al yaḏê šāfiāḥ ’ellā’ haqqādōš bārûk hû’ bikbôdô ûḇ’ašmô</p>	<p>ויוצאנו יהוה ממצרים. לא על ידי מלאך. ולא על ידי שליח. אלא הקדוש ברוך הוא בכבודו ובעצמו.</p>	

as scripture relates: [God said,] “I will pass through the land of Egypt tonight, and I will smite every firstborn in the land of Egypt, from man to beast. And I will execute judgment against all the gods of Egypt. I am Adonai.”

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

I, and not an angel. “and I will smite every firstborn:”

I, and not a fiery angel. “And I will execute judgment against all the gods of Egypt:”

I, and not the messenger.

“I am Adonai:”  
I am He, and no other.

“With a strong hand:”  
This refers to the disease of livestock,

šenne’ëmar \*wə’ābarti  
bə’ereš-mišrayim ballay-  
lā hazzeh wəhikkêfi  
kol-bəḵôr bə’ereš mis-  
rayim  
mē’ādām wə’ad-bəhēmā  
ûbəkôl-’ēlōhê mišrayim  
’e’ēseh šəpāfim ’ānī  
’ādōnāy

wə’ābarti  
bə’ereš-mišrayim

’ānī wəlō’ mal’āk  
wəhikkêfi kol-bəḵôr

’ānī wəlō’ sārāp  
ûbəkôl-’ēlōhê mišrayim  
’e’ēseh šəpāfim

’ānī wəlō’ haššāfiāḥ

’ānī ’ādōnāy

’ānī hū’ wəlō’ ’aḥēr

bəyād ḥāzāqā  
zû haddeber

וְעָבַרְתִּי \*  
בְּאֶרֶץ מִצְרַיִם בְּלַיְלָה  
הַזֶּה וְהִכִּיתִי כָל-בְּכוֹרֵי  
מִצְרַיִם  
מֵאָדָם וְעַד-בְּהֵמָה  
וּבְכָל-אֱלֹהֵי מִצְרַיִם  
אֲעֲשֶׂה שְׁפָטִים אֲנִי  
יְהוָה.

וְעָבַרְתִּי  
בְּאֶרֶץ מִצְרַיִם.

אֲנִי וְלֹא מַלְאָךְ.  
וְהִכִּיתִי כָל-בְּכוֹרֵי.

אֲנִי וְלֹא שָׂרָף.  
וּבְכָל-אֱלֹהֵי מִצְרַיִם  
אֲעֲשֶׂה שְׁפָטִים.

אֲנִי וְלֹא הַשְּׂפִיחַ.

אֲנִי יְהוָה.  
אֲנִי הוּא וְלֹא אֲחֵר.

בְּיָד חֲזָקָה.  
זוֹ הַדְּבָר.

Exodus 12:12

Exodus 12:12

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

kəmə šenne’emar  
 \*hinneh yad-’adōnāy  
 hōyâ bəmiqnākā ’āšer  
 baśśādeh bassûsim  
 baḥāmōrîm baggə-  
 mallîm babbāqār  
 ûbaššōn deber kābēd  
 mə’ōd

כִּמּוֹ שֵׁנֵי אֵמָר \*הַנְּה  
 יַד-יְהוָה הַיּוֹד בְּמִקְנֶה  
 אֲשֶׁר בַּשָּׂדֶה בְּסוּסִים  
 בַּחֲמֹרִים בְּגַמְלִים  
 בַּבָּקָר וּבַצֹּאן הַדֶּבֶר  
 כָּבֵד מְאֹד.

Exodus 9:3

“And an outstretched arm:” This refers to the sword,

ûbizrōa’ nəṭûyâ zû  
 haḥereḇ

וּבִזְרַע נְטוּיָה זו הַחֶרֶב.

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

kəmə šenne’emar  
 \*wəḥarbô šəlûpâ bəyādō  
 nəṭûyâ ‘al-yərûšālāim

כִּמּוֹ שֵׁנֵי אֵמָר \*וְחַרְבּוֹ  
 שְׁלֹפָה בְּיָדוֹ נְטוּיָה  
 עַל-יְרוּשָׁלַם.

I Chronicles 21:16

“with great fearsomeness:”

ûḥəmōrā’ gādōl

וּבְמִרְא נְדָל.

This refers to the revelation of the divine presence,

zû gillûy šəkinâ

זו גְּלוּי שְׁכִינָה.

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

kəmə šenne’emar \*ō  
hānissā ’ēlohīm lābō’  
lāqahat lô gōy miqqereb  
gōy bəmassōt bə’ōtōt  
ûbəmōpəfīm ûbəmillhā-  
mā ûbəyād ḥāzāqā  
ûbizrōa’ nəṭūyā ûb-  
mōrā’im gədōlīm kəkōl  
’āšer-’āsā lakem ’adōnāy  
’ēlohēkem bəmišrayim  
lə’ēnēkā

כמה שניאמר אלו  
הנסה אלהים לבוא  
לקחת לו גוי מקרב  
גוי במסת באתת  
ובמופתים ובמלקמה  
ובקר חזקה ובזרוע  
נטייה ובמוראים  
גדולים ככל אשר עשה  
לכם יהוה אלהיכם  
במצרים לעיניך.

Deut. 4:34

“And with signs:” This refers to [Moses’] staff,

ûbə’ōtōt  
zeh hammatteh

ובאתות.  
זה המטה.

as scripture relates: [God said to Moses,] “Take this staff, with which you will perform the signs.”

kəmə šenne’emar  
\*wə’et-hammatteh  
hazzeh tiqqaḥ bəyādekā  
’āšer ta’āseh-bō  
’et-hā’ōtōt

כמה שניאמר  
ואת המטה הזה תקח  
בידך אשר תעשה בו  
את האתות.

Exodus 4:1Exodus 4:17

“And wonders:” This refers to the [plague of] blood,

ûbəmōpəfīm zeh  
haddām

ובמופתים זה הדם.

<sup>xi</sup> At each word mentioning a plague, use a finger to remove one drop of wine from your cup.

as scripture relates: “I will put wonders in the heavens and the earth: blood, fire, and pillars of smoke.”

kəmə šenne’emar  
\*wənātattī mōpəfīm  
baššāmayim ûbā’areš  
dām wā’ēš  
wəfīmārōt ’āšān

וכמו שניאמר ונתתי  
מופתים בשמים  
ובארץ האש  
ותימרות עשן.

Joel 3:3

Another interpretation: “With a strong hand:” Two [plagues].

dābār ’ahēr  
bəyād ḥāzāqā šətayim

דבר אחר.  
ביד חזקה שתיים.

<sup>xi</sup>OH 473



“And an outstretched arm:” Two [plagues].	ûḥizrōaʿ nəṭûyâ šəṭayim	ובזרע נטויה שְׁתַּיִם.
“With displays of great fearsomeness:” Two [plagues].	ûḇəməôṗāʿ gāḏōl šəṭayim	ובמורא גדל שְׁתַּיִם.
“And with signs:” Two [plagues].	ûḇəʾōṭōṭ šəṭayim	ובאותות שְׁתַּיִם.
“And wonders:” Two [plagues].	ûḇəməpəʿīṣim šəṭayim	ובמפתים שְׁתַּיִם.

These are the ten plagues that the Holy One blessed be He brought against the Egyptians in Egypt.	ʿellû ʿéser makkôṭ šehēbīʿ haqqāḏōš bārûk hûʿ ʿal hammišriyyim bəmišrayim	אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים.
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And these are they:	wəʿəllû hēn	ואלו הן
<sup>xii</sup> At each word mentioning a plague, use a finger to remove one drop of wine from your cup.		
Blood,	dām	דם
frogs,	šəpərdēaʿ	צפרדע
lice,	kinnîm	כנים
wild beasts,	ʿārōḇ	ערוב
disease of livestock,	deḇer	דבר
boils,	šəḥîm	שחין
hail,	bārād	ברד
locusts,	ʿarbeh	ארבה
darkness,	ḥōšek	חשך
the death of the firstborn.	makkôṭ bəkôrôt	מכות בכורות.

Rabbi Judah had an acronym for them:	rabbī yəhûḏâ hāyâ nōṭēn bāhem simmārîm	רבי יהודה היה נותן בקהם סמנים.
<sup>xiii</sup> At each word mentioning a plague, use a finger to remove one drop of wine from your cup.		
DeTsaKh	dəšaḵə	דצ״ך
ADaSh	ʿāḏaš	עד״ש
BeAChaV.	bəʿaḥḇ	באח״ב.

<sup>xii</sup>OH 473    <sup>xiii</sup>OH 473

Rabbi Yose the Galilean said:

How do we know that the Egyptians were afflicted with ten plagues in Egypt

and fifty plagues at the sea?

With regard to Egypt, scripture says: \*The magicians said to Pharaoh, ‘This is the finger of God.’

With regard to the sea it says: \*‘Israel saw the great hand of Adonai acting in Egypt, and the people feared Adonai, and they had faith in Adonai and in Moses his servant.’

If with one finger they were afflicted with ten plagues,

then in Egypt they were afflicted with ten plagues

and at the sea they were afflicted with fifty plagues.

Rabbi Eliezer said:

rabbī yôṣê haggālīfī ‘ômēr

minnayin ‘attâ ‘ômēr šellāqû hammišriyyim bəmišrayim ‘éser makkôṭ

wə‘al hayyām lāqû ḥāmiššim makkôṭ

bəmišrayim mah hū ‘ômēr \*wayyōmērū haḥarṭummîm ‘el-par‘ōh ‘ešba ‘ēlōhîm hiw

wə‘al hayyām mā hū ‘ômēr \*wayyar’ yiśrā‘ēl ‘et-hayyād haggəḏōlā ‘āšer ‘āsā ‘ādōnāy bəmišrayim wayy-īrə‘û hā‘ām ‘et-‘ādōnāy wayya‘āmīnū baḏōnāy ūḥəməšeh ‘əḇdō

kammâ lāqû bā‘ešba ‘éser makkôṭ

‘emôr mē‘attâ bəmišrayim lāqû ‘éser makkôṭ

wə‘al hayyām lāqû ḥāmiššim makkôṭ

rabbī ‘eli‘ezer ‘ômēr

רבי יוסי הגלילי אומר.

מנין אתה אומר שלקו המצרים עשר מכות.

ועל הים לקו חמשים מכות.

במצרים מה הוא אומר \*ניאמרו החרטמים אל-פרעה אצבע אל-הים הוא.

ועל הים מה הוא אומר \*יִרָא יִשְׂרָאֵל

אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־יְהוָה וַיֵּאֱמִינוּ בַיהוָה וּבְמֹשֶׁה עַבְדּוֹ.

כמה לקו באצבע. עשר מכות.

אומר מעתה במצרים לקו עשר מכות.

ועל הים לקו חמשים מכות.

רבי אליעזר אומר.

Exodus 8:15 Exodus 8:15

Exodus 14:31 Exodus 14:31

How do we know that each and every plague that the Holy One blessed bge He brought against the Egyptians in Egypt consisted of four plagues?

Scripture says: \**“He sent against them his burning anger: wrath, fury, distress, and messengers of evil.”*

“Wrath”:One [plague].

“Fury”:Two [plagues].

“Distress”:Three [plagues].

“Messengers of evil”:Four [plagues].

Thus, in Egypt they were afflicted with forty plagues,

and at the sea they were afflicted with two hundred plagues.

Rabbi Eliezer said:

How do we know that each and every plague that the Holy One blessed be He brought against the Egyptians in Egypt consisted of five plagues?

Scripture says: \**“He sent against them his burning anger, wrath, fury, distress, and messengers of evil.”*

minnayin šekkol  
makkâ ûmakkâ še-  
hēbī' haqqādōš bārūk  
hû' 'al hammišriyyim  
bəmišrayim haytâ šel  
'arba' makkōt

šenne'ëmar  
\*yəšallah-bām ḥārôn  
'appô 'ebrâ wāza'am  
wəšārâ mišlahat mal'ākê  
rā'im

'ebrâ 'aḥat  
wāza'am šətayim  
wəšārâ šālōš

mišlahat mal'ākê rā'im  
'arba'

'emôr  
mē'attâ bəmišrayim lāqû  
'arbā'im makkōt

w'al hayyām lāqû  
mātayim makkōt

rabbī 'āqībā' ômēr

minnayin šekkol  
makkâ ûmakkâ še-  
hēbī' haqqādōš bārūk  
hû' 'al hammišriyyim  
bəmišrayim haytâ šel  
ḥāmēš makkōt

šenne'ëmar  
\*yəšallah-bām ḥārôn  
'appô 'ebrâ wāza'am  
wəšārâ mišlahat mal'ākê  
rā'im

מנין שכל מכה ומכה  
שהביא הקדוש ברוך  
הוא על המצרים  
במצרים היתה של  
ארבע מכות.

שנאמר \*שלח בם  
חרון אפו עברה וזעם  
וצרה משלחת מלאכי  
רעים.

עברה אחת.  
וזעם שתיים.  
וצרה שלש.

משלחת מלאכי רעים  
ארבע.

אמור מעתה במצרים  
לקו ארבעים מכות.

ועל הים לקו מאתיים  
מכות.

רבי עקיבא אומר.

מנין שכל מכה ומכה  
שהביא הקדוש ברוך  
הוא על המצרים  
במצרים היתה של  
חמש מכות.

שנאמר \*שלח בם  
חרון אפו עברה וזעם  
וצרה משלחת מלאכי  
רעים.

“His burning anger”:One plague.	ḥārôn ‘appô ‘aḥat	חַרוֹן אַפּוֹ אַחַת.
“Wrath”:Two [plagues].	‘ebrâ šətayim	עֲבָרָה שְׁתַּיִם.
“Fury”:Three [plagues].	wāza‘am šālōš	וַזַּעַם שְׁלֹשׁ.
“Distress”:Four [plagues].	wəšārâ ‘arba‘	וַצָּרָה אַרְבַּע.
“Messengers of evil”:Five [plagues].	mišlahat mal’ākê rā‘im ḥāmēš	מִשְׁלַחַת מַלְאָכֵי רָעִים חָמֵשׁ.
Thus, in Egypt they were afflicted with fifty plagues,	‘emôr mē‘attâ bəmišrayim lāqû ḥāmīššim makkôt	אֲמֹר מַעַתְהָ בְּמִצְרַיִם לָקוּ חַמְשֵׁים מַכּוֹת.
and at the sea they were afflicted with two hundred fifty plagues.	wə‘al hayyām lāqû ḥamiššim ūmātayim makkôt	וְעַל הַיָּם לָקוּ חַמְשֵׁים וּמֵאתַיִם מַכּוֹת.
What favor the Omnipresent has shown us!	kammâ ma‘ālôt tōbôt lammāqôm ‘ālênû	כִּמָּה מַעֲלוֹת טוֹבוֹת לְמַקּוֹם עָלֵינוּ.
If He had brought us out from Egypt	‘illû hōšī‘anû mimmišrayim	אִלּוּ הוֹצִיאֵנוּ מִמִּצְרַיִם
but had not executed judgments against [the Egyptians],	wəlō’ ‘āsâ bāhem šəpāfim	וְלֹא עָשָׂה בָּהֶם שְׁפָטִים
it would have been enough for us!	dayyēnû	דַּיֵּנוּ
If He had executed judgments against [the Egyptians]	‘illû ‘āsâ bāhem šəpāfim	אִלּוּ עָשָׂה בָּהֶם שְׁפָטִים
but had not acted against their gods,	wəlō’ ‘āsâ bēlōhēhem	וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם
it would have been enough for us!	dayyēnû	דַּיֵּנוּ
If He had acted against their gods,	‘illû ‘āsâ bēlōhēhem	אִלּוּ עָשָׂה בְּאֱלֹהֵיהֶם
but had not killed their firstborn.	wəlō’ hārag bəkôrēhem	וְלֹא הָרַג בְּכוֹרֵיהֶם
it would have been enough for us!	dayyēnû	דַּיֵּנוּ

<p>If He had killed their firstborn,</p>	<p>'illû hārag bəḵôrêhem</p>	<p>אלו הָרַג בְּכוֹרֵיהֶם</p>
<p>but had not given us their wealth,</p>	<p>wəlo' nātān lānû 'et māmônām</p>	<p>וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם</p>
<p>it would have been enough for us!</p>	<p>dayyēnû</p>	<p>דַּיֵּינוּ</p>
<p>If He had given us their wealth,</p>	<p>'illû nātān lānû 'et māmônām</p>	<p>אלו נָתַן לָנוּ אֶת מְמוֹנָם</p>
<p>but had not split the sea for us,</p>	<p>wəlo' qāra' lānû 'et hayyām</p>	<p>וְלֹא קָרַע לָנוּ אֶת הַיָּם</p>
<p>it would have been enough for us!</p>	<p>dayyēnû</p>	<p>דַּיֵּינוּ</p>
<p>If He had split the sea for us,</p>	<p>'illû qāra' lānû 'et hayyām</p>	<p>אלו קָרַע לָנוּ אֶת הַיָּם</p>
<p>but had not brought us through it on dry land,</p>	<p>wəlo' he'ēbirānû bəṭōkô behārābâ</p>	<p>וְלֹא הֵעִבִירָנוּ בְּתוֹכוֹ בְּהַרְבָּה</p>
<p>it would have been enough for us!</p>	<p>dayyēnû</p>	<p>דַּיֵּינוּ</p>
<p>If He had brought us through it on dry land,</p>	<p>'illû he'ēbirānû bəṭōkô behārābâ</p>	<p>אלו הֵעִבִירָנוּ בְּתוֹכוֹ בְּהַרְבָּה</p>
<p>but had not drowned our oppressors within it,</p>	<p>wəlo' šiqqā' šārēnû bəṭōkô</p>	<p>וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ</p>
<p>it would have been enough for us!</p>	<p>dayyēnû</p>	<p>דַּיֵּינוּ</p>
<p>If He had drowned our oppressors within it,</p>	<p>'illû šiqqā' šārēnû bəṭōkô</p>	<p>אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ</p>
<p>but had not satisfied our needs in the wilderness for forty years,</p>	<p>wəlo' sippēq šorkēnû bammidbār 'arbā'im šānâ</p>	<p>וְלֹא סִפַּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה</p>
<p>it would have been enough for us!</p>	<p>dayyēnû</p>	<p>דַּיֵּינוּ</p>
<p>If He had satisfied our needs in the wilderness for forty years,</p>	<p>'illû sippēq šorkēnû bammidbār 'arbā'im šānâ</p>	<p>אלו סִפַּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה</p>
<p>but had not fed us the manna,</p>	<p>wəlo' he'ēkīlānû 'et hammān</p>	<p>וְלֹא הֵאָכִילָנוּ אֶת הַמָּן</p>

it would have been enough for us!	dayyēnû	דיינ
If He had fed us the manna,	'illû he'ekîlānû 'et hammān	אלו האכילנו את המן
but had not given us the Sabbath,	wəlo' nātān lānû 'et haššabbāt	ולא נתן לנו את השבת
it would have been enough for us!	dayyēnû	דיינ
If He had given us the Sabbath,	'illû nātān lānû 'et haššabbāt	אלו נתן לנו את השבת
but had not brought us before Mount Sinai,	wəlo' qērəbānû lipnê har sînāy	ולא קרבנו לפני הר סיני
it would have been enough for us!	dayyēnû	דיינ
If He had brought us before Mount Sinai,	'illû qērəbānû lipnê har sînāy	אלו קרבנו לפני הר סיני
but had not given us the Torah,	wəlo' nātān lānû 'et hattôrâ	ולא נתן לנו את התורה
it would have been enough for us!	dayyēnû	דיינ
If He had given us the Torah,	'illû nātān lānû 'et hattôrâ	אלו נתן לנו את התורה
but had not brought us into the land of Israel,	wəlo' hiknisānû lə'ereš yiśrā'el	ולא הכנסנו לארץ ישראל
it would have been enough for us!	dayyēnû	דיינ
If He had brought us into the land of Israel,	'illû hiknisānû lə'ereš yiśrā'el	אלו הכנסנו לארץ ישראל
but had not built the temple for us,	wəlo' bānâ lānû 'et bêt habbəḥîrâ	ולא בנה לנו את בית הבחייה
it would have been enough for us!	dayyēnû	דיינ
What abundant, mani- fold goodness the Om- nipresent has shown us!	'al 'aḥat kam- mâ wəkammâ tōbâ ləmāqôm ûmāqūpēlet lammāqôm 'alēnû	על אחת כמה וכמה טובה כפולה ומכפלת למקום עלינו.

