



We extend our gratitude to those individuals and families who have helped to make shtiebel a reality.

We particularly acknowledge those who have generously sponsored the creation and printing of the first addition of our Haggadah.

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April 2024

INTRODUCTION

As we gather around the seder table to commemorate the timeless story of our liberation, we are honoured to present the Shtiebel Haggadah – a cherished companion on this sacred journey.

At its core, Pesach beckons us to embrace the profound act of storytelling, from Exodus to Empowerment. It is a commandment passed down through generations, reminding us of our duty to transmit the narrative of our Exodus from Egypt to future generations. In the spirit of this directive, we offer this Haggadah, as our guide, illuminating the path through the diverse rituals and customs of the seder.

Within these pages, you will find an invitation – to delve deeply into the rich tapestry of our tradition, to engage with its timeless wisdom, and to reflect upon its relevance in our lives today.

As you navigate the seder experience, we encourage you to embrace the elements we have included in our haggadah, to enrich your understanding of each ritual and symbol. They are:

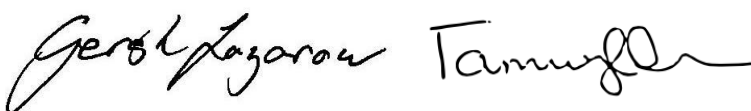
- what - explanations provided in **bold text**,
- why - kavannot (intentions), modern interpretations and discussion prompts provided in the grey boxes, and
- how - instructions provided in *italics*.

We invite you to ponder the themes of slavery and liberation within a modern context, and to augment the traditional retelling with reflections that resonate with our present-day realities. Throughout the Haggadah, you will find discussion points, each offering an opportunity for deeper exploration and personal connection.

In our commitment to accessibility and inclusivity, we have provided comprehensive transliterations and contemporary translations, ensuring that all may participate fully in the Pesach traditions, regardless of background or proficiency.

As we embark on this sacred journey together, may the words of our ancestors inspire us, and may the spirit of liberation guide us towards deeper connections and newfound insights.

Wishing you a joyous and meaningful Pesach,



Rabbi Gersh Lazarow and Tammy Cohen, RJE

This ritual is completed anytime prior to mid-morning before the first seder.

B'dikat Chametz (searching for chametz) and Bi'ur Chametz (burning of chametz) from our home symbolises purity, renewal, and spiritual preparation.

We gather to engage in the sacred act of searching for and burning *chametz*, armed with a candle, feather, and spoon. This ritual serves as a poignant reminder of our journey towards liberation, not solely from the physical enslavement of our ancestors, but also from the spiritual bondage symbolised by chametz. As we meticulously remove any traces of leavened bread from our home, we embark on a profound inner quest for freedom, striving to rid ourselves of the leaven of pride and ego. This act of purification aligns with the overarching theme of Pesach, highlighting our collective pursuit of liberation and renewal.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,	Baruch Atah, Adonai Eloheinu,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ	Melech ha'olam, asher kidshanu
בְּמִצְוֹתָיו, וְצִוָּנוּ	b'mitzvotav, v'tzivanu
בְּעוֹר חֶמֶץ.	bi'ur chametz.

Blessed are you, Eternal our God, Ruler of the Universe, who hallows us with mitzvot, commanding us to eliminate chametz.

All remaining chametz (leaven) is collected.

Bi'ur Chametz begins with Kol Chamira (a declaration), before burning the chametz.

כָּל חֶמֶרָא וְחֶמִיעָה דְאִכָּא	Kol chamira vachami'a d'ika
בְּרִשְׁוֹתֵי דְחִזְתֵּיהּ וּדְלָא חִזְתֵּיהּ,	virshuti dachazitei udla chazitei,
דְּחִמֵּיתֵיהּ וּדְלָא חִמֵּיתֵיהּ,	dachamitei udla chamitei,
דְּבַעֲרֵיתֵיהּ וּדְלָא בַעֲרֵיתֵיהּ, לְבָטֵל	d'vi'artei udla viartei, libatel
וְלֵהֵוֵי הֶפְקֵר כְּעַפְרָא דְאַרְעָא.	v'lehevei hefker keafra d'ara.

All leaven or anything leavened which is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered nullified and ownerless as the dust of the earth.