He brought us out from Egypt,	šehôšî'ānû mimmisrayim	וְהוֹצִיאָנוּ מִמִּצְרַיִם.
and executed judgments against [the Egyptians],	wə'āsâ bāhem šəpāfim	וְעָשָׂה בָהֶם שְׁפָטִים.
and acted against their gods,	wə'āsâ bēlōhēhem	וְעָשָׂה בְּאֱלֹהֵיהֶם.
and killed their firstborn,	wəhārag bəkōrēhem	וְהָרַג בְּכוֹרֵיהֶם.
and gave us their wealth,	wənātān lānû 'et māmônām	וְנָתַן לָנוּ אֶת מְמוֹנָם.
and split the sea for us,	wəqāra' lānû 'et hayyām	וְקָרַע לָנוּ אֶת הַיָּם.
and brought us through it on dry land,	wəhe'ēhîrānû bəṭōkō behārābâ	וְהֵעֵבִירָנוּ בְּתוֹכוֹ בְּהַרְבָּה.
and drowned our enemies within it,	wəšiqqā' šārēnû bəṭōkō	וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ.
and satisfied our needs in the desert for forty years,	wəšippēq šorkēnû bam- miḏbār 'arbā'im šānâ	וְסָפַק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה.
and fed us the manna,	wəhe'ēkīlānû 'et hammān	וְהֵאָכִילָנוּ אֶת הַמָּן.
and gave us the Sabbath,	wənātān lānû 'et haššabbāt	וְנָתַן לָנוּ אֶת הַשַּׁבָּת.
and brought us before Mount Sinai,	wəqērəbānû lipnê har sīnāy	וְקָרְבָנוּ לִפְנֵי הַר סִינַי.
and gave us the Torah,	wənātān lānû 'et hattōrâ	וְנָתַן לָנוּ אֶת הַתּוֹרָה.
and brought us into the land of Israel,	wəhiknisānû lə'reṣ yiśrā'el	וְהִכְנִסָנוּ לְאֶרֶץ יִשְׂרָאֵל.
and built the temple for us to atone for all our transgressions.	ûbānâ lānû 'et bêt habbəhîrâ ləkappēr 'al kol 'wōnôtēnû	וּבְנָה לָנוּ אֶת בַּיִת הַבְּחִירָה לְכַפֵּר עַל כָּל עוֹנוֹתֵינוּ.
Rabban Gamliel would say:	rabbān gamlī'el hāyâ 'ômēr	רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר.
Anyone who does not mention these three things on Passover does not fulfill his obligation,	kol šellō' 'amar šəlōšâ dəbārīm 'ellû bappesaḥ lō' yāšā' yəḏê ḥōbātō	כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח לֹא יֵצֵא יְדֵי חוֹבָתוֹ.

and these are they:	wə'əllû hēn	וְאֵלֵינוּ הֵן.
the Passover offering,	pesaḥ	פֶּסַח
the matzah,	maṣṣâ	מַצָּה
and the bitter herbs.	ûmārûr	וּמְרֹרֵר.

<sup>xiv</sup> Do not raise or point to the shank bone.

The Passover offering that our ancestors would eat at the time that temple stood,	pesaḥ šeḥâyû 'ăbôtênû 'ôkəlîm bazzəman šebbēt hammiqdāš qayyām	פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמַּן שְׁבִית הַמִּקְדָּשׁ קַיָּאָם.
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what does it represent? 'al šûm mâ על שום מה.

It recalls how the Holy One Blessed Be He passed over the houses of our ancestors in Egypt, 'al šûm šəppāsaḥ haqqādōš bārûk hû' 'al battê 'ăbôtênû bəmišrayim על שום שֶׁפָּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם.

as	šenne'ëmar	וַיֹּאמְרוּהֶם
scripture relates: "You shall say, 'This is a Passover sacrifice to Adonai, who passed over the houses of the Israelites in Egypt when he smote the Egyptians, and saved our houses.' And the people bowed low."	*wa'ămartem ze-baḥ-pesaḥ hû' ladō-nāy 'ăšer pāsaḥ 'al-battê bənê-yiśrā'el bəmišrayim bənogpô 'et-miṣrayim wə'et-battênû hiššîl wayyiqqōd hā'ām wayyištaḥăwwû	וְזָבַח-פֶּסַח הוּא לַיהוָה אֲשֶׁר פֶּסַח עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם בְּזָנְפוֹ וְאֶת-בְּתֵינוּ הִצִּיל וַיִּקְדֹּד הָעָם וַיִּשְׁתַּחֲוּוּ.

<sup>xv</sup> Raise the matzot.

The matzah that we eat, what does it represent?	maṣṣâ zû še'ānû 'ôkəlîm 'al šûm mâ	מַצָּה זוֹ שֶׁאֲנִי אוֹכְלִים עַל שום מה.
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It recalls that our ancestors' dough did not have time to rise before Sovereign of Sovereigns, the Holy One blessed be He, was revealed to them and redeemed them.

As scripture relates:<sup>\*</sup>“They baked the dough that they brought out of Egypt into loaves of matzah because it did not rise, since they were thrown out of Egypt and were not able to wait, and they had not prepared provisions for themselves.”

<sup>xvi</sup> Lower the matzot.

<sup>xvii</sup> Raise the maror.

The bitter herbs that we eat, what do they represent?

They recall how the Egyptians embittered the lives of our ancestors in Egypt,

‘al šûm šellō’ hispîq  
bəṣēqām šel ‘ābôtēnû  
ləhaḥāmîṣ ‘ad šenniglâ  
‘ălêhem melek malkê  
hamməlākîm haqqādōš  
bārûk hû’ ūgə‘ālām

šenne‘emar \*wayyōpû  
‘et-habbāṣeq ‘āšer hōšî’û  
mimmiṣrayim ‘ugōt  
maṣṣōt kî lō’ ḥāmēš  
kî-gōrəšû mimmiṣrayim  
wəlō’ yākəlû ləhitmah-  
mēah wəgam-šēdā  
lō’-‘āsû lāhem

mārûr zeh še’anû  
‘ōkəlim ‘al šûm mā

‘al šûm šemmārəw  
hammiṣriyyim ‘et ḥayyê  
‘ābôtēnû bəmiṣrayim

על שום שלא הספיק  
בצקם של אבותינו  
להחמיץ עד שנגלה  
עליהם מלך מלכי  
המלכים הקדוש ברוך  
הוא ונאלם.

Exodus שמיאמה  
\*ניאפו את הבצק אשר  
הוציאו ממצרים ענת  
מצות כי לא  
חמיץ כי גרשו ממצרים  
ולא יכלו להתמהמה  
ונם צדה לא עשו  
להם.

מרור זה שאנו אוכלים  
על שום מה.

על שום שמררו  
המצרים את חיי  
אבותינו במצרים.

<sup>xvi</sup>SA OH 473 <sup>xvii</sup>SA OH 473

as scripture relates: \*‘‘The Egyptians embittered their lives with hard labor in mortar and bricks, and with all sorts of labor in the field. All the labor that they set upon them was brutal.’’

<sup>xviii</sup> Lower the maror.

In every generation one must view oneself as if one had personally gone out from Egypt,

as scripture instructs: \*‘‘And you shall say to your child on that day, ‘This is because of what Adonai did for me when I went out from Egypt.’’’

It was not only our ancestors that the Holy One blessed be He redeemed,

but even we were redeemed with them,

as scripture says: \*‘‘And he brought us out from there in order to bring us to the land that he promised to our ancestors and give it to us.’’

šenne’emar \*waymārərū  
 ’et-ḥayyêhem ba’ăbōdâ  
 qāšâ bəḥōmer ūbilbēnîm  
 ūbəkōl-’ăbōdâ baśśādeh  
 ’et kāl-’ăbōdātām  
 ’ăšer-’ăbōdû bāhem  
 bəpāreḵ

bəkōl dōr wādōr ḥayyāb  
 ’ādām lir’ōt ’et ‘aš-  
 mō kə’llū hū’ yāšā’  
 mimmišrayim

šenne’emar \*wəhiggadtā  
 ləbinkā bayyôm hahū’  
 lēmōr ba’ăbūr zeh  
 ’āsā’ ădōnāy lî bəšēfî  
 mimmišrāyim

lō’ ’et ’ăbōtênû bilbad  
 gā’al haqqādōš bārūk  
 hū’

’ellā’ ’ap ’ōtānû gā’al  
 ’immāhem

šenne’emar \*wə’ōtānû  
 hōšî’ miššām ləma’an  
 hābî’ ’ōtānû lātet lānū  
 ’et-hā’areš ’ăšer nišba’  
 la’ăbōtênû

וַיִּמְרְרוּ \*שְׁנַיִם  
 אֶת־חַיֵּיהֶם בְּעִבְדָּה  
 קָשָׁה בַחֹמֶר וּבִלְבְּנִים  
 וּבְכָל־עֲבָדָה בַשָּׂדֶה  
 אֶת כָּל־עֲבָדָתָם  
 אֲשֶׁר־עָבְדוּ בָהֶם  
 בְּפָרֶ֫עַךְ.

Exodus 1:14

בְּכָל דּוֹר וָדוֹר חַיֵּב  
 אָדָם לִרְאוֹת אֶת  
 עַצְמוֹ כְּאִלּוּ הוּא יָצָא  
 מִמִּצְרַיִם.

שְׁנַיִם \*וְהִגַּדְתָּ לְבִנְךָ  
 בַּיּוֹם הַהוּא לֵאמֹר  
 בְּעִבּוֹר זֶה עָשָׂה יְהוָה  
 לִי בְּצֵאתִי מִמִּצְרַיִם.

Exodus 13:8

Exodus 13:8

לֹא אֶת אֲבוֹתֵינוּ בְּלֶבֶד  
 גָּאֵל הַקָּדוֹשׁ בְּרוּךְ  
 הוּא.

אֲלֵא אִפֹּי אוֹתָנוּ גָּאֵל  
 עִמָּהֶם.

שְׁנַיִם \*וְאוֹתָנוּ הוֹצִיא  
 מִשָּׁם לְמוֹעֵן הֵבִיא אֹתָנוּ  
 לְתֵת לָנוּ אֶת־הָאָרֶץ  
 אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

Exonomy 6:23

Deut 6:23

<sup>xix</sup> Raise the cup of wine.

Therefore, we are obligated to thank, praise, extol, honor, exalt, glorify, bless, laud, and worship

the One who performed all these miracles for our ancestors and for us. He brought us out from slavery to freedom,

from anguish to joy, from mourning to festivity,

from darkness to great light,

and from subjugation to redemption.

We shall therefore sing before him a new song. Halleluyah!

Praise Yah!

Praise, servants of Adonai,

praise the name of Adonai.

May the name of Adonai be blessed

forever and ever.

From the rising of the sun to its setting

ləpîkāk 'ānahnû  
ḥayyābîm ləhōdōt  
ləhallēl ləšabbēah  
ləpā'ēr lərōmēm ləhad-  
dēr ləbārēk lə'allēh  
ûləqallēs

ləmî še'āsā la'ābōtēnû  
wəlanû 'et kol han-  
nissîm hā'ēlleh hōšî'anû  
mē'abdūt ləḥērūt

miyyāgôn ləsimḥâ  
mē'ēbel ləyôm tōb

ûmē'apēlâ lə'ôr gādōl

ûmišši'būd liggə'ullâ

wənnōmar ləpānāy  
šîrâ ḥădāšâ halālûyāh

haləlû yāh

haləlû 'abdê 'ădōnāy

haləlû 'et-šēm 'ădōnāy

yəhî šēm 'ădōnāy  
məbōrāk

mē'attâ wə'ad-ōlām

mimmizrah-šemeš  
'ad-məbō'ô

לְפִיכֶם אֲנַחְנוּ חַיִּי-  
מֵהַיָּמִים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח  
לְפָאֵר לְרוֹמְמָם לְהַדְדֵר  
לְבָרֵךְ לְעֹלָה וּלְקַלֵּס.

לְמִי שֶׁעָשָׂה לְאַבֹּתֵינוּ  
וְלָנוּ אֶת כָּל  
הַנִּסִּים הָאֵלֶּה הוֹצִיאָנוּ  
מֵעֲבָדוֹת לְחֵרוֹת.

מִיָּגוֹן לְשִׂמְחָה.

מֵאֵבֶל לְיוֹם טוֹב.

וּמֵאֲפֵלָה לְאוֹר גָּדוֹל.

וּמִשְׁעָבוֹד לְחֵרֶת.

וְנֹאמַר לְפָנָיו שִׁירָה  
חֲדָשָׁה הַלְלֵנוּ.

\*הַלְלוּ יְהוָה

הַלְלוּ עַבְדֵי יְהוָה

הַלְלוּ אֶת-שֵׁם יְהוָה.

יְהִי שֵׁם יְהוָה מְבֹרָךְ

מֵעַתָּה וְעַד-עוֹלָם.

מִמִּזְרַח-שֶׁמֶשׁ  
עַד-מְבֹאוֹ

Psalms 113

the name of Adonai is praised.	məhullāl šēm 'ăḏōnāy	מְהַלֵּל שֵׁם יְהוָה.
Adonai is exalted above all the nations,	rām 'al-kol-gōyim 'ăḏōnāy	רָם עַל-כָּל-גּוֹיִם יְהוָה
His glory is over the heavens.	'al haššāmayim kəbôḏô	עַל הַשָּׁמַיִם כְּבוֹדוֹ.
Who is like Adonai our God,	mî kaḏōnāy 'ēlōhênû	מִי כִיהוָה אֱלֹהֵינוּ
whose throne is so high,	hammagbīlî lāšābet	הַמְגַבִּיחַ לְשֵׁבֶת.
who humbles Himself to see	hammašpīlî lir'ôṭ	הַמְשַׁפִּילִי לְרֵאוֹת
the heavens and the earth?	baššāmayim ûḇā'āreṣ	בַּשָּׁמַיִם וּבָאָרֶץ.
He raises the poor from the dust,	məqîmî mē'āpār dāl	מְקִימִי מֵעָפָר דָּל
lifting the destitute out of the refuse	mē'ašpōṭ yārîm 'ebyôn	מֵאֲשָׁפֶת יָרִים אֲבִיוֹן.
to seat them among nobles,	ləhōšîbî 'im-nəḏîbîm	לְהוֹשִׁיבֵי עִם-נְדִיבִים
among the nobles of His people.	'im nəḏîbê 'ammô	עִם נְדִיבֵי עַמּוֹ.
He makes the barren woman of the house	môšîbî 'āqeret habbayit	מוֹשִׁיבִיו עֲקֶרֶת הַבַּיִת
the happy mother of children.	'em-habbārîm śəmēḥâ	אִם-הַבְּנִים שְׂמֵחָה
Praise Yah!	haləlû-yāh	הַלְלוּ-יְהוָה.
When Israel went out from Egypt,	bəṣēt yisrā'el mimmišrāyim	בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
the house of Jacob from a foreign land,	bêt ya'āqōb mē'am lō'ēz	בֵּית יַעֲקֹב מֵעַם לֹעֵז.
Judah became His holy one,	hāyətâ yəhūdâ ləqodšô	הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ
Israel His dominion.	yisrā'el mamšəlôtāyw	יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.

The sea saw and fled, the Jordan turned back.	hayyām rā'â wayyānōs hayyardēn yissōb lə'āḥōr	הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יָסֹב לְאַחֹר.
The mountains danced like rams, the hills like lambs.	hehārîm rāqədû kə'êlim gəbā'ôt kibnê-ṣōn	הַהָרִים רָקְדוּ כְּאֵילִים גְּבֻעוֹת כִּבְנֵי-צֹאן.
Why is it, Sea, that you flee, Jordan, that you turn back?	mah-lləkā hayyām kî tānûs hayyardēn tissōb lə'āḥōr	מַה-לָּךְ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסָּב לְאַחֹר.
Mountains, that you dance like rams, Hills, like lambs?	hehārîm tirqədû kə'êlim gəbā'ôt kibnê-ṣōn	הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבֻעוֹת כִּבְנֵי-צֹאן.
It is from before Adonai that the land writhes, before the God of Jacob!	millipnê 'ādōn ḥūlî 'āreṣ millipnê 'ēlōah ya'āqōb	מִלִּפְנֵי אֲדֹנָי תְּוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
He turns the rock into a pool of water, flint into a spring of water.	hahōpəkî haṣṣûr 'āgam-māyim ḥallāmîš ləma'yānō-māyim	הִחֲפֵקוּ הַצּוּר אֲנָם-מַיִם חֲלָמִישׁ לְמַעַיְנו-מַיִם.
Blessed are You, Adonai our God, Sovereign of the universe, who redeemed us and redeemed our ancestors from Egypt and brought us to this night on which to eat matzah and bitter herbs.	bārûk 'attâ 'ādōnāy 'ēlōhênû melek hā'ōlām 'āšer gə'alānû wəgā'al 'et 'ābōtênû mimmiṣrāyim wəhiggī'anû lallaylâ hazzeḥ le'ēkōl bô maṣṣâ ûmārōr	בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרָיִם. וַהֲגִיעֵנוּ לַלַּיְלָה הַזֶּה לְאֲכֹל בּוֹ מַצָּה וּמְרוֹר.

Likewise may Adonai our God and God of our ancestors bring us to other holidays and festivals that await us in peace, with happiness at the building of Your city and joy in Your service.

There may we eat of the sacrifices and the Passover offerings, and may their blood reach the walls of Your altar with Your favor.

Then we will sing to You a new song about our redemption and the rescue of our lives.

Blessed are You, Adonai, Redeemer of Israel.

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

<sup>xx</sup> *Drink the second cup of wine while reclining to the left.*

kēn 'ādōnāy 'ēlōhēnū  
wēlōhē 'ābōtēnū  
yaggī'ēnū lāmō'ādīm  
wəlirgālīm 'āhērīm  
habbā'im liqrātēnū  
ləšālōm šəmēhīm  
bəbinyan 'irəkā wəšāšīm  
ba'ābōdātekā

wənōkal-šām  
min-hazzəbāhīm  
ūmin-happəsālīm 'ašer  
yaggīa' dāmām 'al qīr  
mizbahākā lərāšōn

wənōdeh lləkā šir hādāš  
'al gə'ullātēnū wə'al  
pəduṭ napšēnū

bārūk 'attā 'ādōnāy gā'al  
yiśrā'el

bārūk 'attā 'ādōnāy  
'ēlōhēnū melek hā'ōlām  
bōrē' pəri haggāpen

כֵּן יְהוָה אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ יְגִיעֵנוּ  
לְמוֹעֲדִים וְלִרְגָלִים  
אֲחֵרִים הַבָּאִים  
לְקִרְאתֵנוּ לְשָׁלוֹם  
שְׁמֵחִים בְּבִנְיַן עִירְךָ  
וּשְׂשִׁים בְּעִבְדֻתְךָ.

וְנֹאכַל-שָׂם מִן-הַזְּבָחִים  
וּמִן-הַפְּסָחִים אֲשֶׁר יִגִּיעַ  
דָּמָם עַל קִיר מִזְבַּחְךָ  
לְרִצּוֹן.

וְנִזְדֶּה לְךָ שִׁיר חֲדָשׁ  
עַל גְּאֻלַּתֵּנוּ וְעַל פְּדוּת  
נַפְשֵׁנוּ.

בָּרוּךְ אַתָּה יְהוָה גֹּאֲלֵנוּ  
יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הַגֶּפֶן.

<sup>xx</sup>SA OH 473

## Hand-Washing before the Meal: רְחִיץ

*Wash the hands and afterwards say the following blessing. One should not talk between saying the blessing and eating the matsa.*

Blessed are You, Adonai	bārûk	'attâ	'ādō-	בְּרוּךְ	אַתָּה	יְהוָה
our God, Sovereign of	nāy	'ēlōhênû	melek	אֱלֹהֵינוּ	מֶלֶךְ	הָעוֹלָם
the universe, who sanc-	hā'ōlām	'āšer	qid-	אֲשֶׁר	קִדְּשָׁנוּ	בְּמִצְוֹתָיו
tified us with Your com-	dəšānû	bəmišwōtāyw		וְצִוְּנוּ	עַל־נְטִילַת	יְדָיִם.
mandments and com-	wəšiwwānû	'al-nəḥīlat				
manded us regarding	yādāyim					
hand-washing.						

## Eating the Matzah: מִצְּחָה :Eating the Matzah

<sup>xxi</sup> *Raise all three matzot and say both blessings.*

Blessed are You, Adonai	bārûk	'attâ	'ādō-	בְּרוּךְ	אַתָּה	יְהוָה
our God, Sovereign	nāy	'ēlōhênû	melek	אֱלֹהֵינוּ	מֶלֶךְ	הָעוֹלָם
of the universe, who	hā'ōlām	hammōšî'		לָחֶם		הַמִּצְּחָה
brings bread from the	leḥem min-hā'āreṣ					מִן־הָאָרֶץ.
earth.						

Blessed are You, Adonai	bārûk	'attâ	'ādō-	בְּרוּךְ	אַתָּה	יְהוָה
our God, Sovereign of	nāy	'ēlōhênû	melek	אֱלֹהֵינוּ	מֶלֶךְ	הָעוֹלָם
the universe, who sanc-	hā'ōlām	'āšer	qid-	אֲשֶׁר	קִדְּשָׁנוּ	בְּמִצְוֹתָיו
tified us with Your com-	dəšānû	bəmišwōtāyw		וְצִוְּנוּ	עַל־אֲכִילַת	מִצְּחָה.
mandments and com-	wəšiwwānû	'al-'ākīlat				
manded us regarding	maṣṣâ					
the eating of matzah.						

<sup>xxii</sup> *Pieces are broken from the top and broken middle matzot, and dipped in salt. Each participant eats pieces from the two matzot together, while reclining to the left.*

## Eating the Bitter Herb: מרור

<sup>xxiii</sup> Dip maror into haroset, then say the blessing.

Blessed are You, Adonai	bārûk 'attâ 'ādō-	ברוך אתה יהוה
our God, Sovereign of	nāy 'ēlōhênû meleḵ	אלהינו מלך העולם
the universe, who sanc-	hā'ōlām 'āšer qid-	אשר קדשנו במצותיו
tified us with Your com-	dəšānû bəmišwōtāyw	וצוננו
mandments and com-	wəšiwwānû 'al-'ākīlat	על-אכילת
manded us regarding	mārôr	מרור.
the eating of bitter		
herbs.		

<sup>xxiv</sup> Eat the maror without reclining.

## Eating the "Hillel Sandwich": בורך

<sup>xxv</sup> Take a piece of the bottom matzah and place maror on it. Recite the following:

In memory of the	zeker ləmiqdāš kəhillēl	זכר למקדש כהלל.
temple, in accordance		
with the custom of		
Hillel:		

This is what Hillel used	kēn 'āsâ hillēl bazzə-	כן עשה הלל בזמן
to do when the temple	man šebbēt hammiqdāš	שבית המקדש קים.
stood:	qayyām	

He would make a sand-	hāyâ kôrēḵ pesaḥ maṣṣâ	היה בורך פסח מצה
wich of the Passover	ûmārôr wə'ōkēl bəyaḥad	ומרור ואוכל בחד.
sacrifice, the matzah,		
and the bitter herbs		
and eat them together,		

in order to fulfill liter-	ləqayyēm mah	לקים מה שנאמר
ally that which is writ-	šenne'ëmar *al-maṣṣôt	*על-מצות ומררים
ten in scripture: * <i>"They</i>	ûmərōrîm yōkəluhû	יאכלהו.
shall eat [the Passover		
offering] with matzah		
and maror."		

<sup>xxvi</sup> Eat the sandwich.

Numbers 9:11

Numbers 9:11



## Eating a festive meal: שְׁלֵחַן עוֹרֵךְ

*Eat the festive meal.*

### Eating the Afikoman: צָפוֹן

*Eat the Afikoman.*

### Grace After Meals: בָּרֵךְ

A song of ascents:	šir hamma'ălôt	שִׁיר הַמַּעֲלוֹת*
When Adonai returned the remnant of Zion, we were like dreamers.	bəšûb 'ādōnāy 'et-šibat šiyyôn hāyînû kəhōlāmîm	בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחִלְמוֹת.
At that time, our mouths were filled with laughter and cries of joy were on our tongues. The nations said:	'az yimmālē' səhōq pînû ûləšōnēnû rinnâ 'az yōmarû ḥaggōyim	אָז יִמָּלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה אֲזַי אֲמָרוּ בְּגוֹיִם
"Adonai did great things for these!"	higdîl 'ādōnāy la'āsôt 'im-'elleh	הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֵלֶּה.
Adonai did great things for us, and we were happy.	higdîl 'ādōnāy la'āsôt 'immānû hāyînû səmēhîm	הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים.
Return, Adonai, our remnant like springs in the Negev.	šûbâ 'ādōnāy 'et-šəbiwtēnû šəbītēnû ka'āpîqîm bannegeb	שׁוּבָה יְהוָה אֶת־שְׁבִיתֵנוּ <sup>b</sup> כַּאֲפִיקִים בְּנֶגֶב.
Those who plant in tears will reap in joy.	hazzōr'îm bədim'á bərinná yiqšōrû	הַזְּרֹעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ.
The one who carries the trail of seed goes weeping,	hālōk yēlēk ûbākōh nōšē' mešek-hazzāra' bō'-yābō' ḥərinná	הַלֹּךְ וְלֹךְ וּבְכֹה נִשָּׂא מִשְׁדֵּה־הַזֶּרַע בָּא־יָבֹוא בְּרִנָּה

Psalms 126

כתיב - שְׁבוּתֵנוּ<sup>b</sup>

but the one who carries his bundle of grain returns in joy.      nōśē' ʾalummōtāyw      נִשָּׂא אֶלְמִתּוֹ.

*Leader:*

*The leader may request permission to lead grace in any language:*

hb ln wnbrk

Let us recite the blessing.      rbwt̄y nbrk      רבּוּתֵי נְבֻרָךְ.

*All others:*

May the name of Adonai be blessed forever and ever!      yəhî šēm ʾādōnāy məbōrāk mēʾattā wəʾad ʾōlām      יהי שם יהוה מְבֹרָךְ מִעַתָּה וְעַד עוֹלָם.

*Leader:*

With the permission of ... let us bless

biršūt̄ nəbārēk  
*In the presence of a minyan of ten*  
ʾēlōhēnū

בְּרִשׁוּת ... נְבֻרָךְ  
*In the presence of a minyan of ten.*

our God,

the One of whose [bounty] we have eaten.

šeʾākālnū miššellō

אֱלֹהֵינוּ  
שְׂאֵכְלָנוּ מִשְּׁלֹ.

*All others:*

bārūk

*In the presence of a minyan of ten*  
ʾēlōhēnū

šeʾākālnū miššellō ūbət̄ūbō ḥāyīnū

*Leader:*

Blessed is our God,

the One of whose [bounty] we have eaten, and by whose goodness we live.

bārūk  
*In the presence of a minyan of ten*  
ʾēlōhēnū

šeʾākālnū miššellō ūbət̄ūbō ḥāyīnū

בָּרוּךְ  
*In the presence of a minyan of ten.*

אֱלֹהֵינוּ  
שְׂאֵכְלָנוּ מִשְּׁלֹ וּבְטוּבוֹ חַיֵּינוּ.

*One who did not eat matzah or is not saying grace with the group responds instead:*

May His name be greatly blessed always, forever and ever.      brwk wmbwrk mw t̄myd lʾwlm wʾd      בְּרוּךְ וּמְבֹרָךְ שְׁמוֹ תָּמִיד לְעוֹלָם וְעַד.

Everyone:

Blessed be He and  
blessed be His name.

bārûk hû' ûbārûk šəmô

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Blessed are You, Adonai  
our God, Sovereign of  
the universe, who feeds  
the whole world in  
His goodness, in gra-  
ciousness, kindness, and  
mercy. He gives food  
to all flesh, for His  
kindness is everlasting.

bārûk 'attâ 'ădōnāy  
'ēlōhênû melek hā'ôlām  
hazzān 'et-hā'ôlām kullô  
bəṭûbô bəhēn bəheseḏ  
ûbərəhānîm hû'-nôṭēn  
lehem lakol-bāśār kī  
lə'ôlām ḥasdô

בָּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַזֶּה אֶת-הָעוֹלָם כֻּלּוֹ  
בְּטוֹבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים הוֹאֵנוֹתָן  
לֶחֶם לְכָל-בָּשָׂר כִּי  
לְעוֹלָם חֶסֶדוֹ.

Because of His abundant  
goodness we have never  
lacked. May we never  
lack food in the future,

ûbəṭûbô haggādôl tāmîd  
lō'-ḥāsar lānû wə'al  
yeḥsar-lānû māzôn  
lə'ôlām wā'ed

וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד  
לֹא-חָסַר לָנוּ וְאֵל  
יַחֲסֵר-לָנוּ מִזֶּזֶן לְעוֹלָם  
וְעַד.

for the sake of His great  
Name. For He is God  
who feeds and provides  
for everyone, brings  
goodness to everyone,  
and prepares food for  
all His creations that He  
created. Blessed are  
You, Adonai, who gives  
food to everyone.

ba'ăbûr šəmô haggādôl  
ky hû' zān ûməpārnēs  
lakkōl ûmēfîb lakkōl  
ûmēkîn māzôn  
lakol-bəriyyôṭāyw 'ăšer  
bārā' bārûk 'attâ 'ădō-  
nāy hazzān 'et-hakkōl

בְּעִבּוּר שְׁמוֹ הַגָּדוֹל כִּי  
הוּא זֶן וּמַפְרִיֵן לְכָל  
וּמַטִּיב לְכָל וּמַכִּין מִזֶּזֶן  
לְכָל-בְּרִיּוֹתָיו אֲשֶׁר  
בָּרָא בָרוּךְ אַתָּה יְהוָה  
הַזֶּה אֶת-הַכֹּל.

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

For everything, Adonai our God, we thank You and bless You. May Your name be blessed in the mouth of every living being always, forever and ever!

As scripture says: \**“You will eat and be satisfied, and you will bless Adonai your God for the good land that He gave you.”*

nôdeh lləkā ʾādōnāy  
 ʾēlōhēnū ʾal šehinḥaltā  
 laʾābôtēnū ʾereṣ ḥem-  
 dā ṭōbā ūrəḥābā wəʾal  
 šehōṣētānū ʾādōnāy  
 ʾēlōhēnū mēʾereṣ mis-  
 rayim ūpəḏītānū mibbêt  
 ʾābāḏīm wəʾal bərītəkā  
 šehātamtā bibšārēnū  
 wəʾal tōrātəkā šellimaḏ-  
 tānū wəʾal ḥuqqekā še-  
 hōḏatānū wəʾal ʾākīlat  
 māzôn šāʾattā zān  
 ūməpānēs ʾōtānū tāmīd  
 bəkol-yôm ūbəkōl-ʾet  
 ūbəkōl šāʾa

wəʾal hakkōl ʾādō-  
 nāy ʾēlōhēnū ʾanaḥnū  
 mōḏīm lāk ūməbārəkīm  
 ʾōtāk yitbārak šimkā  
 bəpī kol-ḥay tāmīd  
 ləʾōlām wāʾed

kakkātûb \*wəʾākaltā  
 wəšābāʾetā ūbəraktā  
 ʾet-ʾādōnāy ʾēlōhēkā  
 ʾal-hāʾereṣ haṭṭōbā ʾāšer  
 nātan-lāk

נודה לך יהוה אלהינו  
 על שהנחלת לאבותינו  
 ארץ חמדה טובה  
 ורחבה ועל שהוצאתנו  
 יהוה אלהינו מארץ  
 מצרים ופדיתנו מבית  
 עבדים ועל בריתך  
 שחתמת בבשרינו ועל  
 תורתך שלמדתנו ועל  
 חקך שהורדתנו ועל  
 אכילת מזון שאתה זן  
 ומפרנס אותנו תמיד  
 בכל יום ובכל עת  
 ובכל שעה.

ועל הכל יהוה  
 אלהינו אנחנו מודים  
 לך ומברכים אותך  
 ותברך שמך בפי  
 כל חיי תמיד לעולם  
 ועד.

10 וְאָכַלְתָּ \* Deuteronomy  
 וּשְׁבַעְתָּ וּבְרַכְתָּ  
 אֶת־יְהוָה אֱלֹהֶיךָ  
 עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר  
 נָתַן־לְךָ.

Blessed are You, Adonai,  
for the land and for the  
food.

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

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

bārûk 'attâ 'ādō-  
nāy 'al-hā'āreṣ  
wə'al-hammāzôn

rahēm 'ādōnāy 'ēlōhênū  
'al-yisrā'el 'ammekā  
wə'al yərūšālayim  
yərūšālayim 'irekā  
wə'al šiyyōn miškan  
kəbōdekā wə'al malḵūt  
bêt dāwid məšihēkā  
wə'al-hābbayit haggādōl  
wəhaqqādōš šenniqrā'  
šimkā 'ālāyw

'ēlōhênū 'ābīnū rə'ēnū  
zūnēnū parnāsēnū  
wəḵalkəlēnū wəhar-  
wihēnū wəhar-  
waḥ-lānū 'ādōnāy  
'ēlōhênū məhērā  
mikkol-šārôtēnū wə-  
nā' 'al-tašfikēnū 'ādō-  
nāy 'ēlōhênū lō' līdē  
mattənat bāsār wādām  
wəlō' līdē halwā'atām kī  
'im ləyādəkā hammələ'ā  
happətūhā haqqədōšā  
wəhārəḥābā šellō' nēbōš  
wəlō' nikkālēm lə'ōlām  
wā'ed

בָּרוּךְ אַתָּה יְהוָה  
עַל-הָאָרֶץ וְעַל-הַמָּזוֹן.

רַחֵם יְהוָה אֱלֹהֵינוּ  
עַל-יִשְׂרָאֵל עַמֶּךָ וְעַל  
יְרוּשָׁלַיִם עִירְךָ וְעַל  
צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ  
וְעַל מְלֻכּוֹת בַּיִת  
דָּוִד מְשִׁיחֶךָ וְעַל-הַבַּיִת  
הַגָּדוֹל וְהַקָּדוֹשׁ שְׁנִיִּקְרָא  
שְׁמֶךָ עָלָיו.

אֱלֹהֵינוּ אָבִינוּ רַעֲנוּ  
זִנְנוּ פָּרְנָסְנוּ וְכַלְכַּלְנוּ  
וְתַרְוִיחְנוּ וְתַרְנוּחַ לְנוּ  
יְהוָה אֱלֹהֵינוּ מְהֵרָה  
מְכַל־צָרוֹתֵינוּ וְנָא  
אֶל-תְּצַרִּיכְנוּ יְהוָה  
אֱלֹהֵינוּ לֹא לְיָדֵי  
מִתְנַת בָּשָׂר וְדָם וְלֹא  
לְיָדֵי הַלְוָאָתָם כִּי  
אִם לְיָדֶיךָ הַמְּלֵאָה  
הַפְתִּיחָהּ הַקָּדוֹשָׁה  
וְתַרְחֶבָהּ שְׁלֹא יִבּוֹשׁ  
וְלֹא נִכְלָם לְעוֹלָם וָעֶד.

*On Shabbat:*

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

Our God and God of our ancestors:

May our memory rise up and come before You, and may it be regarded favorably by You, along with the memory of our ancestors;

rəšēh wəhaḥālišēnū  
 'ādōnāy 'ēlohēnū bəmiš-  
 wôtêkâ ûbəmišwat̄ yôm  
 haššəbī'î haššabbat̄  
 haggādōl wəhaqqādōš  
 hazzeh kî yôm  
 zeh gādōl wəqādōš  
 hū' ləpānêkâ lišbot̄-bô  
 wəlānūaḥ bô bə'a-  
 ḥābâ kəmišwat̄ rəšōnekâ  
 biršōnekâ hānīaḥ lānū  
 'ādōnāy 'ēlohēnū šel-  
 lō' təlî šārâ  
 wəyāgôn wa'ānāḥâ  
 bəyôm mənūḥātēnū  
 wəhar'ēnū 'ādōnāy  
 'ēlohēnū bəneḥāmat̄  
 siyyōn 'irekâ ûbəbinyan  
 yərûšālayim yərûšalayim  
 'îr qodšekâ kî attâ  
 hū' ba'al hayšû'ôt̄ ûba'al  
 hanneḥāmôt̄

רָצָה וְתַחֲלַצְנוּ יְהוָה  
 אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ  
 וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי  
 הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ  
 הַזֶּה כִּי יוֹם זֶה  
 גָּדוֹל וְקָדוֹשׁ הוּא  
 לְפָנֶיךָ לְשַׁבֵּת-בּוֹ וְלָנוּחַ  
 בּוֹ בְּאַהֲבָה בְּמִצְוֹת  
 רְצוֹנָךָ בְּרְצוֹנָךָ הַנִּיחַ  
 לָנוּ יְהוָה אֱלֹהֵינוּ  
 שְׁלֹא תְהִי צָרָה וְיָגוֹן  
 וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ  
 וְתִרְאֵנוּ יְהוָה אֱלֹהֵינוּ  
 בְּנַחֲמַת צִיּוֹן עִירֶךָ  
 וּבְבִנְיַן יְרוּשָׁלַיִם<sup>d</sup> עִיר  
 קְדוֹשֶׁךָ כִּי אַתָּה הוּא  
 בַּעַל הַיְשׁוּעוֹת וּבַעַל  
 הַנְּחָמוֹת.

'elohēnū wēlohē  
 'ābōtēnū  
 ya'āleh wəyābō'  
 wəyaggīa' wəyērā'eh  
 wəyērāseh wəyiššāma'  
 wəyipqāqēd wəyizākēr  
 zikrōnēnū ūpiqdōnēnū  
 wəzikrōn 'ābōtēnū

אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ.  
 יַעֲלֶה וְיָבֹא וְיָגִיעַ  
 וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע  
 וְיַפְקֵד וְיִזְכֹּר וְיִזְכְּרוּ  
 זִכְרוֹנֵנוּ וְזִכְרוֹן  
 אֲבוֹתֵינוּ.

<sup>d</sup>כתיב - ירושלים

the memory of the anointed one, descendent of Your servant David;

the memory of Jerusalem, Your holy city;

and the memory of all Your people, the family of Israel.

May we be remembered for salvation, goodness, graciousness, mercy, life, and peace on this festival of Matzot.

Remember us, Adonai our God, for good

and for blessing on this day,

and grant us the salvation of life.

With regard to salvation and mercy, act graciously toward us, have mercy on us, and save us, for we look to You, because You are a gracious and merciful God.

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

wəzīkrôn māšīaḥ ben dāwid ‘abdekā

wəzīkrôn yərûšālayim yərûšālayim ʾîr qodšekā

wəzīkrôn kol-‘amməkā bêt yisrā’el ləpānêkā

liplêtâ lətôbâ ləhēn ûləḥesed ûlərahāmîm ləḥayyim ûləšālôm bayôm ḥag hammaššôt hazzeh

zokrēnû ‘adōnāy ʾelōhēnû bô lətôbâ ûpoqdēnû bô librākā

wəhōšīʿenû bô ləḥayyim

ûbidbar yəšūʾa wərahāmîm ḥûs wəḥon-nēnû wərahēm ʾālēnû wəhōšīʿenû kî ʾelēkā ʾēnenû kî ʾel meleḥ hannûn wərahûm ʾattā

ûḥanēh yərûšālayim ʾîr haqqōdeš bimhērâ bayāmēnû bārûk ʾattā ʾadōnāy bōnēh ḥərahāmāyw yərûšālayim ʾāmēn

וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ.

וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ.

וְזָכְרוֹן כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.

לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה.

זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה.

וּפְקֹדֵנוּ בּוֹ לְבִרְכָה.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ בְּרוּךְ אַתָּה יְהוָה בֹּנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם אָמֵן.

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

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

May the Merciful One reign over us forever and ever.

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

bārūk 'attâ 'ādō-  
nāy 'ēlōhēnū meleḵ  
hā'ōlām hā'ēl 'ābīnū  
malkēnū 'addīrēnū  
bōrā'ēnū gō'ālēnū  
yōšārēnū qəḏōšēnū  
qəḏōš ya'āqōḇ rō'ēnū  
rō'ēh yisrā'el ham-  
meleḵ haṭōḇ wəham-  
mēfīḇ lakkōl šebbəkōl  
yôm wāyôm hū' hēfīḇ  
hū' mēfīḇ hū' yēfīḇ lānū

hū' gəməlānū hū'  
gōməlēnū hū' yigmələnū  
lā'ad ləhēn ləhesed  
ūlərahāmīm ūləre-  
wah ḥaṣṣālā wəhašlāḥā  
bərākā wīšū'ā neḥā-  
mā parnāsā wəkal-  
lā wərahāmīm wəḥayy-  
īm wəšālōm wəkol-tōḇ  
ūmikkol tōḇ 'al  
yəḥassərēnū

hārahāmān  
hū' yimlōḵ 'ālēnū  
lə'ōlām wā'ed

hārahāmān  
hū' yitbārak baššā-  
mayim ūbā'āreš

בְּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הָאֵל אָבִינוּ מֶלְכֵנוּ  
אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ  
יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ  
יַעֲקֹב רוֹעֵנוּ רוֹעֵה  
יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב  
וְהַמְּטִיב לְכָל שֶׁבְכֹל  
יוֹם וַיּוֹם הוּא הַטֵּיב  
הוּא מְטִיב הוּא יְטִיב  
לָנוּ.

הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ  
הוּא יִגְמְלָנוּ לְעַד  
לְחַן לְחֶסֶד וְלִרְחֻמִּים  
וְלִרְנוּחַ הַצְּלָה וְהַצְּלִיחָה  
בְּרַכָּה וַיְשׁוּעָה נְחֻמָּה  
פְּרִיטָה וְכֹל־כֹּלֵה  
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם  
וְכֹל־טוֹב וּמְכֹל טוֹב  
אֵל יַחֲסֶרְנוּ.

הִרְחַמֵּן.  
הוּא יִמְלֹךְ עָלֵינוּ  
לְעוֹלָם וָעֶד.

הִרְחַמֵּן.  
הוּא יִתְבָּרַךְ בְּשָׁמַיִם  
וּבְאָרֶץ.



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

hārahāmān hū' yīstab-  
bah ləḏōr dōrīm wəy-  
itpā'ar bānū lənēšaḥ  
nəšāḥīm wəyithaddar  
bānū lā'ad ūlə'ōləmē  
'ōləmīm

הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח  
לְדוֹר דּוֹרִים וַיִּתְפָּאֵר  
בְּנוֹ לְנֶצַח וַיִּתְהַדָּר  
וַיִּתְהַדָּר בְּנוֹ לְעַד  
וְלְעוֹלָמֵי עוֹלָמִים.

May the Merciful One provide for us with dignity.

hārahāmān hū'  
yəpārnəsēnū bəkābōd

הַרְחֵמֵנוּ הוּא יַפְרֵנֵנוּ  
בְּכָבוֹד.

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

hārahāmān hū' yīsbōr  
'ullēnū mē'al šawwārēnū  
wəhū' yōfikēnū  
qōmāmīt lə'aršēnū

הַרְחֵמֵנוּ הוּא יִשְׁבֹּר  
עַלְנוּ מֵעַל צַוָּארֵנוּ  
וְהוּא יוֹלִיכֵנוּ קוֹמָמוֹת  
לְאַרְצֵנוּ.

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

hārahāmān hū' yīšlaḥ  
bərākā mərubbā bab-  
bayt hazzeh wə'al  
šulḥān zeh še'ākālnū  
'ālāyw

הַרְחֵמֵנוּ הוּא יִשְׁלַח  
בְּרָכָה מְרֻבָּה בְּבֵית  
הַזֶּה וְעַל שְׁלֶחַן זֶה  
שֶׁאֲכָלְנוּ עָלָיו.

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

hārahāmān hū'  
yīšlaḥ lānū 'et  
'ēliyyāhū hannābī' zākūr  
laṭṭōt wībaššer-lānū  
bəšōrōt ṭōbōt yəšū'ōt  
wənehāmōt

הַרְחֵמֵנוּ הוּא יִשְׁלַח  
לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא  
זְכוֹר לְטוֹב וַיְבַשְׂרֵנוּ  
בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת  
וְנַחֲמוֹת.