ACKNOWLEDGEMENT OF COUNTRY

As we come together to observe the time-honoured traditions of Pesach, commemorating our ancestors' journey towards freedom, we extend our heartfelt acknowledgement to the original guardians of the diverse landscapes across our nation.

In this moment of reflection and celebration, we honour the enduring connection to land, waters, and community held by the First Nations peoples of this country. With deep respect, we recognise their role as the first custodians, whose rich cultures, stories, and stewardship inspire us all.

Let us pay our respects to their elders, past, present, and emerging, who carry forth the wisdom and traditions that enrich our collective understanding.

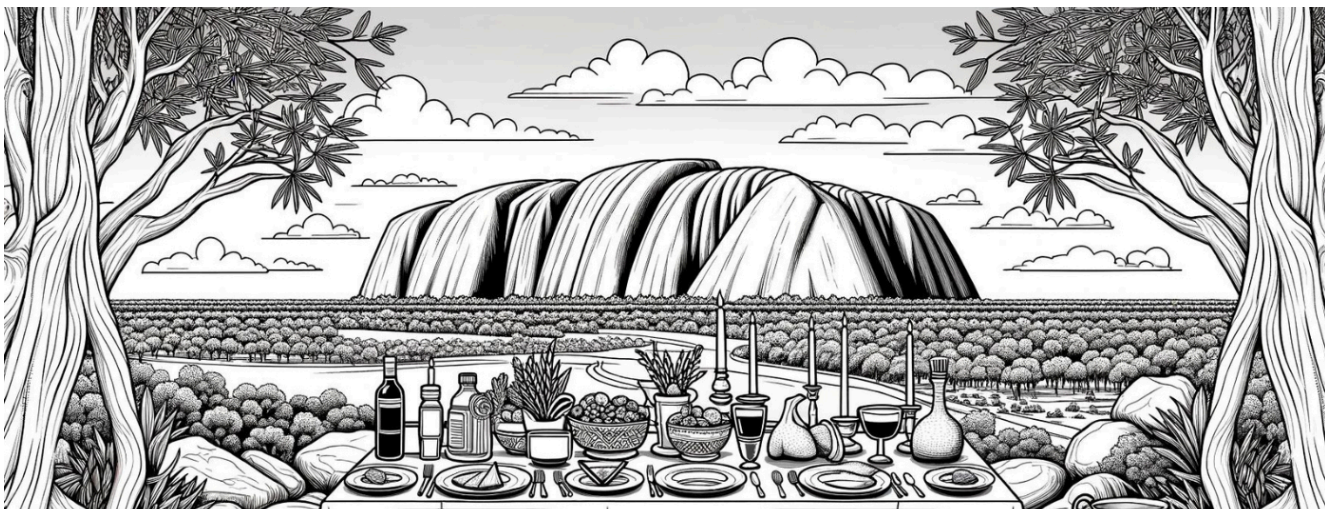
May the spirit of Pesach, which calls us to contemplate liberation and renewal, also remind us of the strength found in unity and mutual respect. Together, may we strive for a future where every person can share in the bounty of this land under the same expansive sky, learning from each other and growing stronger in a shared commitment to justice and peace.

הִנֵּה מָה טוֹב - Hinei Ma Tov

Psalm 133:1

הִנֵּה מָה טוֹב וַיְמַה נְעִים Hinei ma tov uma na'im
שֵׁבֶת אַחִים גַּם יַחַד. shevet achim gam yachad.

How good it is and how pleasant it is when all people can sit together as friends.



When the seder falls on Saturday evening, we conclude Shabbat with Havdalah.

לַיְהוּדִים הַיְתָה אוֹרָה וְשִׂמְחָה LaYehudim haita ora v'simcha,
 וְשָׂשׂוֹן וִיקָר. כֵּן תִּהְיֶה לָנוּ. v'sason vikar. Ken tiye lanu.

The Jews enjoyed light, gladness, happiness and honour. So may it be for us.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, Baruch Atah, Adonai Eloheinu,
 מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן. Melech ha'olam, borei p'ri hagafen.

Blessed are You, Eternal One, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, Baruch Atah, Adonai Eloheinu,
 מֶלֶךְ הָעוֹלָם, Melech ha'olam,
 בּוֹרֵא מִיַּי בְּשָׂמִים. borei minei v'samim.