May the Merciful One bless

hārahāmān hū' yəbārək  
'et

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת

my father, my teacher,

'ābī mōrī

אָבִי מוֹרִי

the master of this house, and

ba'al habbayit hazzeh  
wə'et

בְּעַל הַבַּיִת הַזֶּה וְאֶת

my mother, my teacher,

'immī mōrāṭī

אִמִּי מוֹרְתִי

the mistress of this house, along with their household and all that is theirs. And [may He bless] us and all that is ours. As He blessed our ancestors, Abraham, Isaac, and Jacob with everything, so may He bless us, all of us together, with a complete blessing. And let us say Amen.

May merit be invoked upon high, on their behalf and on ours, leading to enduring peace. May we receive blessing from Adonai and beneficence from the God of our salvation.

And may we find grace and good favor in the eyes of God and mortals.

*On Shabbat:*

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

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

ba'laṭ habbayit hazzeh  
'ôṭām wə'et bêtām  
wə'et kol 'āšer lāhem  
'ôṭānū wə'et kol 'āšer  
lānū kəmə šenitbārəkū  
'ābôtēnū 'abrāhām  
yiṣḥāq wəya'āqōḇ bakkōl  
mikkōl kōl kēn yəbārək  
'ôṭānū kulānū yaḥad  
bibrākā šālēmā wənō-  
mar 'āmēn

bammārôm yəlammədū  
'ālēhem wə'ālēnū zəkūt  
šetḥî ləmišmeret  
šālôm wəniśśā' bəbrākā  
mē'et 'ādōnāy ūšəḏāqā  
mē'elōhē yiš'ēnū

wənimśā'-hēn wəsēkel  
ṭōḇ bə'ēnē 'ēlōhīm  
wə'ādām

hārahāmān hū' yan-  
hīlēnū yôm šekkūl-  
lō šabbāt ūmənūhā  
ləḥayyē hā'ōlāmīm

hārahāmān hū' yan-  
hīlēnū yôm šekkullō ṭōḇ

בעלת הבית הזוה  
אותם ואת ביתם ואת  
כל אשר להם אותנו  
ואת כל אשר לנו  
כמו שנתברכו אבותינו  
אברהם יצחק ויעקוב  
בכל מכלל כל בן  
יברך אותנו כלנו יחד  
בברכה שלמה ונאמר  
אמן.

במרום ילמדו עליהם  
ועלינו זכות שתהי  
למשמרת שלום ונשא  
ברכה מאת יהוה  
וצדקה מאלהי ישענו.

ונמצא חן ושכל טוב  
בעיני אלהים ואדם.

הרחמן הוא ינחילנו  
יום שכלו שבת ומנוחה  
לחיי העולמים.

הרחמן הוא ינחילנו  
יום שכלו טוב.

May the Merciful One find us worthy of the coming of the messiah and life in the World to Come.

hārahāmān hū' yəza-  
kkēnū liymōt ham-  
māšīaḥ ūləḥayyē  
hā'ōlām habbā'

הַרְחֵמֵנוּ הוּא יִזְכֵּנוּ  
לְיָמֵי מְשִׁיחַ וְלַחַיֵּי  
הָעוֹלָם הַבָּא.

He brings salvation to his king and acts kindly to his anointed one, to David and to his descendants forever.

migdōl yəšū'ōt malkō  
wə'ōseh ḥesed limšīḥō  
lədāwid ūləzar'ō 'ad  
'ōlām

מִגְדֹּל יְשׁוּעוֹת מִלְּכֹו  
וְעֵשֶׂה חֶסֶד לְמְשִׁיחֹו  
לְדָוִד וְלַזְרֵעֹו עַד  
עוֹלָם.

May the One who creates peace in His heavens create peace among us and all Israel. And let us say Amen.

'ōseh šālwm bimrômāyw  
hū' ya'āseh šālôm 'ālēnū  
wə'al kol-yīsrā'el wə'im-  
rū 'āmēn

עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו  
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל וְאָמְרוּ  
אָמֵן.

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

yərū 'et-'ādōnāy  
qəḏōšāyw kī-'ēn maḥ-  
sôr lirē'āyw

\*יִרְאוּ אֶת־יְהוָה קְדוֹשָׁיו  
כִּי־אֵין מַחְסוֹר לִירְאָיו.

Psalms 34:10-11

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

kəḥīrīm rāšū wə'rā'ēbū  
wəḏōrəšê 'ādōnāy  
lō'-yaḥsərū kol-tōb

כְּפִירִים רָשׁוּ וְרָעִבוּ  
וְדָרְשׁוּ יְהוָה לֹא־יַחְסְרוּ  
כָּל־טוֹב.

Praise Adonai, for He is good, for His kindness endures forever.

hōḏû laḏōnāy kī-tōb kī  
lə'ōlām ḥasdō

\*הוֹדוּ לַיהוָה כִּי־טוֹב  
כִּי לְעוֹלָם חֶסֶדֹו.

Psalms 118:1

Open Your hand to every living thing in favor.

pōtēaḥ 'et-yādekā ū-  
mašbīa' ləkōl-ḥay rāšōn

\*פּוֹתַח אֶת־יָדְךָ  
וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן.

Psalms 145:16

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

na'ar hāyīfī  
gam-zāqantī wəlō'-rā'īfī  
šaddīq ne'ēzāb wəzar'ō  
məbaqqeš-lāhem

\*נָעַרְו הָיִיתִי נִם־זָקֵנְתִי  
וְלֹא־רָאִיתִי צַדִּיק נֶעְזָב  
וְזָרְעוֹ מִבְּקֶשׁ־לָהֶם.

Psalms 37:25

May Adonai give strength to His people. May Adonai bless His people forever.

'ādōnāy 'ōz lə'ammō  
yittēn 'ādōnāy yəbārēk  
'et-'ammō baššālōm

\*יְהוָה עֹז לְעַמּוֹ יִתֵּן  
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ  
בְּשָׁלוֹם.

Psalms 29:11

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

bārūk 'attā 'ādōnāy  
'ēlōhēnū meleḵ hā'ōlām  
bōrē' pəri haggāpen

בְּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הַגֶּפֶן.

Pour out Your wrath upon the nations who do not know you and upon the kingdoms that have not called Your name,

šəpōk ḥāmātəkā  
'el-haggōyim 'āšer  
lō'-yədā'ūkā wə'al mam-  
lākōt 'āšer bəšimkā lō'  
qārā'ū

\*שִׁפְךָ חַמַּתְךָ אֶל־הַגּוֹיִם  
אֲשֶׁר לֹא־יָדְעוּךָ וְעַל  
מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ  
לֹא קָרְאוּ.

Psalms 79:6-7

for they have devoured Jacob and laid waste his habitations.

kī 'ākal 'et-ya'āqōb  
wə'et-nāwēhū hēšammū

כִּי אָכַל אֶת־יַעֲקֹב  
וְאֶת־נְוֵהוּ הִשָּׂמוּ.

Pour out your rage upon them, and let your anger overtake them.

šəpok-'ālêhem za-  
'mekā waḥărōn 'appəkā  
yaššigēm

\*שִׁפְךָ־עַל־יְהִיֵם וְעַמְךָ  
וְחַרוֹן אַפְּךָ יִשְׁיגֵם.

Psalms 69:25

Pursue them in anger and destroy them from under the heavens of Adonai.

tirdōp  
bə'ap watašmîdēm mit-  
taḥat šəmē 'ādōnāy

\*תִּרְדֹּף בְּאַף וְתִשְׁמִדֵם  
מִתַּחַת שְׁמֵי יְהוָה.

Lamentations 3:66

## Songs of Praise: הַלֵּל

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

lō' lānū 'ādōnāy lō' lānū  
kī-ləšimkā tēn kābōd

\*לֹא לָנוּ יְהוָה לֹא לָנוּ  
כִּי־לְשִׁמְךָ תֵּן כְּבוֹד

Psalms 115:1-11

for Your kindness and for Your faithfulness.

'al-ḥasdəkā 'al-'āmittekā

עַל־חַסְדְּךָ עַל־אֱמֻנְתְּךָ.

Why should the nations say,

lāmmā yōmərū  
haggōyim

לָמָּה יֹאמְרוּ הַגּוֹיִם

“Where is their God?”

'ayyēh-nā' 'ēlōhêhem

אֵי־הֵיאָ אֱלֹהֵיהֶם.

When our God is in heaven---	wēlōhēnū baššāmāyim	וְאֵלֵהֵינוּ בַשָּׁמַיִם
He does whatever He pleases!	kōl 'āšer-ḥāpēš 'āsā	כָּל אֲשֶׁר-חָפֵץ עָשָׂה.
Their idols are silver and gold,	'āšabbêhem kesep wəzāhāb	עַ צְבִיחֵם כֶּסֶף וְזָהָב
the work of human hands.	ma'āšēh yəḏē 'ādām	מַעֲשֵׂה יְדֵי אָדָם.
They have mouths, but they cannot speak.	peh-lāhem wəlō' yəḏabbērū	פִּה-לָהֶם וְלֹא יִדְבְּרוּ
They have eyes, but they cannot see.	'ēnayim lāhem wəlō' yir'ū	עֵינַיִם לָהֶם וְלֹא יֵרְאוּ.
They have ears, but they cannot hear.	'oznayim lāhem wəlō' yišmā'ū	אֲזְנוֹתֵם לָהֶם וְלֹא יִשְׁמְעוּ
They have noses, but they cannot smell.	'ap lāhem wəlō' yərīḥûn	אֶף לָהֶם וְלֹא יֵרִיחוּן.
Their hands cannot feel. Their legs cannot walk.	yəḏēhem wəlō' yəmīšûn raglêhem wəlō' yəhallēkû	יְדֵיהֶם וְלֹא יִמְיִשּׁוּן רַגְלֵיהֶם וְלֹא יִהְלְכוּ
They cannot speak with their throats.	lō'-yehgû bigrônām	לֹא-יִהְגּוּ בְגֵרוֹנָם.
May their makers be like them---	kəməhem yihyû 'ōsêhem	כְּמוֹתָם יִהְיוּ עֹשֵׂיהֶם
all who trust in them.	kōl 'āšer-bōṭēaḥ bāhem	כָּל אֲשֶׁר-בִּטַּח בָּהֶם.
Israel trusts in Adonai;	yisrā'el bəṭaḥ badōnāy	יִשְׂרָאֵל בִּטַּח בַּיהוָה
He is their Helper and Guardian.	'ezrām ûmāginnām hû'	עֲזָרָם וּמִגְנָם הוּא.
The family of Aaron trusts in Adonai;	bêt 'ahārōn biṭḥû badōnāy	בֵּית אַהֲרֹן בִּטְחוּ בַיהוָה
He is their Helper and Guardian.	'ezrām ûmāginnām hû'	עֲזָרָם וּמִגְנָם הוּא.
Those who fear Adonai trust in Adonai;	yir'ê 'ādōnāy biṭḥû badōnāy	יִרְאוּ יְהוָה בִּטְחוּ בַיהוָה
He is their Helper and Guardian.	'ezrām ûmāginnām hû'	עֲזָרָם וּמִגְנָם הוּא.

Adonai, remember us! May He bless the family of Israel.	'ādōnāy zākārānū yəbārēk yəbārēk 'et-bêt yiśrā'el	*יְהוָה זָכָרְנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל	Psalms 115:12-18
May He bless the family of Aaron.	yəbārēk 'et-bêt 'ahārōn	יְבָרֵךְ אֶת־בֵּית אַהֲרֹן.	
May He bless those who fear Adonai,	yəbārēk yir'ê 'ādōnāy	יְבָרֵךְ וְיֵרָאֵי יְהוָה	
The small along with the great.	haqqəṭannîm 'im-haggəḏōlîm	הַקְּטָנִים עִם־הַגְּדֹלִים.	
May Adonai grant you abundance,	yōsēp 'ādōnāy 'ălêkem	יִסַּף יְהוָה עֲלֵיכֶם	
you and your children.	'ălêkem wə'al-bənêkem	עֲלֵיכֶם וְעַל־בְּנֵיכֶם.	
May you be blessed to Adonai,	bərûkîm 'attem ladōnāy	בְּרוּכִים אַתֶּם לַיהוָה	
Maker of heaven and earth.	'ōsēh šāmayim wā'āreṣ	עֹשֵׂה שָׁמַיִם וָאָרֶץ.	
The heavens are the heavens of Adonai	haššāmayim šāmayim ladōnāy	הַשָּׁמַיִם שָׁמַיִם לַיהוָה	
and the land was given to humanity.	wəhā'āreṣ nātan libnê-'ādām	וְהָאָרֶץ נָתַן לְבְנֵי־אָדָם.	
The dead cannot praise Yah,	lō' hammēṭîm yəhaləlû-yāh	לֹא הַמֵּתִים יִתְלַלּוּ־יְהוָה	
nor can those who go down into silence.	wəlō' kol-yōrəḏê dūmâ	וְלֹא כָל־יֹרְדֵי דוּמָה.	
But we will praise Yah from now to eternity.	wa'ānaḥnū nəbārēk yāh mē'attâ wə'ad-'ôlām	וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם	
Praise Yah!	haləlû-yāh	הַלְּלֵי־יְהוָה.	
	'āhabtî kî-yiśma' 'ādōnāy		
my voice when I pleaded.	'et-qôlî taḥănûnāy	אֶת־קוֹלִי תַחֲנוּנֵי.	
For He inclined His ear to me	kî-hittâ 'oznô lî	כִּי־הִטָּה אָזְנוֹ לִי	

and in my days I cried out.	ûbəyāmay 'eqrā'	וּבַיְמֵי אֶקְרָא.
The ropes of death entangled me; the afflictions of the underworld came upon me;	'ăpāpûnî ḥēblê-māwet ûmāšārê šə'ôl māšā'ûnî	אֶפְפוּנָיו חִבְלֵי-מוֹת וּמַצְרֵי שְׂאוֹל מַצְאֵינִי
	šārâ wəyāgôn 'emšā'	
I called out to Adonai:	ûbəšēm-'ădōnāy 'eqrā'	וּבְשֵׁם-יְהוָה אֶקְרָא
Please, Adonai, save my life!	'ānnâ 'ădōnāy malləṭâ napšî	אָנָּה יְהוָה מְלַטָּה נַפְשִׁי.
Adonai is gracious and righteous	ḥannûn 'ădōnāy wəšaddîq	חַנּוּן יְהוָה וְצַדִּיק
and our God is merciful.	wəlōhênû mərəhēm	וְאֱלֹהֵינוּ מְרַחֵם.
Adonai protects the simple.	šômēr pəṭāyim 'ădōnāy	שׁוֹמֵר פְּתָאִים יְהוָה
I was brought low, and he saved me.	dallôṭî wəfi yəhōšia'	דָּלוּתִי וְלִי יְהוֹשִׁיעַ.
Be at rest again, my soul,	šûbî napšî limnûḥāyəkî	שׁוּבִי נַפְשִׁי לְמִנוּחַיְכִי
for Adonai has been beneficent to you.	kî-'ădōnāy gāmal 'ālayəkî	כִּי-יְהוָה נָמַל עָלַיְכִי.
For You have delivered me from death, my eyes from tears,	kî ḥillaštā napšî mimmāwet 'et-'ênî min-dim'â	כִּי חִלַּצְתָּ נַפְשִׁי מִמוֹת אֶת-עֵינַי מִן-דְּמְעָה
my legs from weariness.	'et-raglî middeḥî	אֶת-רַגְלֵי מִדְּחִי.
I walk before Adonai	'etḥallēk lipnê 'ădōnāy	אֶתְחַלֵּךְ לִפְנֵי יְהוָה
in the land of the living!	bə'aršôṭṭ haḥayyîm	בְּאֶרְצוֹת הַחַיִּים.
I believed when I spoke;	he'əmantî kî 'ădabbēr	הֵאֲמַנְתִּי כִּי אֲדַבֵּר
I was greatly afflicted.	'ānî 'ānîṭî mə'ōd	אָנִי עָנִיתִי מְאֹד.
I said rashly,	'ānî 'āmartî bəḥopzî	אָנִי אָמַרְתִּי בְּחָפְזִי
“All people are deceitful.”	kol-hā'ādām kōzēb	כָּל-הָאָדָם כֹּזֵב.

How can I repay Adonai for all the beneficence he has shown me?	mâ-’āšîb ladōnāy kol-tagmûlôhî ‘ālāy	*מִה־אָשִׁיב לַיהוָה כָּל־תַּגְמוּלוֹהִי עָלַי.	Psalms 116:12-19
I raise a cup of salvation and call out in the name of Adonai.	kôs-yəšû’ôṭ ‘eśsā’ ûbšēm ’ădōnāy ‘eqrā’	כּוֹס־יְשׁוּעוֹת אֲשָׂא וּבְשֵׁם יְהוָה אֶקְרָא.	
I will fulfill my vows to Adonai in the presence of all His people.	nəḏāray ladōnāy ’āšallēm negdâ-nnā’ ləkōl-‘ammô	נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ.	
The death of his faithful ones is grievous in the eyes of Adonai.	yāqār bə’ênê ’ădōnāy hammāwəṭâ laḥsîdāyw	יָקָר בְּעֵינֵי יְהוָה הַמָּוְתָה לַחַסִּידָיו.	
O Adonai, I am Your servant. I am your servant, son of your maidservant.	’annâ ’ădōnāy kî-’ānî ’abdekā ’ānî-’abdekā ben-’āmātekā	אָנֹכִי יְהוָה כִּי־אָנִי עַבְדְּךָ אֲנִי־עַבְדְּךָ בֶן־אִמְתְּךָ	
You have released my bonds.	pittaḥtā ləmôšerāy	פָּתַחְתָּ לְמוֹסְרָי.	
I will slaughter a thanksgiving sacrifice to You and call out in the name of Adonai.	ləkā-’ezbaḥ zebaḥ tōdâ ûbšēm ’ădōnāy ‘eqrā’	לְךָ־אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְהוָה אֶקְרָא.	
I will fulfill my vows to Adonai in the presence of all His people, in the courtyards of the temple of Adonai in Jerusalem.	nəḏāray ladōnāy ’āšallēm negdâ-nnā’ ləkōl-‘ammô bəḥašrôt bêt ’ădōnāy bətôkēkî yərûšālāim yərûālāyim	נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ. בְּחַצְרוֹתוֹ בֵּית יְהוָה בְּתוֹכֵי יְרוּשָׁלָּיִם <sup>f</sup>	



Praise Yah!	haləlû-yāh	הללו־יה.	
Praise Adonai, all nations!	haləlû 'et-ʾăḏōnāy kol-gôyim	אֶת־יְהוָה הַלְלוּ כָּל־גּוֹיִם	Psalms 117
Laud him, all peoples!	šabbəḥûhû kol-hā'ummîm	שִׁבְּחוּהוּ כָּל־הָאֻמִּים.	
For his kindness has overwhelmed us	kî gābar ʾălênû ḥasdô	כִּי נִבְרַר עָלֵינוּ חַסְדּוֹ	
and Adonai is faithful forever.	we'emet-ʾăḏōnāy lə'ôlām	וְאֵמֶת־יְהוָה לְעוֹלָם	
Praise Yah!	haləlû-yāh	הללו־יה.	
Give thanks to Adonai, for He is good,	hōḏû laḏōnāy kî-ṭōb	הוֹדוּ לַיהוָה כִּי־טוֹב	Psalms 118:1-4
for His kindness is everlasting.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.	
Israel says:	yōmar-nā' yiśrā'ēl	יֹאמַר־נָא יִשְׂרָאֵל	
for His kindness is everlasting.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.	
The family of Aaron says:	yōmərû-nā' bêt-'ahārōn	יֹאמְרוּ־נָא בֵּית־אַהֲרֹן	
for His kindness is everlasting.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.	
Those who fear Adonai say:	yōmərû-nā' ʾăḏōnāy	יֹאמְרוּ־נָא יְרֵאֵי יְהוָה	
for His kindness is everlasting.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.	
From the straights I call to Yah,	min-hammēšar qārāṭi yyāh	מִן־הַמְצָר קָרָאתִי יְהוָה	Psalms 118:5-20
Yah answers me in His broadness.	ʾānānî bammerḥāb yāh	עָנָנִי בְמַרְחֵב יְהוָה.	
Adonai, I do not fear for myself--	ʾăḏōnāy li lō' ʾirā'	יְהוָה לִי לֹא אֵירָא	
what can a mortal do to me?	mah-yya'āšeh li ʾăḏām	מַה־יַעֲשֶׂה לִי אָדָם.	

When Adonai is with me as my helper,	'ăḏōnāy lî bə'ōzərāy	יהוה לי בעזרי
I will see [the fall of] my enemies.	wa'ānî 'er'eh bəšōnə'āy	ואני אראה בשנאי.
It is better to seek refuge in Adonai	ṭōb laḥāsōt badōnāy	טוב לחסות ביהוה
than to trust in mortals.	mibbəṭōaḥ bā'ăḏām	מבטח באדם.
It is better to seek refuge in Adonai	ṭōb laḥāsōt badōnāy	טוב לחסות ביהוה
than to trust in nobles.	mibbəṭōaḥ bindībîm	מבטח בנדיבים.
All nations surround me---	kol-gōyim səbābūnî	כל־גוים סבבוני
by the name of Adonai I will cut them down.	bəšēm 'ăḏōnāy kî 'āmīlam	בשם יהוה כי אמילם.
They surround me and encircle me---	sabbūnî gam-səbābūnî	סבבני גם־סבבוני
by the name of Adonai I will cut them down.	bəšēm 'ăḏōnāy kî 'āmīlam	בשם יהוה כי אמילם.
They surround me like bees---	sabbūnî kidbōrîm dō'ākū kə'eš qôšîm	סבבוני כדבורים דעכו כאש קוצים
they will be extin- guished like burning thorns.	bəšēm 'ăḏōnāy kî 'āmīlam	בשם יהוה כי אמילם.
They pressed upon me to fell me,	daḥōh dəḥītanî linpōl	דחה דחיתני לנפל
but Adonai helped me.	waḏōnāy 'āzārānî	ויהנה עזרני.
Adonai is my strength and my might	'ozzî wəzīmrāt yāh	עזי וזמרת יה
and He will be my salvation.	wayhî-lî lîšū'ā	ויהי־לי לישועה.
The sound of rejoicing and salvation is in the tents of the righteous.	qôl rinnâ wîšū'ā bə'āhōlē ṣaddīqîm	קול רנה וישועה באהלי צדיקים
The right hand of Adonai acts valorously.	yənūn 'ăḏōnāy 'ōsâ ḥayil	ימין יהוה עשה חיל.

The right hand of Adonai is exalted,	yənmîn ʾăḏōnāy rômēmâ	יְמִין יְהוָה רֹמְמָה	
the right hand of Adonai acts valorously.	yənmîn ʾăḏōnāy ʿōśâ ḥāyil	יְמִין יְהוָה עֹשֶׂה חַיִּל.	
I will not die. I will live and will tell of the deeds of Yah.	lō ʾāmût̄ kî-ʿehyeh waʾsappēr maʾśê yāh	לֹא אָמוּת כִּי־אֶחְיֶה וְאֶסְפֹּר מַעֲשֵׂי יְהוָה.	
Yah has punished me severely,	yassōr yissəranmî yyāh	יָסַר יְסַרְנִי יְהוָה	
but He has not given me over to death.	wəłammāwet̄ lō nəṭānānî	וְלִמּוֹת לֹא נָתַנְנִי.	
Open for me, gates of righteousness!	piṭḥû-li šaʾarê-ṣedeq	פַּתְחוּ־לִי שַׁעַר־צְדָקָה	
I will come through and offer thanks to Yah.	ʾābō-ḥām ʾōḏeh yāh	אָבֹא־בְכֶם אוֹדֶה יְהוָה.	
This is the gate of Adonai.	zeh-haššaʾar ladōnāy	זֶה־הַשַּׁעַר לַיהוָה	
The righteous will come through it.	ṣaddîqîm yābōʾû ḥō	צַדִּיקִים יָבֹאוּ בּוֹ.	
I thank You, for You answered me	ʾōḏəkā kî ʾānîṭānî	*אוֹדְךָ כִּי עֲנִיתָנִי	Psalms 118:21-24
and were my salvation.	wattəhî-li lišûʾā	וַתְּהִי־לִי לִישׁוּעָה.	
I thank You, for You answered me	ʾōḏəkā kî ʾānîṭānî	*אוֹדְךָ כִּי עֲנִיתָנִי	Psalms 118:21-24
and were my salvation.	wattəhî-li lišûʾā	וַתְּהִי־לִי לִישׁוּעָה.	
The stone that the builders rejected	ʿeben māʾāsû habbônîm	אֶבֶן מְאֻסֵּי הַבּוֹנִים	
has become the cornerstone.	hāyəṭâ ləroš pinnâ	הָיְתָה לְרֹאשׁ פִּנְנָה.	
The stone that the builders rejected	ʿeben māʾāsû habbônîm	אֶבֶן מְאֻסֵּי הַבּוֹנִים	
has become the cornerstone.	hāyəṭâ ləroš pinnâ	הָיְתָה לְרֹאשׁ פִּנְנָה.	

This has come from Adonai---	mē'ēt 'ăḏōnāy hāyotâ zzōt	מֵאֵת יְהוָה הַיּוֹתָה זֹאת	
it is wondrous in our eyes.	hî' niplāt bə'ênênû	הִיא נִפְלְאָה בְּעֵינֵינוּ.	
This has come from Adonai---	mē'ēt 'ăḏōnāy hāyotâ zzōt	מֵאֵת יְהוָה הַיּוֹתָה זֹאת	
it is wondrous in our eyes.	hî' niplāt bə'ênênû	הִיא נִפְלְאָה בְּעֵינֵינוּ.	
This is the day that Adonai made for us.	zeh-hayyôm 'āsâ 'ăḏōnāy	זֶה-הַיּוֹם עָשָׂה יְהוָה	
We will rejoice and be happy on it.	nāgîlâ wəniśməḥâ bô	נִגְיֵלָה וְנִשְׂמְחָה בּוֹ.	
This is the day that Adonai made for us.	zeh-hayyôm 'āsâ 'ăḏōnāy	זֶה-הַיּוֹם עָשָׂה יְהוָה	
We will rejoice and be happy on it.	nāgîlâ wəniśməḥâ bô	נִגְיֵלָה וְנִשְׂמְחָה בּוֹ.	
Please, Adonai, save!	'ānnā' 'ăḏōnāy hōšî'â nnā'	*אֲנִי יְהוָה הוֹשִׁיעָה נָא	Psalms 118:25
		*אֲנִי יְהוָה הוֹשִׁיעָה נָא	Psalms 118:25
Please, Adonai, bring success!	'ānnā' 'ăḏōnāy ḥašîlḥâ nnā'	אֲנִי יְהוָה הַצְלִיחָה נָא.	
		אֲנִי יְהוָה הַצְלִיחָה נָא	
Blessed be the one who comes in the name of Adonai.	bārûk habbā' bəšēm 'ăḏōnāy	*בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה	Psalms 118:26-29
We bless you from the temple of Adonai.	bēraknûkem mibbêt 'ăḏōnāy	בְּרַכְנוּכֶם מִבַּיִת יְהוָה.	
Blessed be the one who comes in the name of Adonai.	bārûk habbā' bəšēm 'ăḏōnāy	*בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה	Psalms 118:26-29
We bless you from the temple of Adonai.	bēraknûkem mibbêt 'ăḏōnāy	בְּרַכְנוּכֶם מִבַּיִת יְהוָה.	
Adonai is God and He gives us light. Bind a festival offering in cords	'el 'ăḏōnāy wayyā'er lānû 'isrû-ḥag ba'ăbōtîm	אֱלֹהֵי יְהוָה וַיַּאֲרֵךְ לָנוּ אֶסְרוּ-חַג בַּעֲבֹתַיִם	

to the horns of the altar.	‘ad-qarnôṭ hammizbēaḥ	עַד-קַרְנוֹת הַמִּזְבֵּחַ.
Adonai is God and He gives us light. Bind a festival offering in cords	‘ēl ‘ăḏōnāy wayyā’er lānû ‘isrû-ḥag ba‘ăbōṭîm	אֱלֹהֵי יְהוָה וַיֵּאָר לָנוּ אֶסְרוּ-חַג בַּעֲבֹתָיִם
to the horns of the altar.	‘ad-qarnôṭ hammizbēaḥ	עַד-קַרְנוֹת הַמִּזְבֵּחַ.
You are my God and I thank You.	‘ēlî ‘attâ wə’ôḏekkâ	אֱלֹהֵי אֲתָהּ וְאוֹדֶךָ
You are my God and I exalt You.	‘ēlōhay ‘ărôməmekkā	אֱלֹהֵי אֲרוֹמְמֶךָ.
You are my God and I thank You.	‘ēlî ‘attâ wə’ôḏekkâ	אֱלֹהֵי אֲתָהּ וְאוֹדֶךָ
You are my God and I exalt You.	‘ēlōhay ‘ărôməmekkā	אֱלֹהֵי אֲרוֹמְמֶךָ.
Praise Adonai, for He is good,	hōḏû laḏōnāy kî-ṭōḇ	הוֹדוּ לַיהוָה כִּי-טוֹב
for His kindness is eternal.	kî la’ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.
Praise Adonai, for He is good,	hōḏû laḏōnāy kî-ṭōḇ	הוֹדוּ לַיהוָה כִּי-טוֹב
for His kindness is eternal.	kî la’ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.

May You be praised,  
Adonai our God, all  
Your deeds.

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

yəhalālūkā ʾādōnāy  
ʾēlohênû ʿal kol  
maʾāsêkā

wahāsîdēkā ṣaddîqîm  
ʾôsé rəṣōnekā wəkol  
ʾammākā bêt yisrāʾel  
bərinnā yôdû wîbārəkû  
wîṣabbəhû wîpāʾarû  
wîrômāmû wəyaʾrîṣû  
wəyaqdîṣû wəyamlikû  
ʿet šimkā malkēnû  
kî lakā tōb ləhōdôt  
ûləšimkā nāʾeh ləzam-  
mēr kî mēʾolām wəʾad  
ʾolām ʾattā ʾel

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ  
עַל כָּל מַעֲשֵׂיךָ.

וְחַסְדֵיךָ צַדִּיקִים עוֹשֵׂי  
רְצוֹנְךָ וְכָל עַמֶּךָ בַּיִת  
יִשְׂרָאֵל בְּרַנָּה יוֹדוּ  
וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ  
וַיְרַמְּמוּ וַיְעַרְצוּ  
וַיְקַדְּשׁוּ וַיְמַלִּיכוּ אֶת  
שִׁמְךָ מַלְכֵנוּ כִּי לְךָ  
טוֹב לְהוֹדוֹת וּלְשַׁמְּךָ  
נְאֻמָּה לְזַמֵּר כִּי מֵעוֹלָם  
וְעַד עוֹלָם אַתָּה אֵל.

Thank Adonai, for He is  
good,

for His kindness is  
eternal.

Thank the greatest God,  
for His kindness is  
eternal.

Thank the greatest  
Lord,

for His kindness is  
eternal.

The One who per-  
forms great wonders by  
Himself,

for His kindness is  
eternal.

The One who created  
the heavens in wisdom,

hōdû ladōnāy kî-tōb

kî ləʾolām ḥasdō

hōdû lēlohē hāʾelōhîm

kî ləʾolām ḥasdō

hōdû laʾādōnē  
hāʾādōnîm

kî ləʾolām ḥasdō

ləʾôsēh niplāʾôt gəḏōlôt  
ləbaddō

kî ləʾolām ḥasdō

ləʾôsēh haššāmayim  
bitbûnâ

\*הוֹדוּ לַיהוָה כִּי טוֹב

כִּי לְעוֹלָם חֶסֶדּוֹ.

הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים

כִּי לְעוֹלָם חֶסֶדּוֹ.

הוֹדוּ לְאֲדוֹנֵי הָאֲדוֹנִים

כִּי לְעוֹלָם חֶסֶדּוֹ.

לַעֲשׂוֹת נִפְלְאוֹת נְדָלוֹת  
לְבַדּוֹ

כִּי לְעוֹלָם חֶסֶדּוֹ.

לַעֲשׂוֹת הַשָּׁמַיִם בְּתַבּוּנָה

for His kindness is eternal.	kī lə'ōlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
The One who spread out the earth over the waters,	lārōqa' hā'āreṣ 'al-hammāyim	לְרַקַּע הָאָרֶץ עַל-הַמַּיִם
for His kindness is eternal.	kī lə'ōlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
The One who created the great luminaries,	lə'ōsēh 'ōrīm gəḏōlīm	לְעֹשֵׂה אוֹרִים גְּדוֹלִים
for His kindness is eternal.	kī lə'ōlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
The sun, to rule over the day,	'et-haššemeš ləmem- šelet bayyôm	אֶת-הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם
for His kindness is eternal.	kī lə'ōlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
The moon and the stars to rule over the night,	'et-hayyārēaḥ wəḵḏōkābīm ləmemšalôt ballāyalâ	אֶת-הַיָּרֵחַ וְכוכְבֵּים לְמַמְשֶׁלֶת בַּלַּיְלָה
for His kindness is eternal.	kī lə'ōlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
The one who struck down the firstborn of Egypt,	ləmakkēh miṣrayim bibkôrêhem	לְמַכֵּה מִצְרַיִם בְּבִכּוֹרֵיהֶם
for His kindness is eternal.	kī lə'ōlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
And redeemed Israel from their midst,	wayyôṣē' yisrā'el mittôkām	וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
for His kindness is eternal.	kī lə'ōlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
With a strong hand and an outstretched arm,	bəyād ḥāzāqâ ûbizrôa' nəṭûyâ	בְּיַד חֲזָקָה וּבִזְרוּעַ נְטוּיָה
for His kindness is eternal.	kī lə'ōlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
Who split the sea in two,	ləgōzēr yam-sûp ligzārīm	לְגַזֵּר יַם-סוּף לְגִזְרֵים

for His kindness is eternal.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.
And brought Israel through its midst,	wəhe'ēbîr yîsrā'el batôkô	וְהֵעֲבִיר יִשְׂרָאֵל בְּתוֹכּוֹ
for His kindness is eternal.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.
And drowned Pharaoh and his army in the Sea of Reeds,	wəni'ēr par'ôh wəḥêlô ḥayam-sûp	וְנָעַר פַּרְעֹה וְחֵילוֹ בַיַּם-סוּף
for His kindness is eternal.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.
Who led His people through the wilderness,	lāmôfik 'ammô bammidbār	לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר
for His kindness is eternal.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.
Who struck down great kings,	ləmakkeh mēlakîm gəḏôlîm	לְמַכֵּה מְלָכִים גְּדֹלִים
for His kindness is eternal.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.
And killed mighty kings,	wayyaharog mēlakîm 'addîrîm	וַיַּהַרֵג מְלָכִים אֲדִירִים
for His kindness is eternal.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.
Sichon, king of the Amorites,	ləsîḥôn melek hā'ēmōrî	לְסִיחֹן מֶלֶךְ הָאֲמֹרִי
for His kindness is eternal.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.
And Og, king of Bashan,	ûlə'og melek habbāšān	וְלְעוֹג מֶלֶךְ הַבַּשָּׁן
for His kindness is eternal.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.
And he granted their land as an inheritance,	wənātan 'aršām lənahālâ	וְנָתַן אֲרָצָם לְנַחֲלָה
for His kindness is eternal.	kî lə'ôlām ḥasdô	כִּי לְעוֹלָם חַסְדּוֹ.
An inheritance for His servant Israel,	nahālâ layîsrā'el 'abdô	נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ



for His kindness is eternal.	kī lə'ôlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
For He remembered us in our lowliness,	šebbəšiplēnû zākar lānû	שָׁבַשְׁפַּלְנוּ וְזָכַר לָנוּ
for His kindness is eternal.	kī lə'ôlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
And he freed us from our affliction,	wayyipraqēnû miššārēnû	וַיִּפְרַקְנוּ מִצָּרֵינוּ
for His kindness is eternal.	kī lə'ôlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
He gives food to all flesh,	nōtēn leḥem lakāl-bāšār	נָתַן לֶחֶם לְכָל-בָּשָׂר
for His kindness is eternal.	kī lə'ôlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
Thank the God of Heaven,	hōdû lə'el haššāmāyim	הוֹדוּ לֵאלֹהֵי הַשָּׁמַיִם
for His kindness is eternal.	kī lə'ôlām ḥasdô	כִּי לְעוֹלָם חֶסֶדְךָ.
The breath of all life praises Your name, Adonai our God,	nišmat kol-ḥay təbārək 'et-šimkā 'ādōnāy 'ēlohēnû	נִשְׁמַת כָּל-חַי תְּבָרַךְ אֶת-שִׁמְךָ יְהוָה אֱלֹהֵינוּ.
and the spirit of all flesh glorifies and exalt your mention, our Sovereign, always.	wəruaḥ kol-bāšār təpā'ēr ūtəroḥem zikrəkā malkēnū tāmīd	וְרוּחַ כָּל-בָּשָׂר תִּפְאֵר וְתִרְוַחֵם זִכְרְךָ מֶלֶכְנוּ תָמִיד.
You are God forever and ever,	min-hā'ôlām wə'ad-hā'ôlām 'attā 'el	מִן-הָעוֹלָם וְעַד-הָעוֹלָם אַתָּה אֵל.
and beside You we have no other sovereign to redeem, save, free, rescue, provide for, and have mercy [on us] at every time of affliction and oppression. We have no sovereign but You.	ūmibal'ādēkā 'en lānū melekā gô'el ū-môšia' pōdeh ūmaššil ūməpānēs ūməraḥēm bəkol-'et šārā wəšūqā 'en lānū melek 'ellā' 'attā	וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרִיֵס וּמַרְחֵם בְּכָל-עֵת צָרָה וְצוּקָה אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

You are God of the first  
and the last,

God of all creations and  
all their descendants,  
who is praised with  
the greatest praises and  
who governs His world  
in kindness and His  
creations in mercy.

Adonai neither slumbers  
nor sleeps.

He wakes the sleep-  
ing and arouses the  
slumbering.

He causes the dumb to  
speak,

releases the bound, sup-  
ports the fallen, and  
straightens the bent.

releases the bound, sup-  
ports the fallen, and  
straightens the bent.

If our mouths were as  
full of song as the  
sea, and on our tongues  
cries of joy like its  
mighty waves, and our  
lips as broad as the  
horizon with praise,

and our eyes radiant  
like the sun and moon,

and our hands stretched  
out like eagles in the  
sky,

and our legs nimble as  
rams,

'ēlōhê hārišōnīm  
wəhā'ahārōnīm

'ēlōah kol-bəriyyōt 'dōn  
kol-tōlādōt hamhullāl  
bərōb hattišbāhōt ham-  
nahēg 'ōlāmō bḥesed  
ūbəriyyōtāyw braḥāmīm

waḏōnāy lō'-yānūm  
wəlō'-yīšān

ham'ōrēr yašērīm  
wəhammēqīš nirdāmīm

wəhammēšīah 'illēmīm

wəhammattīr 'āsūfīm  
wəhassōmēk nōpəlīm  
wəhazzōqēp kəpūpīm

ləkā ləbaddəkā 'ānahnū  
mōdīm

'illū pīnū mālē' šīrā  
kayyām ūlšōnēnū rin-  
nā kahāmōn gal-  
lāyw wəsiptōtēnū šebaḥ  
kəmerḥābē rāqīa'

wə'ēnēnū mə'īrōt  
kaššemeš wəkayyārēah

wəyādēnū pərūsōt  
kənišrē šāmāyim

wəraglēnū qallōt  
kā'ayālōt

אֱלֹהֵי הָרִאשׁוֹנִים  
וְהָאַחֲרוֹנִים.

אֱלֹהֵי כָל-בְּרִיּוֹת אֲדוֹן  
כָּל-תּוֹלְדוֹת הַמְּהַלְלִים  
בְּרֹב הַתְּשׁוּבָהּ הַמְּנַהֵג  
עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוּתוֹ  
בְּרַחֲמִים.

וַיִּהְיֶה לֹא-יָנוּם  
וְלֹא-יִישָׁן.

הַמְעוֹרֵר יְשׁוּנִים  
וְהַמְקִיץ נִרְדָּמִים.

וְהַמְשִׁיחַ אִלְמִים.

וְהַמְתִּיר אֲסוּרִים  
וְהַסּוֹמֵךְ נוֹפְלִים  
וְהַזּוֹקֵף כְּפוּפִים.

לֵךְ לְבַדְּךָ אֲנַחְנוּ  
מִדָּיִם.

אִלּוּ פִינוּ מְלֵא שִׁירָה  
כַּיָּם וּלְשׁוֹנֵנוּ רִנָּה  
כַּחַמּוֹן גִּלְיוֹ וְשִׁפְתוֹתֵינוּ  
שֹׁבַח כְּמִרְחַבֵי רִקִיעַ.

וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ  
וּכְכֶרֶח.

וְיָדֵינוּ פְרוּשׁוֹת כְּנִשְׂרָי  
שָׁמַיִם.

וְרַגְלֵינוּ קְלוֹת כְּאַיָּלוֹת.

we could not thank You enough, Adonai our God and God of our ancestors.	'ên 'ānahñû māsəpīqim ləhōdōt ləkā 'ādō- nāy 'ēlohênû wēlohē 'ābōtênû	אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לְךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
Nor could we bless Your name	ûləbārək 'et-šəmekā	וְלִבְרַךְ אֶת־שִׁמְךָ.
for even one of the thousands upon thou- sands and myriads upon myriads of good things that you have done for our ancestors and for us.	'al-'aḥat mē'ālep 'elep 'alpê 'ālāpim wəribbê rəbābōt pə'āmim haṭṭōbōt še'āsītā 'im-'ābōtênû wə'immānû	עַל־אַחַת מֵאַלְפֵי אֲלֵף אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעֻמִּים הַטּוֹבוֹת שְׁעִשִׁית עִם־אֲבוֹתֵינוּ וְעִמָּנוּ.
You redeemed us from Egypt, Adonai our God, and You rescued us from the house of slavery.	mimmišrayim gə'al- tānû 'ādōnāy 'ēlohênû ûmibbêt 'ābādim pəḏītānû	מִמִּצְרַיִם גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים פָּדִיתָנוּ.
You fed us when we were starving	bərā'āb zantānû	בָּרַעַב זָנָתָנוּ.
and gave us food even when we were satisfied.	ûbəsābā' kilkaltānû	וּבְשָׂבַע כִּלְכַלְתָּנוּ.
You saved us from the sword	mēḥereb hiṣsaltānû	מִחֶרֶב הִצַּלְתָּנוּ.
and rescued us from disease and spared us from terrible sickness.	ûmiddeber millaṭtānû ûmēḥōlāyim rā'im wəne'əmānīm dəllitānû	וּמִדֵּבַר מִלְטָתָנוּ וּמִחֳלָיִם רָעִים וְנֶאֱמָנִים דָּלִיתָנוּ.
All this Your mercy has done to help us	'ad-hēnnā 'āzārūnû rahāmêkā	עַד־הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ.
and Your kindness has not left us.	wəlō-'āzābūnû ḥāsādêkā	וְלֹא־עֲזָבוּנוּ חַסְדֶּיךָ.
Do not abandon us, Adonai our God, ever!	wə'al-tiṣšēnû 'ādōnāy 'ēlohênû lāneṣaḥ	וְאַל־תִּטְשֵׁנוּ יְהוָה אֱלֹהֵינוּ לְנֶצַח.
For all this the limbs that you formed for us,	'al-kēn 'ēbārim šepil- lagtā bānû	עַל־כֵּן אֲבָרִים שִׁפְלַגְתָּ בָּנוּ.

the breath and spirit  
that you blew into  
our nostrils, and the  
tongues that you placed  
in our mouths

will indeed thank and  
bless and praise and  
glorify and exalt and  
worship and sanctify  
Your Name and de-  
clare You sovereign, our  
Sovereign.