Blessed are You, Eternal One, Creator of the varied spices.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, Baruch Atah, Adonai Eloheinu,
 מֶלֶךְ הָעוֹלָם, Melech ha'olam,
 בּוֹרֵא מְאוֹרֵי הָאֵשׁ. borei m'orei ha'esh.

Blessed are You, Eternal One, Creator of lights of fire.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, Baruch Atah, Adonai Eloheinu,
 מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין Melech ha'olam, hamavdil ben
 קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, kodesh l'chol, bein or l'choshech,
 בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם bein Israel la'amim, bein yom
 הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. hashvi'i l'sheshet y'mei hama'ase.
 בָּרוּךְ אַתָּה, יְיָ, Baruch Atah, Adonai,
 הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ. hamavdil bein kodesh l'kodesh.

Blessed are You, Eternal One, who distinguishes between the holy and ordinary, between light and dark, between Israel and the nations, between the seventh day and the six days of work. Blessed is the Eternal One, who distinguishes the holy and the holy.

We begin our Seder with the lighting of the Candles.

נֵר שֶׁל יוֹם טוֹב - Candle Lighting

On Shabbat, insert the words in brackets.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,	Baruch Atah, Adonai Eloheinu,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ	Melech ha'olam, asher kidshanu
בְּמִצְוֹתָיו וְצִוָּנוּ, לְהַדְלִיק נֵר	b'mitzvotav v'tzivanu, l'hadlik ner
שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.	shel [Shabbat v'shel] yom tov.

Blessed are You, Eternal One, Sovereign of the universe, who makes us holy with the mitzvot, commanding us to kindle the lights of [Shabbat and] the festival day.



Our Seder Table is set with items that deeply connect us to the traditions, rituals and symbolism of Pesach:

- A jug of water, bowl and towel for the handwashing
- A dish of salt water for the dipping
- Three whole pieces of matza, covered
- A kiddush cup for wine or grape juice
- An additional cup to be used as Elijah's cup

On the Seder Plate, we find:

זְרוֹעַ z'ro'a: a roasted bone, symbolising the sacrificial offering eaten by our ancestors on the eve of their departure from Egypt, as well as the blood marked on their doorposts. It is for symbolic viewing, not consumption. Beetroot is often used as a vegetarian alternative.

בֵּיצָה beitzah: a hard-boiled egg signifying the festival sacrifice once brought to the Temple, reflecting the cycle of life and the changing seasons.

מָרוֹר maror: bitter herbs, such as horseradish or romaine lettuce, recalling the bitterness of slavery in Egypt.

חֲרוֹסֶת charoset: a sweet paste of fruits, nuts, and wine, representing the mortar used by our enslaved ancestors in their labours.

כַּרְפָּס karpas: a vegetable like parsley, spring onion, or potato, symbolising spring. It is dipped into salt water, evoking the tears shed by the enslaved Israelites.

חֲזֵרֶת chazeret: additional bitter herbs used in the Hillel sandwich, reinforcing the theme of slavery's harshness.

It has become tradition in many households to place additional items on the seder plate or table, representing contemporary issues of slavery, hardship and the work still to be done in our time. These serve as reminders to strive for equality and acceptance among all members of the community and throughout the world.

If you have additional items on your seder table, you may choose to identify and explain them now. There are timely examples in the yearly Shtiebel supplement.



The word *Seder* means order. The ceremony of the seder is conducted in a particular order, to ensure that all the rituals and traditions are completed. By following the traditional order, we connect with not only those gathering for *S'darim* around the world, but also generations past and future.

Sanctify	קִדְּשׁ	Kadesh
Wash	וַיְרַחֵץ	Urchatz
Spring Vegetable	כַּרְפָּס	Karpas
Break the Matza	יַחַץ	Yachatz
Tell the Story	מַגִּיד	Magid
Wash	רַחֲצָה	Rachtza
Bless	מוֹצִיא	Motzi
Matza	מַצָּה	Matza
Bitter Herbs	מָרוֹר	Maror
Hillel Sandwich	כוֹרֵךְ	Korech
Meal	שְׁלַחַן עוֹרֵךְ	Shulchan Orech
Hidden Matza	צִפּוֹן	Tzafun
Blessings	בָּרַךְ	Barech
Songs of Praise	הַלֵּל	Hallel
Acceptance	נִרְצָה	Nirtza



Blessings over wine or grape juice help us to sanctify holy moments in time. During our seder, there are four cups of wine, each connected to a specific step.