For every mouth will  
thank you,

every tongue will swear,

every knee will bend to  
You,

all heights will bow  
down to You,

all hearts will fear You,  
and all innards and  
kidneys will sing to  
Your name,

as scripture says: "All  
my bones say: Adonai,  
who is like You?

You rescue the hum-  
ble from one who is  
stronger than he, and  
the humble and poor  
from the one who robs  
him."

Who can be compared  
to You, who can be  
likened to You, who is  
similar to You,

wərúah ūnəšāmā šen-  
nāpaytā bə'appênû  
wəlāšôn 'āšer śamtā  
bəpīnû

hēn hēm yôdû wîbārəkû  
wîšabbəhû wîpā'arû  
wîrômāmû wəya'arīšû  
wəyaqdîû wəyamlikû  
'et-šimkā malkēnû

kī kol-peh lakā yôdeh

wəkol-lāšôn lakā  
tiššaba'

wəkol-berek lakā tikra'

wəkol-qômā lapānekā  
tištaḥweh

wəkol-ləbābôt yirā'ūkā

wəkol-qereb ūkəlayôt  
yəzammərû lišmekā

kaddābār šekkātûb kol  
'ašmōtay tōmarnā 'ādō-  
nāy mī kāmōkā

maššil 'ānī mēhāzāq  
mimmenû wə'ānī wə'e-  
byôn miggōzəlô

mī yidmeh-llāk ūmī  
yišweh-llāk ūmī  
ya'arok-lāk

וְרוּחַ וְנִשְׁמָה שְׁנִפִּיתָ  
בְּאַפֵּינוּ וְלָשׁוֹן אֲשֶׁר  
שָׂמְתָ בְּפִינוּ.

הֵן הֵם יוֹדוּ  
וַיְבָרְכוּ וַיְשַׁבְּחוּ וַיְפָאֲרוּ  
וַיְרַומְמוּ וַיְעַרְיִצוּ  
וַיְקַדְּשׁוּ וַיְמַלִּיכוּ  
אֶת־שִׁמְךָ מֶלֶכְנוּ.

כִּי כָל־פֶּה לָךְ יוֹדֶה.

וְכָל־לָשׁוֹן לָךְ תִּשָּׁבַע.

וְכָל־בֶּרֶךְ לָךְ תִּקְרָע.

וְכָל־קוֹמָה לִפְנֶיךָ  
תִּשְׁתַּחֲוֶה.

וְכָל־לֵבָבוֹת יִירָאוּךָ.

וְכָל־קֶרֶב וְכָל־יֹדֵת  
יִזְמְרוּ לְשִׁמְךָ.

כַּדָּבָר שֶׁכָּתוּב כָּל  
עַצְמוֹתַי תֹּמַרְנָה יְהוָה  
מִי כָמוֹךָ.

מַצִּיל עָנִי מִחַזֵּק מִמֶּנּוּ  
וְעָנִי וְאַבְיוֹן מִגּוֹזְלוֹ.

מִי יִדְמֶה־לָּךְ וּמִי

יִשְׁוֶה־לָּךְ וּמִי

יַעֲרֹךְ־לָּךְ.

great, mighty, awesome  
God, Most High God,  
Master of heaven and  
earth?

We will praise and extol  
and glorify You and  
bless Your holy name,

as scripture says: \**"By  
David: Bless Adonai, my  
soul, and all my innards  
His holy name."*

God, in the greatness of  
Your might;

Great One, in the glory  
of Your name;

eternally mighty One,  
awesome One, in Your  
awesomeness;

Sovereign, who sits on  
a high and exalted  
throne:

The One who en-  
dures forever---exalted  
and holy is His name!

Scripture says: \**"The  
righteous rejoice in  
Adonai; praise is pleas-  
ant to the upright."*

In the mouths of the  
upright He is praised,

in the words of the  
righteous He is blessed,

by the tongues of the  
pious He is exalted,

hā'el haggādōl haggib-  
bōr wəhannōrā' 'el 'e-  
lyōn qōnēh šāmayim  
wā'areš

nəhallelkā  
ūnəšabbēhākā  
ūnəpā'erkā ūnəbārēk  
'et-šēm qodšekā

kā'āmūr \*lōdāwid  
bārəkī napši 'et-'ādōnāy  
wəkōl-qarābay 'et-šēm  
qodšō

hā'el bātā'āšumōt  
'uzzekā

haggādōl bikbōd šamekā

haggibbūr  
lānešah wəhannōrā'  
bənōrə'ōtēkā

hammelek hayyōšēb 'al  
kissē' rām wəniśśā'

šōkēn 'ad mārōm  
wəqādōš šəmō

wəkātūb \*ranānū šad-  
dīqīm badōnāy layšārim  
nāwā təhillā

bəpī yəšārim tithallāl

ūbədibrē šaddīqīm  
tītbarak

ūbilšōn ḥāsīdīm  
tītrōmām

הָאֵל הַגָּדוֹל הַגִּבּוֹר  
וְהַנּוֹרָא אֵל עֲלִיּוֹן קִנְיָה  
שָׁמַיִם וָאָרֶץ.

נְהַלְלֶיךָ וְנִשְׁבַּחְךָ  
וְנִפְאָרְךָ וְנִבְרַחְךָ אֶת-שֵׁם  
קֹדְשֶׁךָ.

כְּאָמַר \*לְדָוִד Psalms 103:1  
נִפְשִׁי אֶת-יְהוָה  
וְכָל-קִרְבֵי אֶת-שֵׁם  
קֹדְשׁוֹ.

הָאֵל בְּתַעֲצוּמוֹת עֲזָךָ.

הַגָּדוֹל בְּכַבּוֹד שִׁמְךָ.

הַגִּבּוֹר לְנִצָּחַ וְהַנּוֹרָא  
בְּנוֹרָאוֹתֶיךָ.

הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא  
רָם וְנִשְׂאָ.

שׁוֹכֵן עַד מְרוֹם וְקֹדֹשׁ  
שִׁמּוֹ.

כְּכַתּוּב \*רְנְנוּ צַדִּיקִים  
Psalms 33:1  
בַּיהוָה לְיִשְׂרָאֵל נְאֻמָּה  
תְּהִלָּה.

בְּפִי יִשְׂרָאֵל תְּהִלָּל.

וּבְדַבְרֵי צַדִּיקִים  
תִּתְבָּרַךְ.

וּבִלְשׁוֹן חֲסִידִים  
תִּתְרוֹמַם.

and in the midst of the  
holy He is sanctified.

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

ûbəqereḅ qəḏōšim  
tiṯqaddāš

ûbəmaqhālôt ribəbôt  
‘ammakā bêt yisrā’el  
bərinnā yitpā’ar šimkā  
malkēnû bəkol-dôr  
wādôr šekkēn ḥôbat  
kol-hayšûrim ləpānêkā  
’ăḏōnāy ’ēlōhēnû  
wəlōhē ’ăbôtēnû ləhōdôt  
ləhallēl ləššabbəaḥ  
ləpā’er lərômēm ləhad-  
dēr ləbārək lə’allēh  
ûləqallēs ‘al kol-dibrē  
širôt wətišbəḥôt dāwid  
ben-yiṣay ‘abdəkā  
məšihəkā

וּבְקִרְבֵּי קְדוֹשִׁים  
תִּתְקַדְּשׁ.

וּבְמִקְהָלוֹת רַבּוֹת  
עַמֶּךָ בֵּית יִשְׂרָאֵל  
בְּרִנָּה יִתְפָּאֵר שִׁמְךָ  
מִלְּפָנָיו בְּכָל-דּוֹר  
וְדוֹר שְׁפָן חֹבֵת  
כָּל-חַיּוֹצְרִים לְפָנֶיךָ  
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ לְהוֹדוֹת  
לְהַלֵּל לְשַׁבַּח לְפָאֵר  
לְרוֹמֵם לְהַדְרֵר לְבָרֵךְ  
לְעֹלָה וּלְקַלֵּס עַל  
כָּל-דְּבָרֶיךָ שִׁירוֹת  
וְתִשְׁבְּחוֹת דָּוִד בֶּן-יִשָּׁי  
עַבְדְּךָ מְשִׁיחֶךָ.

May Your name be praised forever, our Sovereign, Great and holy divine King in the heavens and the earth. For You is fitting, Adonai our God and God of our ancestors, song and exaltation, praise and melody, might and power, eminence, greatness, strength, praise, glory, holiness, sovereignty, blessings and thanks from now and for all eternity.

Blessed are You, Adonai, divine Sovereign worthy of praise and thanksgiving, Master of wonders who chooses melodious songs, Royal God who endures forever.

It happened at midnight:

You brought about many miracles

At the beginning of the watches

on this night

You brought victory to [Abraham,] the righteous convert,

yištabbah šimkā  
lā'ad malkēnû hā'el  
hammelek haggādōl  
wəhaqqādōš baššā-  
mayim ûbā'āreš kî lakā  
nā'eh 'ādōnāy 'ēlohēnû  
wēlohē 'abôtēnû šir  
ûšəbāhâ hallēl wəzim-  
râ 'ōz ûmemšālâ neṣah  
gəduḏlâ ûgəbûrâ təhillâ  
wətip'eret qəduššâ  
ûmalkût bərākôt  
wəhōdā'ôt mē'attâ  
wə'ad-ôlām

bārūk 'attâ 'ādōnāy 'el  
melek gādōl battišbāhôt  
'el hahōdā'ôt 'ādōn han-  
niplā'ôt habbôhēr bəširē  
zimrâ melek 'el hē  
hā'ōlāmîm

ûbəkēn wayhî baḥāšî  
hallaylâ

'āz rôb nissîm hiplētâ

ballaylâ

bərōš 'āsmûrôt zeh

hallaylâ

gēr šedeq nišṣahtô  
kəneḥēlaq lô

ישתבח שמך לעד  
מלכנו האל המלך  
הגדול והקדוש בשמים  
ובארץ כי לך  
נאה יהנה אל־הינו  
ואל־הי אבותינו שיר  
ושבחה הלל וזמרה  
עז ומזמרה נצח  
גדלה ונבונה תהלה  
ותפארת קדשה  
ומלכות ברכות  
והודאות מעתה  
ועד־עולם.

ברוך אתה יהנה אל  
מלך גדול בתשבחות  
אל ההודאות ארון  
הנפלאות הבוחר  
בשירי זמרה מלך אל  
חי העולמים.

ובכן ויהי בחצי  
הלילה.

אז רוב נסים הפלאת

בראש אשמורות זה

הלילה.

גר צדק נצחתו כנחלק  
לו

in the middle of the night.      laylâ      לַיְלָה.

wayhî baḥăṣî hallaylâ

You passed judgment on the king of Gerar in a dream

dantâ melek gərār      דַּנְתָּ מֶלֶךְ גֵּרָר בְּחֵלֹם  
baḥlôm

of night      hallaylâ      הַלַּיְלָה.

You frightened [Laban] the Aramean

hīphadtâ ʾārammî      הִפְחַדְתָּ אֲרָמִי בְּאֶמֶשׁ  
bəʾemeš

“last night.”      laylâ      לַיְלָה.

Israel fought with God and prevailed over him

wəyisrāʾel yāsar lāʾel      וַיִּשְׂרָאֵל יִשָּׂר לַאֵל  
wayyûkal lô

at night.      laylâ      לַיְלָה.

wayhî baḥăṣî hallaylâ

You crushed the first-born of Pathros [Egypt]

zeraʾ bakôrê patrôs      זָרַע בְּכוֹרֵי פַתְרוֹס  
māḥastā baḥăṣî      מַחֲצֵת בְּחֶצֵי

at midnight.      hallaylâ      הַלַּיְלָה.

They did not find their host when they rose

ḥēyālām lōʾ māṣəʾû      חֵילָם לֹא מָצְאוּ  
baqumām

at night.      ballaylâ      בַּלַּיְלָה.

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

ṭissat năgîd ḥărôšet      טַסַּת נָגִיד חַרוֹשֶׁת  
silftā bakôkəbê

of night.      laylâ      לַיְלָה.

wayhî baḥăṣî hallaylâ

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

yāʾaş məḥārēp lənôpēp      יָעַץ מַחְרַף לְנוֹפֵף אוֹיֵי  
ʾiwwûy      הוֹבִשֵׁת פְּגָרָיו  
pəgārāyw      הוֹבִשֵׁת פְּגָרָיו

at night.      ballaylâ      בַּלַּיְלָה.



[The statue of] Bel and the one who erected it [Nebuchad- nezar] kneeled in the dark	kāra‘ bēl ūmaṣṣābō bəʾīšōn	כָּרַע בֵּל בְּאִישׁוֹן וּמַצְבּוֹ
of night.	laylā	לַיְלָה.
The secret of visions was revealed to the beloved man [Daniel]	ləʾīš ḥāmûdôt nīglā rāz ḥāzôt	לְאִישׁ חֲמוּדוֹת נִגְלָה רִז חֲזוֹת
at night.	laylā	לַיְלָה.
	wayhî baḥăṣî hallaylā	
[Belshazar,] the one who became drunk by [drinking from] the sa- cred vessels was killed	mīštakkēr biklē qōdeš nehērag bō	מִשְׁתַּכֵּר בְּכֵלִי קֹדֶשׁ נִהְרַג בּוֹ
on that night	ballaylā	בַּלַּיְלָה.
[Daniel] was saved from the pit of lions, he who interpreted the terrors	nōša‘ mibbôr ʾārāyôt pôtēr bəʾittôtê	נוֹשַׁע מִבּוֹר אַרְיֹת פּוֹתֵר בְּעִתּוֹתָי
of night.	laylā	לַיְלָה.
The Aggagite [Haman] nursed his hatred and wrote edicts	śinʾā nāṭar ʾāgāgî wəkātab səpārîm	שָׂנְאָה נָטַר אַגְגִּי וְכָתַב סְפָרִים
at night.	ballaylā	בַּלַּיְלָה.
	wayhî baḥăṣî hallaylā	
You aroused your vic- tory over him [Haman] when sleep fled [from Ahasuerus]	ʾŌrartā niṣḥākā ʾālayw bnedēd šənat	עוֹרַרְתָּ נִצְחָךְ עָלָיו בְּנֶדֶד שְׁנַת
at night.	laylā	לַיְלָה.
You will trample the winepress for [the one who asks,] “Watchman, what of	pûrâ tidrôk læšömēr mah	פּוֹרְתָה תְּדַרְוֶךָ לְשֹׁמֵר מָה

the night?"	millaylâ	מִלַּיְלָה.
He [God] cried out like a watchman, saying, "Morning has come, as well as	ṣārah kaššômēr wəśāḥ 'ātā' bôqer wəgam	צָרַח כְּשׂוֹמֵר וְשָׁח אֶתָּא בּוֹקֵר וְגַם
	laylâ	לַיְלָה.
	wayhî baḥṣî hallaylâ	
Bring near the day is that is neither day nor night.	qārēb yôm 'āšer hū' lō' yôm wəlō'	קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא
night.	laylâ	לַיְלָה.
Most High, make known that Yours is the day as well as	rām hôda' kî lakā hayyôm 'ap lakā	רַם הוֹדַע כִּי לְךָ הַיּוֹם אֵף לְךָ
the night.	hallaylâ	הַלַּיְלָה.
Appoint watchmen [to guard] Your city all day and all	šôməřim hapqēd lə'irāk kol hayyôm wəkol	שׂוֹמְרִים הַפְקֵד לְעִירְךָ כָּל הַיּוֹם וְכָל
night.	hallaylâ	הַלַּיְלָה.
Illuminate like day the dark of	tā'ir kə'ôr yôm ḥeškaṭ	הַתְּאִיר כְּאוֹר יוֹם הַשֶּׁכֶּת
night.	laylâ	לַיְלָה.
	wayhî baḥṣî hallaylâ	
You shall say: "The Passover sacrifice."	ûbəkēn wa'āmartem ze- baḥ pesaḥ	וּבְכֵן וְאָמַרְתֶּם זֶבַח פֶּסַח.
You wrought mighty wonders	'ômeṣ gəbûrôtêkā hiplētā	אֹמֵץ הַגְּבוּרֹתֶיךָ
on Passover.	bappesaḥ	בַּפֶּסַח.
The first of all the holidays, You exalted	bəroš kol mō'ădôt niśsetā	בְּרֵאשִׁית כָּל מוֹעֲדוֹת נִשְׂאֵתָ
Passover.	pesaḥ	פֶּסַח.

You revealed to the Ezrahite [Abraham] [that which would occur] at midnight	gillitā le'ezrahī ḥāṣôt lèl	גִּלִּיתָ לְאַזְרָחִי חֲצוֹת לַיֵּל
on Passover.	pesaḥ	פֶּסַח.
You shall say: "The Passover sacrifice."	wa'āmartem zebaḥ pesaḥ	וְאַמַּרְתֶּם זֶבַח פֶּסַח.
You knocked on his [Abraham's] door in the heat of the day	dəlātāyw dāpaqtā kəḥôm hayyôm	דָּלַתְיוֹ דָּפַקְתָּ בְּחוֹם הַיּוֹם
on Passover.	bappesaḥ	בַּפֶּסַח.
He fed the luminous [angels] loaves of matzah	his'îd nôṣāṣîm 'ugôt maṣṣôt	הִסְעִיד נֹצְצִים עֲגוֹת מַצּוֹת
on Passover.	bappesaḥ	בַּפֶּסַח.
He ran to the cattle, which are reminiscent of the ox about which we read	wə'el habbāqār rāṣ zēker ləšôr 'erek	וְאֵל הַבָּקָר רֵץ זֶכֶר לְשׂוֹר עֵרֶךְ
on Passover.	pesaḥ	פֶּסַח.
You shall say: "The Passover sacrifice."	wa'āmartem zebaḥ pesaḥ	וְאַמַּרְתֶּם זֶבַח פֶּסַח.
Your wrath was unleashed on the inhabitants of Sodom, who were burned by fire	zô'āmû sədômîm wəlôhātû bə'ēš	זִעַמְוֹ סְדוֹמִים וְלוֹהָטוּ בְּאֵשׁ
on Passover.	pesaḥ	פֶּסַח.
Lot escaped from them and baked matzah at the end of	ḥullaṣ lôṭ mēhem û-maṣṣôt 'āpâ baqēs	חָלַץ לוֹט מֵהֶם וּמַצּוֹת אָפַה בְּקֵץ
Passover.	pesaḥ	פֶּסַח.

You destroyed the land of Moph and Noph [Egypt] when you passed through	tēṭētā 'admat mōp wənōp bə'obrākā	מֵאֲטַתְּ אֶדְמַת מוֹף וְנוֹף בְּעֶבְרָךְ
on Passover.	bappesah	בַּפֶּסַח.
You shall say: "The Passover sacrifice."	wa'āmartem zebah pesah	וְאָמַרְתֶּם זֶבַח פֶּסַח.
Yah, You crushed the all the first of their strength on the night of the observance of	yāh rōš kol 'ōn māḥṣtā šimmūr	יְהוָה רֹאשׁ כָּל אוֹן מְחַצֵּת שְׁמוּרָה
Passover.	pesah	פֶּסַח.
Mighty One, You passed over the son [Israel, whose houses were marked] with the blood of the lamb of	kabbīr 'al bēn pāsaḥtā baḏam	כַּבִּיר עַל בֶּן פֶּסַחְתָּ בַדָּם
Passover	pesah	פֶּסַח.
so as not to allow the Destroyer to enter my doorways	ləbīlfi tēt mašhīt lābō' biptāhay	לְבַלְתִּי תֵת מִשְׁחִית לְבֹא בַפְתָּחַי
on Passover.	bappesah	בַּפֶּסַח.
You shall say: "The Passover sacrifice."	wa'āmartem zebah pesah	וְאָמַרְתֶּם זֶבַח פֶּסַח.
The enclosed [city of Jericho] was closed at the time of	məsuggeret suggārā bə'ittôtê	מְסֻגְרֵת סֻגְרָה בְּעֵתוֹתַי
Passover.	pesah	פֶּסַח.
Midian was destroyed by a cake of barley from the omer-offering of	nišmadâ midyān bišlil šā'ôrê 'ômēr	נִשְׁמְדָה מִדְיָן בְּצִלִּיל שְׁעוֹרֵי עוֹמֵר
Passover.	pesah	פֶּסַח.