It is said that the four cups represent the four statements from Exodus 6:6-7:

- "I will bring you out" - the cup of promise.
- "I will deliver you" - the cup of deliverance.
- "I will redeem you" - the cup of redemption.
- "I will take you as My people" - the cup of acceptance.

The first cup, the cup of promise, is used to sanctify the evening, and as such, we fill our cups to overflowing.



הִנְנִי מוֹכְנִין - *hin'ni muchanin* - here I am.

Together we gather, prepared to fulfil the commandment of recounting the miracles and wonders that our ancestors experienced in Egypt on the fifteenth day of Nisan.

As Maimonides said, it is our duty to remember this day.

We dedicate this evening to the retelling of the Exodus, ensuring that its lessons and significance are preserved for generations to come.

קידוש - Kiddush

It is customary to recite the full festival blessing.

On Shabbat, we begin here

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם	Vay'hi erev vay'hi voker yom
הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם	hashishi. Vay'chulu hashamayim
וְהָאָרֶץ וְכֹל צִבְאָם. וַיַּכַּל	v'ha'aretz v'chol tz'va'am. Vay'chal
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ	Elohim bayom hashvi'i m'lachto
אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי	asher asa. Vayishbot bayom hashvi'i
מִכֹּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.	mikol melachto asher asa.
וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי	Vay'varech Elohim et yom hashvi'i
וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שַׁבַּת מִכֹּל	vay'kadesh oto ki vo shavat mikol
מְלַאכְתּוֹ אֲשֶׁר בָּרָא	melachto asher bara
אֱלֹהִים לַעֲשׂוֹת.	Elohim la'asot.

And there was evening and there was morning, the sixth day. The heavens and earth, and all within them were complete. By the seventh day, the Eternal had completed all the work of Creation; and so the Eternal rested from all this work. Then the Eternal blessed the seventh day and sanctified it, because on it the Eternal ceased from all the Divine work of Creation.

On all days, we continue here

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,	Baruch Atah, Adonai Eloheinu,
מֶלֶךְ הָעוֹלָם,	Melech ha'olam,
בוֹרֵא פְּרֵי הַגָּפֶן.	borei p'ri hagafen.

Blessed are You, Eternal One, Sovereign of the universe, Creator of fruit of the vine.

On Shabbat, insert the words in [brackets].

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,	Baruch Atah, Adonai Eloheinu,
מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ	Melech ha'olam, asher bachar banu
מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לָשׁוֹן,	mikol am v'rom'manu mikol lashon,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.	v'kid'shanu b'mitzvotav.
וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ,	Vatiten lanu, Adonai Eloheinu,
בְּאַהֲבָה [שַׁבָּתוֹת לְמִנוּחָה וְ]	b'ahavah [shabatot limnucha u']
מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים	mo'adim l'simcha chagim uz'manim
לְשָׁשׁוֹן, [אֶת יוֹם הַשַּׁבָּת הַזֶּה וְ]	l'sason, [et yom haShabbat ha'ze v']
אֶת יוֹם חַג הַמַּצּוֹת הַזֶּה,	et yom Chag HaMatzot ha'ze,
זִמַּן חֵרוּתֵנוּ, [בְּאַהֲבָה] מִקְרָא	z'man cherutenu, [b'ahava] mikra
קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.	kodesh, zecher litzi'at Mitzrayim.
כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ	Ki vanu vacharta v'otanu kidashta
מִכָּל הָעַמִּים [וְשַׁבָּת] וּמוֹעֲדֵי	mikol ha'amim [v'Shabbat] umo'adei
קֹדֶשׁ [בְּאַהֲבָה וּבְרָצוֹן]	kodsh'cha [b'ahava uvratzon]
בְּשִׂמְחָה וּבְשָׁשׁוֹן הִנְחַלְתָּנוּ.	b'simchah uv'sason hinchaltanu.
בָּרוּךְ אַתָּה, יְיָ, מִקְדֹּשׁ	Baruch Atah, Adonai, m'kadesh
[הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזִּמְנִים.	[haShabbat v'] Yisrael v'hazmanim.