The fat of Pul and Lud [Assyria] was burned by a fire kindled	śÔrāpû mašmannê pûl wəlûd bîqad yaqôd	שׁוֹרְפוֹ מִשְׁמַנֵּי פוּל וְלוֹד בִּיקָד יִקְוֹד
on Passover.	pesaḥ	בַּפֶּסַח.
You shall say: “The Passover sacrifice.”	wa’āmartem zebaḥ pesaḥ	וְאַמַּרְתֶּם זִבְחַ פֶּסַח.
Still on this day, he [Sennacherib] stood at Nob until the arrival of the season of	‘ôd hayyôm bənôb la’ă- môd ‘ad gā’â ‘ônat	עוֹד הַיּוֹם בְּנוֹב לַעֲמוּד עַד נִגְעָה עוֹנֵת
Passover.	pesaḥ	בַּפֶּסַח.
The hand wrote, en- graving deeply,	pas yād kotbâ laqa’āqēa’ şûl	פֶּס יַד כָּתְבָה לְקַעֲקַע צוּל
on Passover.	bappesaḥ	בַּפֶּסַח.
“Let the watchmen watch!” “Set the table!”- --	şāpōh haşşāpît ‘ārôk haşşulhān	צַפֵּה הַצֹּפִית עָרוֹךְ הַשֻּׁלְחָן
on Passover.	bappesaḥ	בַּפֶּסַח.
You shall say: “The Passover sacrifice.”	wa’āmartem zebaḥ pesaḥ	וְאַמַּרְתֶּם זִבְחַ פֶּסַח.
Hadassah assembled the people to fast for three days	qāhāl kinsâ hădassâ ləšalleš şôm	קָהַל כְּנִסָּה הַדָּסָה לְשִׁלֵּשׁ צוֹם
on Passover.	bappesaḥ	בַּפֶּסַח.
You crushed the roof of the wicked one's [Haman's] house with a fifty-[cubit] stake	rōš mibbêt rāsā’ māḥaş- tā bə’ēş ḥāmiššîm	רָאשׁ מִבֵּית רָשָׁע מִחֲצֵת בְּעֵץ חֲמִשִּׁים
on Passover.	bappesaḥ	בַּפֶּסַח.
Cause these two things to happen to the Utsite [Edom]	šātê ‘ēlleh rega’ tābî lə’ûšît	שְׁתֵּי אֲלֵה רְגַע תְּבִיא לְעוֹצִית
on Passover.	bappesaḥ	בַּפֶּסַח.

May Your hand be strengthened, may Your right hand be mightily exalted, as on the night of the holy festival of	tā'ôz yādəkā tārûm yamînekā kaḥlil hitqad- dēš ḥag	תְּעוֹז יְדֶךָ תָּרוּם יְמִינְךָ כְּלִיל הַתְּקֵדֶשׁ חַג
Passover.	pesaḥ	פֶּסַח.
You shall say: "The Passover sacrifice."	wa'āmartem pesaḥ	וְאָמַרְתֶּם וּבַח פֶּסַח.
Because it is proper for Him,	kî lô nā'eh	כִּי לֹא נֶאֱחָה.
because it befits Him.	kî lô yā'eh	כִּי לֹא יֶאֱחָה.
Mighty in sovereignty, rightly select.	'addîr bīmîlûkâ bāḥûr bēhalkâ	אֲדִיר בְּמִלּוּכָה. בְּחֹר בְּהֶלְכָה.
His minions say to Him:	gəḏûḏāyw yōmərû lô	גְּדוּדָיו יֹאמְרוּ לוֹ.
"Yours and Yours,	ləkā ûləkā	לְךָ וּלְךָ.
Yours because it is Yours,	ləkā kî ləkā	לְךָ כִּי לְךָ.
Yours and only Yours---	ləkā 'ap ləkā	לְךָ אַף לְךָ.
Yours, Adonai, is sovereignty!"	ləkā 'ādōnāy hammamlākâ	לְךָ יְהוָה הַמַּמְלָכָה.
Because it is proper for Him,	kî lô nā'eh	כִּי לֹא נֶאֱחָה.
because it befits Him.	kî lô yā'eh	כִּי לֹא יֶאֱחָה.
Exalted in sovereignty, rightly glorious.	dagûl bīmîlûkâ hādûr kahālākâ	דָּגוּל בְּמִלּוּכָה. הָדוּר בְּהֶלְכָה.
His faithful ones say to Him:	wāṭīqāyw yōmərû lô	וַתִּיקְוּ יֹאמְרוּ לוֹ.
"Yours and Yours,	ləkā ûləkā	לְךָ וּלְךָ.
Yours because it is Yours,	ləkā kî ləkā	לְךָ כִּי לְךָ.
Yours and only Yours---	ləkā 'ap ləkā	לְךָ אַף לְךָ.

Yours, Adonai, is sovereignty!"	lākā hammamlākā	’ādōnāy	לֵךְ יְהוָה הַמְּמֹלָכָה.
Because it is proper for Him,	kī lô nā’eh		כִּי לֹא נֶאֱדָה.
because it befits Him.	kī lô yā’eh		כִּי לֹא יֶאֱדָה.
Blameless in sovereignty,	zakkay bimlūkā		זַכָּאִי בַּמְּלוּכָה.
rightly powerful.	ḥāsīn kahālākā		חָסִין כְּהֶלְכָה.
His generals say to Him:	ṭapsērāyw yōmarû lô		טַפְסְרָיִו יֹאמְרוּ לוֹ.
“Yours and Yours,	lākā ûlākā		לֵךְ וּלְךָ.
Yours because it is Yours,	lākā kī lākā		לֵךְ כִּי לֵךְ.
Yours and only Yours---	lākā ’ap lākā		לֵךְ אַף לֵךְ.
Yours, Adonai, is sovereignty!"	lākā hammamlākā	’ādōnāy	לֵךְ יְהוָה הַמְּמֹלָכָה.
Because it is proper for Him,	kī lô nā’eh		כִּי לֹא נֶאֱדָה.
because it befits Him.	kī lô yā’eh		כִּי לֹא יֶאֱדָה.
Singular in sovereignty,	yālīḏ bimlūkā		יְחִיד בַּמְּלוּכָה.
rightly strong.	kabbīr kahālākā		כַּבִּיר כְּהֶלְכָה.
His learned ones say to Him:	līmmûḏāyw yōmarû lô		לְמוֹדָיִו יֹאמְרוּ לוֹ.
“Yours and Yours,	lākā ûlākā		לֵךְ וּלְךָ.
Yours because it is Yours,	lākā kī lākā		לֵךְ כִּי לֵךְ.
Yours and only Yours---	lākā ’ap lākā		לֵךְ אַף לֵךְ.
Yours, Adonai, is sovereignty!"	lākā hammamlākā	’ādōnāy	לֵךְ יְהוָה הַמְּמֹלָכָה.
Because it is proper for Him,	kī lô nā’eh		כִּי לֹא נֶאֱדָה.
because it befits Him.	kī lô yā’eh		כִּי לֹא יֶאֱדָה.

Exalted in sovereignty, rightly awesome.	mārôm bimlûkâ nôrâ' kahālākâ	מְרוֹם בְּמְלוּכָה. נוֹרָא פְּהֶלְכָה.
Those who surround Him say to Him:	səbîbāyw yōmərû lô	סְבִיבָיו יֹאמְרוּ לוֹ.
“Yours and Yours, Yours because it is Yours,	lākā ûlākā lākā kî lākā	לְךָ וּלְךָ. לְךָ כִּי לְךָ.
Yours and only Yours--- Yours, Adonai, is sovereignty!”	lākā 'ap lākā lākā 'ădōnāy hammamlākâ	לְךָ אַף לְךָ. לְךָ יְהוָה הַמְּמֻלְכָה.
Because it is proper for Him,	kî lô nā'eh	כִּי לוֹ נְאֻה.
because it befits Him.	kî lô yā'eh	כִּי לוֹ יֵאָה.
Humble in sovereignty, rightly saving.	'ānāyw bimlûkâ pôdeh kahālākâ	עָנְיוּ בְּמְלוּכָה. פּוֹדֵה פְּהֶלְכָה.
His righteous ones say to Him:	ṣaddîqāyw yōmərû lô	צַדִּיקָיו יֹאמְרוּ לוֹ.
“Yours and Yours, Yours because it is Yours,	lākā ûlākā lākā kî lākā	לְךָ וּלְךָ. לְךָ כִּי לְךָ.
Yours and only Yours--- Yours, Adonai, is sovereignty!”	lākā 'ap lākā lākā 'ădōnāy hammamlākâ	לְךָ אַף לְךָ. לְךָ יְהוָה הַמְּמֻלְכָה.
Because it is proper for Him,	kî lô nā'eh	כִּי לוֹ נְאֻה.
because it befits Him.	kî lô yā'eh	כִּי לוֹ יֵאָה.
Holy in sovereignty, rightly merciful.	qādōš bimlûkâ raḥûm kahālākâ	קָדוֹשׁ בְּמְלוּכָה. רַחוּם פְּהֶלְכָה.
His multitudes say to Him:	šin'annāyw yōmərû lô	שְׁנֵאנָיו יֹאמְרוּ לוֹ.
“Yours and Yours,	lākā ûlākā	לְךָ וּלְךָ.



Yours because it is Yours,	lākā kī lākā		לָךְ כִּי לָךְ.
Yours and only Yours---	lākā 'ap lākā		לָךְ אַף לָךְ.
Yours, Adonai, is sovereignty!"	lākā hammamlākā	'ādōnāy	לָךְ יְהוָה הַמְּמֹלְכָה.
Because it is proper for Him,	kī lô nā'eh		כִּי לוֹ נֶאֱדָה.
because it befits Him.	kī lô yā'eh		כִּי לוֹ יֵאָדָה.
Strong in sovereignty, rightly supportive.	taqīp bīmlūkā tômēk kahālākā		תִּקְיַף בְּמְלוּכָה. תִּזְמַךְ בְּהֶלְכָה.
His perfect ones say to Him:	tāmīmāyw yōmērû lô		תְּמִימָיו יֹאמְרוּ לוֹ.
"Yours and Yours,	lākā ûlākā		לָךְ וּלְךָ.
Yours because it is Yours,	lākā kī lākā		לָךְ כִּי לָךְ.
Yours and only Yours---	lākā 'ap lākā		לָךְ אַף לָךְ.
Yours, Adonai, is sovereignty!"	lākā hammamlākā	'ādōnāy	לָךְ יְהוָה הַמְּמֹלְכָה.
Because it is proper for Him,	kī lô nā'eh		כִּי לוֹ נֶאֱדָה.
because it befits Him.	kī lô yā'eh		כִּי לוֹ יֵאָדָה.
Next year in Jerusalem!	ləššānâ bīrûšālāyim	habbā'â	לְשָׁנָה בִּירוּשָׁלַיִם. הַבָּאָה
Blessed are You, Adonai our God, Sovereign of the universe, creator of the fruit of the vine.	bārûk 'attâ 'ādōnāy 'ēlohênû melek hā'ôlām bôre' parī haggāpen		בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

Blessed are You, Adonai our God, Sovereign of the universe, for the vine and for the fruit of the vine, for the produce of the field, and for the beloved, good, and broad land that you desired and bequeathed to our ancestors so that they could eat of its fruit and be sated with its goodness.

Have mercy, Adonai our God, on Your people Israel,

on Your city Jerusalem, on Zion, the dwelling-place of Your Glory,

on Your altar, and on Your temple.

Rebuild the holy city of Jerusalem speedily in our days,

bring us to it,

and let us rejoice in it.

Then we will eat of its fruit

and be sated with its goodness,

and we will bless You for it in holiness and purity.

bārūk 'attâ 'ădōnāy  
 'ēlōhênû melek hā'ōlām  
 'al haggepen wə'al  
 pərî haggepen wə'al  
 tənûbat haśśādeh wə'al  
 'ereṣ ḥemdâ tōbâ  
 ûrəḥābâ šerāšītâ wəhin-  
 ḥaltâ la'ăbōtênû le'ekōl  
 mippiryāh wəlišbōa'  
 miṭṭūbāh

rahēm 'ădōnāy 'ēlōhênû  
 'al yisrā'el 'ammekā

wə'al yerūšālayim 'irekā  
 wə'al šiyyōn miškan  
 kəbōdekā

wə'al mizbahākā  
 wə'al həkālekā

ûbanēh yerūšālayim  
 'ir haqqōdeš bimhērâ  
 bəyāmênû

wəha'ālênû laṭōkāh

wəšamməḥênû bāh

wənōkal mippiryāh

wəniśba' miṭṭūbāh

ûnəbārekkā 'alēhā  
 biqdūššâ wəbətoḥōrâ

ברוך אתה יהוה  
 אלהינו מלך העולם  
 על הגפן ועל  
 פרי הגפן ועל  
 תנובת השדה ועל  
 ארץ חמדה טובה  
 ורחבה שרצית  
 והנחת לאבותינו  
 לאכול מפריה ולשבע  
 מטובה.

רחם יהוה אלהינו על  
 ישראל עמו.

ועל ירושלים עירך.

ועל ציון משכן  
 כבודך.

ועל מזבחך.

ועל היכלך.

ובנה ירושלים עיר  
 הקדש במהרה בנימינו.

והעלנו לתוכה.

ושמחנו בה.

ונאכל מפריה.

ונשבע מטובה.

ונברך עליה בקדשה  
 ובטהרה.

	<i>On Shabbat</i>	
	<i>bt</i>	<i>On Shabbat:</i>
May it be your will to strengthen us on this Sabbath day.	ûrəṣēh wəhahālišēnû bəyôm haššabbāt hazzeḥ	וְרִצָּה וְהִחַלְצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה וְשִׁמְחֵנוּ בְּיוֹם הַחַג הַמִּצּוֹת הַזֶּה.
Let us rejoice on this festival of Matzot.	wəśamhēnû bəyôm ḥag hammaṣṣōt hazzeḥ	
For You, Adonai, are good and do good for everyone,	kī 'attā 'ādōnāy tōb ûmēfīb lakkōl	כִּי אַתָּה יְהוָה טוֹב וְיִמְטִיב לְכֹל.
and we thank You for the land and for the fruit of the vine.	wənōdeh lakā 'al hā'āreṣ wə'al pəri haggāpen	וְנוֹדֶה לְךָ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן.
Blessed are You, Adonai, for the land and for the fruit of the vine.	bārūk 'attā 'ādōnāy 'al hā'āreṣ wə'al pəri haggāpen	בָּרוּךְ אַתָּה יְהוָה עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן.

### Concluding Songs: נְרִצָּה

The Passover seder has been completed correctly	ḥāsal siddûr pesaḥ kəhilkātō	חָסַל סֵדוּר פֶּסַח כְּהִלְכָתוֹ.
according to all its laws and regulations.	kəkol mišpātō wəḥuqqātō	כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
Just as we merited to have a Passover seder, so may we merit to bring the Passover offering.	ka'āšer zākīnû ləsaddēr 'ōtō kēn nizkeh la'āsōtō	כַּאֲשֶׁר זָכִינוּ לְסֵדֵר אוֹתוֹ. כֵּן נִזְכֶּה לְעֹשׂוֹתוֹ.
Pure One, who dwells in the heavens,	zāk šōkēn mə'ōnâ	זָךְ שׁוֹכֵן מִעֹנָה.
Raise up the assem- bly that cannot be numbered.	qômēm qəhal mī mānâ	קוֹמֵם קְהַל מִי מְנַה.
Bring near the day when You lead the stock that you planted,	qārēb nahēl niṭ'ê kannâ	קָרֵב נַהֵל נִטְעֵי כְנֵה.

redeemed, to Zion in joy.	pəḏûyim bərinnâ	ləšiyyôn	פְּדוּיִם לְצִיּוֹן בְּרִנָּה.
He is mighty.	'addîr hû'		אֲדִיר הוּא.
May He rebuild His temple soon!	yibneh bêtô	bəqārôḅ	יִבְנֶה בֵּיתוֹ בְּקָרוֹב.
Speedily,	bimhērâ		בְּמַהֲרָה.
speedily,	bimhērâ		בְּמַהֲרָה.
in our days, soon!	bəyāmênû	bəqārôḅ	בְּיָמֵינוּ בְּקָרוֹב.
God, build!	'el bənēh		אֵל בְּנֵה.
God, build!	'el bənēh		אֵל בְּנֵה.
Rebuild Your temple soon!	bənēh bêtəkā	bəqārôḅ	בְּנֵה בֵּיתְךָ בְּקָרוֹב.
He is select.	bāḥûr hû'		בְּחֹר הוּא.
May He rebuild His temple soon!	yibneh bêtô	bəqārôḅ	יִבְנֶה בֵּיתוֹ בְּקָרוֹב.
Speedily,	bimhērâ		בְּמַהֲרָה.
speedily,	bimhērâ		בְּמַהֲרָה.
in our days, soon!	bəyāmênû	bəqārôḅ	בְּיָמֵינוּ בְּקָרוֹב.
God, build!	'el bənēh		אֵל בְּנֵה.
God, build!	'el bənēh		אֵל בְּנֵה.
Rebuild Your temple soon!	bənēh bêtəkā	bəqārôḅ	בְּנֵה בֵּיתְךָ בְּקָרוֹב.
He is great.	gāḏôl hû'		גָּדוֹל הוּא.
He is lofty.	dāgûl hû'		דָּגוּל הוּא.
May He rebuild His temple soon!	yibneh bêtô	bəqārôḅ	יִבְנֶה בֵּיתוֹ בְּקָרוֹב.
Speedily,	bimhērâ		בְּמַהֲרָה.
speedily,	bimhērâ		בְּמַהֲרָה.
in our days, soon!	bəyāmênû	bəqārôḅ	בְּיָמֵינוּ בְּקָרוֹב.

God, build!	'el bənēh	אֵל בְּנֵה.
God, build!	'el bənēh	אֵל בְּנֵה.
Rebuild Your temple soon!	bənēh <u>bêtəkā</u> baqārôḇ	בְּנֵה בֵיתְךָ בְּקָרוֹב.
He is glorious.	hādûr hû'	הָדוֹר הוּא.
He is just.	wāṭīq hû'	וְתִיק הוּא.
He is blameless.	zakkay hû'	זָכַאי הוּא.
He is righteous.	ḥāsīd hû'	חָסִיד הוּא.
May He rebuild His temple soon!	yibneh <u>bêtô</u> baqārôḇ	יְבַנֵּה בֵיתוֹ בְּקָרוֹב.
Speedily,	bimhērâ	בְּמַהֲרָה.
speedily,	bimhērâ	בְּמַהֲרָה.
in our days, soon!	bəyāmēnû baqārôḇ	בְּיָמֵינוּ בְּקָרוֹב.
God, build!	'el bənēh	אֵל בְּנֵה.
God, build!	'el bənēh	אֵל בְּנֵה.
Rebuild Your temple soon!	bənēh <u>bêtəkā</u> baqārôḇ	בְּנֵה בֵיתְךָ בְּקָרוֹב.
He is pure.	ṭāhōr hû'	טָהוֹר הוּא.
He is singular.	yāḥīd hû'	יְחִיד הוּא.
He is powerful.	kabbīr hû'	כְּבִיר הוּא.
He is learned.	lāmûd hû'	לָמוֹד הוּא.
He is Sovereign.	meleḵ hû'	מֶלֶךְ הוּא.
He is radiant.	nā'ôr hû'	נְאוֹר הוּא.
He is strong.	sagḡīḇ hû'	סָגִיב הוּא.
He is valorous.	'izzûz hû'	עִזּוֹז הוּא.
He is salvific.	pôdeh hû'	פוֹדֵה הוּא.
He is just.	ṣaddīq hû'	צַדִּיק הוּא.
May He rebuild His temple soon!	yibneh <u>bêtô</u> baqārôḇ	יְבַנֵּה בֵיתוֹ בְּקָרוֹב.

Speedily,	bimhērâ	בְּמַהֲרָה.
speedily,	bimhērâ	בְּמַהֲרָה.
in our days, soon!	bəyāmênû bəqārôḇ	בְּיָמֵינוּ בְּקָרוֹב.
God, build!	’el bənēh	אֵל בְּנֵה.
God, build!	’el bənēh	אֵל בְּנֵה.
Rebuild Your temple soon!	bənēh <u>bêtəkā</u> bəqārôḇ	בְּנֵה בֵּיתְךָ בְּקָרוֹב.
He is holy.	qāḏôš hû’	קָדוֹשׁ הוּא.
He is merciful.	rahûm hû’	רַחוּם הוּא.
He is God.	šadday hû’	שַׁדְּדַי הוּא.
He is commanding.	taqqîp hû’	תִּקְיֵף הוּא.
May He rebuild His temple soon!	yibneh <u>bêtô</u> bəqārôḇ	יִבְנֵה בֵּיתוֹ בְּקָרוֹב.
Speedily,	bimhērâ	בְּמַהֲרָה.
speedily,	bimhērâ	בְּמַהֲרָה.
in our days, soon!	bəyāmênû bəqārôḇ	בְּיָמֵינוּ בְּקָרוֹב.
God, build!	’el bənēh	אֵל בְּנֵה.
God, build!	’el bənēh	אֵל בְּנֵה.
Rebuild Your temple soon!	bənēh <u>bêtəkā</u> bəqārôḇ	בְּנֵה בֵּיתְךָ בְּקָרוֹב.
Blessed are You, Adonai our God, Sovereign of the universe, who sanctified us with Your commandments and commanded us to count the omer.	bārûk ’attâ ’ăḏōnāy ’ēlohênû meleḵ hā’ôlām ’ăšer qiddəšānû bəmiš- wōtāyw wəšiwwānû ‘al səpîrat hā’ômer	בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וַצִּוָּנוּ עַל סְפִירַת הָעֹמֶר.
Today is the first day of the omer.	hayyôm yôm ’eḥad lā’ômer	הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

May it be Your will, Adonai our God and God of our ancestors, that the temple be rebuilt speedily in our days, and may You grant us a portion in Your Torah.	yəhî rāšôn milləpānêkā ʾăḏōnāy ʾēlōhênû wəlōhê ʾăbôtênû šeyyibbāneh bêt hammiqdāš bimhērâ ḥayāmênû wəṭēn ḥelqênû bəṭōrātekā	יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו שיבנה בית המקדש במהרה בימינו ונתן חלקנו בתורתך.
Who knows one? I know one!	ʾehād mî yôḏēaʿ ʾehād ʾānî yôḏēaʿ	אחד מי יודע אני יודע.
One is our God in the heavens and the earth.	ʾehād ʾēlōhênû šebbašša- mayim ûbāʾāreṣ	אחד אלהינו שבשמים ובארץ.
Who knows two?	šənayim mî yôḏēaʿ	שנים מי יודע.
I know two!	šənayim ʾānî yôḏēaʿ	שנים אני יודע.
Two are the tablets of the covenant	šənê luḥōt habbərīt	שני לחות הברית.
One is our God in the heavens and the earth.	ʾehād ʾēlōhênû šebbašša- mayim ûbāʾāreṣ	אחד אלהינו שבשמים ובארץ.
Who knows three?	šəlōšā mî yôḏēaʿ	שלושה מי יודע.
I know three!	šəlōšā ʾānî yôḏēaʿ	שלושה אני יודע.
Three are the fathers	šəlōšā ʾăbōt	שלושה אבות.
Two are the tablets of the covenant	šənê luḥōt habbərīt	שני לחות הברית.
One is our God in the heavens and the earth.	ʾehād ʾēlōhênû šebbašša- mayim ûbāʾāreṣ	אחד אלהינו שבשמים ובארץ.
Who knows four?	ʾarbaʿ mî yôḏēaʿ	ארבע מי יודע.
I know four!	ʾarbaʿ ʾānî yôḏēaʿ	ארבע אני יודע.
Four are the mothers	ʾarbaʿ ʾimmāhōt	ארבע אמהות.
Three are the fathers	šəlōšā ʾăbōt	שלושה אבות.
Two are the tablets of the covenant	šənê luḥōt habbərīt	שני לחות הברית.

One is our God in the heavens and the earth.	'eḥād 'ēlōhênû šebbaššā-mayim ûbā'āreṣ	אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.
Who knows five?	ḥāmiššâ mî yôdēa'	חֲמִשָּׁה מִי יוֹדֵעַ.
I know five!	ḥāmiššâ 'ānî yôdēa'	חֲמִשָּׁה אֲנִי יוֹדֵעַ.
Five are the books of the Torah	ḥāmiššâ ḥumšê tōrâ	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
Four are the mothers	'arba' immāhōt	אַרְבַּע אִמּוֹת.
Three are the fathers	šālōšâ 'ābōt	שְׁלֹשָׁה אָבוֹת.
Two are the tablets of the covenant	šānê luḥōt habbərīt	שְׁנֵי לְחוֹת הַבְּרִית.
One is our God in the heavens and the earth.	'eḥād 'ēlōhênû šebbaššā-mayim ûbā'āreṣ	אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.
Who knows six?	šiššâ mî yôdēa'	שִׁשָּׁה מִי יוֹדֵעַ.
I know six!	šiššâ 'ānî yôdēa'	שִׁשָּׁה אֲנִי יוֹדֵעַ.
Six are the orders of the Mishnah	šiššâ sidrê mišnâ	שִׁשָּׁה סִדְרֵי מִשְׁנָה.
Five are the books of the Torah	ḥāmiššâ ḥumšê tōrâ	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
Four are the mothers	'arba' immāhōt	אַרְבַּע אִמּוֹת.
Three are the fathers	šālōšâ 'ābōt	שְׁלֹשָׁה אָבוֹת.
Two are the tablets of the covenant	šānê luḥōt habbərīt	שְׁנֵי לְחוֹת הַבְּרִית.
One is our God in the heavens and the earth.	'eḥād 'ēlōhênû šebbaššā-mayim ûbā'āreṣ	אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.
Who knows seven?	šib'â mî yôdēa'	שִׁבְעָה מִי יוֹדֵעַ.
I know seven!	šib'â 'ānî yôdēa'	שִׁבְעָה אֲנִי יוֹדֵעַ.
seven are the days of the week	šib'â yōmê šabbatā'	שִׁבְעָה יְמֵי שַׁבָּתָא.
Six are the orders of the Mishnah	šiššâ sidrê mišnâ	שִׁשָּׁה סִדְרֵי מִשְׁנָה.



Five are the books of the Torah	ḥāmiššā ḥumšê tôrâ	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
Four are the mothers	'arba' immāhôt	אַרְבַּע אִמָּהוֹת.
Three are the fathers	šalōšâ 'ābôt	שְׁלֹשָׁה אָבוֹת.
Two are the tablets of the covenant	šənê luḥôt habbərīt	שְׁנֵי לְחוֹת הַבְּרִית.
One is our God in the heavens and the earth.	'eḥād 'ēlōhênû šebbaššā-mayim ūbā'āreṣ	אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
Who knows eight?	šəmônâ mī yôdēa'	שָׂמוּנָה מִי יוֹדֵעַ.
I know eight!	šəmônâ 'ānī yôdēa'	שָׂמוּנָה אָנִי יוֹדֵעַ.
Eight are the days until circumcision	šəmônâ yəmə mīlâ	שָׂמוּנָה יָמֵי מִילָה.
seven are the days of the week	šib'â yəmə šabbatā'	שִׁבְעָה יָמֵי שַׁבָּתָא.
Six are the orders of the Mishnah	šiššâ sidrê mišnâ	שֵׁשָׁה סִדְרֵי מִשְׁנָה.
Five are the books of the Torah	ḥāmiššā ḥumšê tôrâ	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
Four are the mothers	'arba' immāhôt	אַרְבַּע אִמָּהוֹת.
Three are the fathers	šalōšâ 'ābôt	שְׁלֹשָׁה אָבוֹת.
Two are the tablets of the covenant	šənê luḥôt habbərīt	שְׁנֵי לְחוֹת הַבְּרִית.
One is our God in the heavens and the earth.	'eḥād 'ēlōhênû šebbaššā-mayim ūbā'āreṣ	אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
Who knows nine?	tiš'â mī yôdēa'	תִּשְׁעָה מִי יוֹדֵעַ.
I know nine!	tiš'â 'ānī yôdēa'	תִּשְׁעָה אָנִי יוֹדֵעַ.
Nine are the months of pregnancy	tiš'â yarḥê lēdâ	תִּשְׁעָה יָרַחֵי לֵידָה.
Eight are the days until circumcision	šəmônâ yəmə mīlâ	שָׂמוּנָה יָמֵי מִילָה.
seven are the days of the week	šib'â yəmə šabbatā'	שִׁבְעָה יָמֵי שַׁבָּתָא.

Six are the orders of the Mishnah	šiššâ sidrê mišnâ	שֵׁשׁ סִדְרֵי מִשְׁנָה.
Five are the books of the Torah	ḥămiššâ ḥumšê tôrâ	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
Four are the mothers	'arba' immāhôt	אַרְבַּע אִמָּהוֹת.
Three are the fathers	šəlōšâ 'ābôt	שְׁלֹשָׁה אָבוֹת.
Two are the tablets of the covenant	šənê luḥôt habbərīt	שְׁנֵי לְחוֹת הַבְּרִית.
One is our God in the heavens and the earth.	'eḥād 'ēlōhênû šebbaššā-mayim ūbā'āreṣ	אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
Who knows ten?	'āsārâ mî yôdēa'	עֲשָׂרָה מִי יוֹדֵעַ.
I know ten!	'āsārâ 'ānî yôdēa'	עֲשָׂרָה אֲנִי יוֹדֵעַ.
Ten are the commandments	'āsārâ dībbərayyā'	עֲשָׂרָה דְּבַרְיָא.
Nine are the months of pregnancy	tiš'â yarhê lēdâ	תִּשְׁעָה יָרְחֵי לֵידָה.
Eight are the days until circumcision	šəmônâ yəmə mīlâ	שְׁמוֹנָה יָמֵי מִילָה.
seven are the days of the week	šib'â yəmə šabbatā'	שִׁבְעָה יָמֵי שַׁבָּתָא.
Six are the orders of the Mishnah	šiššâ sidrê mišnâ	שֵׁשׁ סִדְרֵי מִשְׁנָה.
Five are the books of the Torah	ḥămiššâ ḥumšê tôrâ	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
Four are the mothers	'arba' immāhôt	אַרְבַּע אִמָּהוֹת.
Three are the fathers	šəlōšâ 'ābôt	שְׁלֹשָׁה אָבוֹת.
Two are the tablets of the covenant	šənê luḥôt habbərīt	שְׁנֵי לְחוֹת הַבְּרִית.
One is our God in the heavens and the earth.	'eḥād 'ēlōhênû šebbaššā-mayim ūbā'āreṣ	אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
Who knows eleven?	'aḥad 'āsār mî yôdēa'	אֶחָד עֲשָׂר מִי יוֹדֵעַ.
I know eleven!	'aḥad 'āsār 'ānî yôdēa'	אֶחָד עֲשָׂר אֲנִי יוֹדֵעַ.

Eleven are the stars [in Joseph's dream]	'aḥad 'āsār kôkəbayyā'	אֶחָד עֶשֶׂר כּוֹכְבַיָּא.
Ten are the commandments	'āsārâ dibbərāyyā'	עֲשָׂרָה דִּבְרֵיָּא.
Nine are the months of pregnancy	tiš'â yarhê lēdâ	תִּשְׁעָה יָרַחַי לֵידָה.
Eight are the days until circumcision	šəmônâ yəmə mīlâ	שְׁמוֹנָה יָמֵי מִילָה.
seven are the days of the week	šib'â yəmə šabbətā'	שִׁבְעָה יָמֵי שַׁבְּתָא.
Six are the orders of the Mishnah	šiššâ sidrê mišnâ	שִׁשָּׁה סִדְרֵי מִשְׁנָה.
Five are the books of the Torah	ḥāmiššâ ḥumšê tōrâ	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
Four are the mothers	'arba' 'immāhōt	אַרְבַּע אִמָּהוֹת.
Three are the fathers	šəlōšâ 'ābōt	שְׁלֹשָׁה אָבוֹת.
Two are the tablets of the covenant	šənê luḥōt habbərīt	שְׁנֵי לַחֹת הַבְּרִית.
One is our God in the heavens and the earth.	'eḥād 'ēlōhēnū šebbaššā-mayim ūbā'āreṣ	אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
Who knows twelve?	šənēm 'āsār mī yōdēa'	שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ.
I know twelve!	šənēm 'āsār 'ānī yōdēa'	שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ.
Twelve are the tribes [of Israel]	šənēm 'āsār šibtayyā'	שְׁנַיִם עֶשֶׂר שִׁבְטַיָּא.
Eleven are the stars [in Joseph's dream]	'aḥad 'āsār kôkəbayyā'	אֶחָד עֶשֶׂר כּוֹכְבַיָּא.
Ten are the commandments	'āsārâ dibbərāyyā'	עֲשָׂרָה דִּבְרֵיָּא.
Nine are the months of pregnancy	tiš'â yarhê lēdâ	תִּשְׁעָה יָרַחַי לֵידָה.
Eight are the days until circumcision	šəmônâ yəmə mīlâ	שְׁמוֹנָה יָמֵי מִילָה.
seven are the days of the week	šib'â yəmə šabbətā'	שִׁבְעָה יָמֵי שַׁבְּתָא.

Six are the orders of the Mishnah	šiššâ sidrê mišnâ	שֵׁשָׁה סְדְרֵי מִשְׁנָה.
Five are the books of the Torah	ḥămiššâ ḥumšê tôrâ	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
Four are the mothers	'arba' immāhôt	אַרְבַּע אִמָּהוֹת.
Three are the fathers	šalōšâ 'ābôt	שְׁלֹשָׁה אָבוֹת.
Two are the tablets of the covenant	šənê luḥôt habbərīt	שְׁנֵי לַחֹת הַבְּרִית.
One is our God in the heavens and the earth.	'eḥād 'ēlōhênû šebbaššā-mayim ūb'ā'reš	אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
Who knows thirteen?	šalōšâ 'āsār mî yôdēa'	שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ.
I know thirteen!	šalōšâ 'āsār 'ānî yôdēa'	שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ.
Thirteen are the attributes [of God's mercy]	šalōšâ 'āsār middayyā'	שְׁלֹשָׁה עָשָׂר מִדֵּיָא.
Twelve are the tribes [of Israel]	šənêm 'āsār šibtayyā'	שְׁנַיִם עָשָׂר שִׁבְטֵיָא.
Eleven are the stars [in Joseph's dream]	'aḥad 'āsār kôkəbayyā'	אֶחָד עָשָׂר כּוֹכְבֵיָא.
Ten are the commandments	'āsārâ dibbərāyyā'	עֲשָׂרָה דִּבְרֵיָא.
Nine are the months of pregnancy	tiš'â yarḥê lēdâ	תִּשְׁעָה יָרַחֵי לֵידָה.
Eight are the days until circumcision	šəmônâ yəmə mīlâ	שְׁמוֹנָה יָמֵי מִילָה.
seven are the days of the week	šib'â yəmə šabbətā'	שִׁבְעָה יָמֵי שַׁבְּתָא.
Six are the orders of the Mishnah	šiššâ sidrê mišnâ	שֵׁשָׁה סְדְרֵי מִשְׁנָה.
Five are the books of the Torah	ḥămiššâ ḥumšê tôrâ	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.
Four are the mothers	'arba' immāhôt	אַרְבַּע אִמָּהוֹת.
Three are the fathers	šalōšâ 'ābôt	שְׁלֹשָׁה אָבוֹת.

Two are the tablets of the covenant	šənê luḥōt habbərīt	שְׁנֵי לְחוֹת הַבְּרִית.
One is our God in the heavens and the earth.	'eḥād 'ēlōhênû šebbaššā- mayim ūbā'āreṣ	אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.
One little goat, one little goat	ḥad gadyā' ḥad gadyā'	חַד גְּדִיָּא חַד גְּדִיָּא
that my father bought for two zuzim.	dizban 'abbā' bitrê zûzê	דִּזְבַּן אָבִא בְּתַרֵּי זוּזֵי.
One little goat, one little goat	ḥad gadyā' ḥad gadyā'	חַד גְּדִיָּא חַד גְּדִיָּא.
A cat came and ate the goat	wə'ātā' šûnērā' wə'ākāl ləgadyā'	וְאָתָא שִׁנְרָא וְאָכַל לְגְדִיָּא.
that my father bought for two zuzim.	dizban 'abbā' bitrê zûzê	דִּזְבַּן אָבִא בְּתַרֵּי זוּזֵי.
One little goat, one little goat	ḥad gadyā' ḥad gadyā'	חַד גְּדִיָּא חַד גְּדִיָּא.
A dog came and bit the cat	wə'ātā' kalb wənāšak læšûnērā'	וְאָתָא כְּלָבָא וְנָשַׁךְ לְשִׁנְרָא.
that at the goat	də'ākāl ləgadyā'	דְּאָכַל לְגְדִיָּא.
that my father bought for two zuzim.	dizban 'abbā' bitrê zûzê	דִּזְבַּן אָבִא בְּתַרֵּי זוּזֵי.
One little goat, one little goat	ḥad gadyā' ḥad gadyā'	חַד גְּדִיָּא חַד גְּדִיָּא.
A stick came and hit the dog	wə'ātā' ḥûṭērā' wəhikkâ ləkālbā'	וְאָתָא חוּטְרָא. וְהִכָּה לְכְלָבָא.
that bit the cat	dənāšak læšûnērā'	דְּנָשַׁךְ לְשִׁנְרָא.
that at the goat	də'ākāl ləgadyā'	דְּאָכַל לְגְדִיָּא.
that my father bought for two zuzim.	dizban 'abbā' bitrê zûzê	דִּזְבַּן אָבִא בְּתַרֵּי זוּזֵי.
One little goat, one little goat	ḥad gadyā' ḥad gadyā'	חַד גְּדִיָּא חַד גְּדִיָּא.

A fire came	wə'ātā' nûrā'	וְאֵתָא נֹרָא.
and burned the stick	wəšārap ləḥûṭērā'	וְשָׂרַף לְחֹטְרָא.
that bit the dog	dəhikkā ləkālbā'	דְּהִיכָה לְכַלְבָּא.
that bit the cat	dənāšak ləšûnērā'	דְּנִשָּׂךְ לְשׁוּנֵרָא.
that at the goat	də'ākāl ləgadyā'	דְּאָכַל לְגֵדְיָא.
that my father bought for two zuzim.	dizban 'abbā' bitrê zûzê	דִּזְבַּן אַבָּא בִּתְרֵי זִוְזֵי.
One little goat, one little goat	ḥad gadyā' ḥad gadyā'	חַד גֵּדְיָא חַד גֵּדְיָא.
Water came	wə'ātā' mayyā'	וְאֵתָא מַיָּא.
and put out the fire	wəkābâ lənûrā'	וְקָבַהּ לְנוֹרָא.
that burned the stick	dəšārap ləḥûṭērā'	דְּשָׂרַף לְחֹטְרָא.
that bit the dog	dəhikkā ləkālbā'	דְּהִיכָה לְכַלְבָּא.
that bit the cat	dənāšak ləšûnērā'	דְּנִשָּׂךְ לְשׁוּנֵרָא.
that at the goat	də'ākāl ləgadyā'	דְּאָכַל לְגֵדְיָא.
that my father bought for two zuzim.	dizban 'abbā' bitrê zûzê	דִּזְבַּן אַבָּא בִּתְרֵי זִוְזֵי.
One little goat, one little goat	ḥad gadyā' ḥad gadyā'	חַד גֵּדְיָא חַד גֵּדְיָא.
an ox came	wə'ātā' tōrā'	וְאֵתָא תֹרָא.
and drank the water	wəšāṭā' ləmayyā'	וְשָׂתָא לְמַיָּא.
that put out the fire	dəkābâ lənûrā'	דְּקָבַהּ לְנוֹרָא.
that burned the stick	dəšārap ləḥûṭērā'	דְּשָׂרַף לְחֹטְרָא.
that bit the dog	dəhikkā ləkālbā'	דְּהִיכָה לְכַלְבָּא.
that bit the cat	dənāšak ləšûnērā'	דְּנִשָּׂךְ לְשׁוּנֵרָא.
that at the goat	də'ākāl ləgadyā'	דְּאָכַל לְגֵדְיָא.
that my father bought for two zuzim.	dizban 'abbā' bitrê zûzê	דִּזְבַּן אַבָּא בִּתְרֵי זִוְזֵי.
One little goat, one little goat	ḥad gadyā' ḥad gadyā'	חַד גֵּדְיָא חַד גֵּדְיָא.

A butcher came	wə'ātā' haššôḥēt	וְאַתָּא הַשׁוֹחֵט.
and slaughtered the ox	wəšāḥaṭ laṭôrā'	וְשַׁחַט לְתוֹרָא.
that drank the water	dəšātā' ləmayyā'	דְּשָׂתָא לְמַיָּא.
that put out the fire	dəkābā lənûrā'	דְּכַבְּה לְנוּרָא.
that burned the stick	dəšārap laḥûṭerā'	דְּשָׂרַף לְחוּטְרָא.
that bit the dog	dəhikkā laḵalbā'	דְּהִכָּה לְכַלְבָּא.
that bit the cat	dənāšaḵ lašûnērā'	דְּנִשָּׁךְ לְשׁוּנְרָא.
that at the goat	də'ākal laḡadyā'	דְּאָכַל לְגַדְיָא.
that my father bought for two zuzim.	dizban 'abbā' bitrê zûzê	דְּזַבַּן אַבָּא בְּתַרְי זױזי.
One little goat, one little goat	ḥaḍ ḡadyā' ḥaḍ ḡadyā'	חַד גַּדְיָא חַד גַּדְיָא.
The angel of death came	wə'ātā' mal'ak hammāwet	וְאַתָּא מַלְאַךְ הַמָּוֶת.
and slaughtered the butcher	wəšāḥaṭ lašôḥēt	וְשַׁחַט לְשׁוֹחֵט.
that slaughtered the ox	dəšāḥaṭ laṭôrā'	דְּשַׁחַט לְתוֹרָא.
that drank the water	dəšātā' ləmayyā'	דְּשָׂתָא לְמַיָּא.
that put out the fire	dəkābā lənûrā'	דְּכַבְּה לְנוּרָא.
that burned the stick	dəšārap laḥûṭerā'	דְּשָׂרַף לְחוּטְרָא.
that bit the dog	dəhikkā laḵalbā'	דְּהִכָּה לְכַלְבָּא.
that bit the cat	dənāšaḵ lašûnērā'	דְּנִשָּׁךְ לְשׁוּנְרָא.
that at the goat	də'ākal laḡadyā'	דְּאָכַל לְגַדְיָא.
that my father bought for two zuzim.	dizban 'abbā' bitrê zûzê	דְּזַבַּן אַבָּא בְּתַרְי זױזי.
One little goat, one little goat	ḥaḍ ḡadyā' ḥaḍ ḡadyā'	חַד גַּדְיָא חַד גַּדְיָא.
Then the Holy One, Blessed be He, came	wə'ātā' haqqādôš bārūk hū'	וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא.
and slaughtered the angel of death	wəšāḥaṭ ləmal'ak hammāwet	וְשַׁחַט לְמַלְאַךְ הַמָּוֶת.

who slaughtered the butcher	dəšāḥaṭ ləšôḥēṭ	דְּשָׁחַט לְשׁוֹחֵט.
that slaughtered the ox	dəšāḥaṭ ləṭôrā'	דְּשָׁחַט לְתוֹרָא.
that drank the water	dəšātā' ləmayyā'	דְּשָׁתָא לְמַיָּא.
that put out the fire	dəḵābā lənûrā'	דְּכַבְּה לְנוֹרָא.
that burned the stick	dəšārap ləḥûṭērā'	דְּשָׂרַף לְחוּטְרָא.
that bit the dog	dəhikkā ləkālbā'	דְּהִכָּה לְכַלְבָּא.
that bit the cat	dənāšak ləšûnērā'	דְּנָשַׁךְ לְשׁוּנֵרָא.
that at the goat	də'ākā ləgadyā'	דְּאָכַל לְגַדְיָא.
that my father bought for two zuzim.	dizḥan 'abbā' bitrē zûzê	דִּזְבַּן אַבָּא בְּתֵרֵי זִיזֵי.
One little goat, one little goat	ḥaḍ gadyā' ḥaḍ gadyā'	חַד גַּדְיָא חַד גַּדְיָא.

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Version 3, 29 June 2007

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