Blessed are You, Eternal One, Sovereign of the universe, who has chosen us from among the peoples, exalting us by hallowing us with mitzvot. Eternal our God, in Your love, You have given us [Sabbaths for rest and] feasts of gladness and seasons of joy; [this Sabbath Day and] this Festival of Pesach, the season of our freedom [in love], a sacred occasion, and a remembrance of the Exodus from Egypt. For You have chosen us from all peoples and consecrated us to Your service and given us [Your holy Shabbat and] the Festivals, a time of gladness and joy. Blessed are You, Eternal One, who sanctifies [the Sabbath and] Israel and the Festivals.

שְׁהַחֵיָנוּ - Shehecheyanu

On the evening of the first seder, we recite the blessing for first occasions.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
שְׁהַחֵיָנוּ וְקִיָּמָנוּ
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה. Baruch Atah, Adonai Eloheinu,
Melech ha'olam,
shehecheyanu v'kiy'manu
v'higi'anu lazman ha'ze.

Blessed are You, Eternal One, Sovereign of the universe, for giving us life, for sustaining us and for enabling us to reach this season.

We drink the first cup of wine, leaning to the left.

WASH

וְרַחֵץ

Urchatz, the ritual of washing hands symbolises both physical cleanliness and spiritual purification.

As I prepare to wash my hands I am reminded of the dual significance of this simple act.

Just as water cleanses the physical, may this ritual cleanse my spirit, preparing me to fully engage in the sacred retelling of our ancestors' journey to freedom.

With each drop of water, I symbolically shed impurities, entering into this sacred space with reverence, mindfulness, and gratitude for the opportunity to connect with our collective history and tradition.

The ritual of handwashing is performed with the ceremonial pitcher, basin and towel, or at the sink. Water is poured over each hand three times, first over the right hand and then over the left hand.

We wash and dry our hands without reciting a blessing.

THE SPRING VEGETABLE

כַּרְפָּס

The Karpas symbolises spring and renewal. The saltwater evokes the tears shed by our ancestors, reminding us of the hardships endured and the hope for liberation.

We dip a green vegetable into salt water and offer the blessing, before eating it.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הָאֲדָמָה. Baruch Atah, Adonai Eloheinu,
Melech ha'olam,
borei p'ri ha'adama.

Blessed are You, Eternal One, Sovereign of the universe, Creator of fruit of the earth.

BREAK THE MATZA

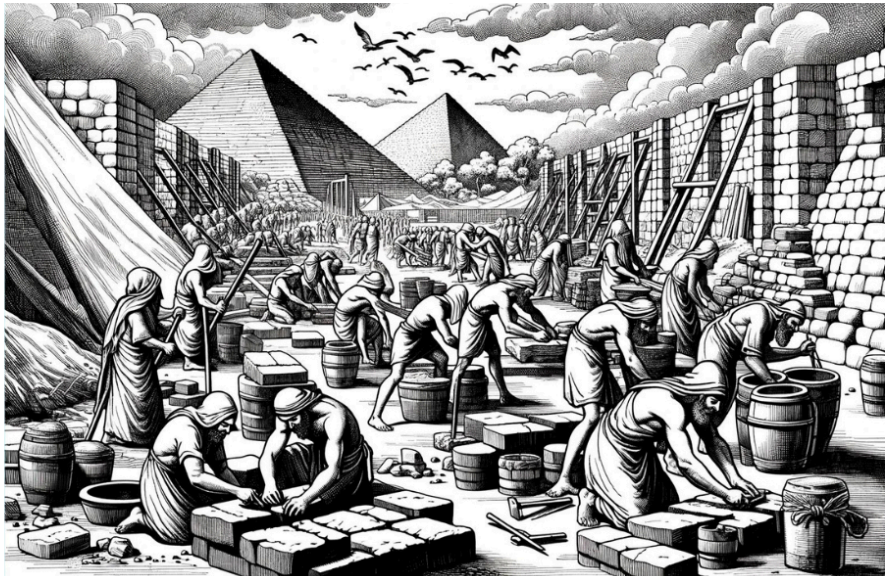
יַחַץ

The ritual of Yachatz, breaking the middle matza, serves as a reminder of both the suffering of slavery and the hope for redemption. We recall the fractured state of the Jewish people in bondage, whilst anticipating liberation and unity.

The middle matza is removed from the cover and ceremoniously broken into half. The smaller piece is returned to the matza cover, the bigger becomes the afikoman. It is wrapped and hidden now and searched for after the meal.



The Magid, or retelling of the Exodus from Egypt, is a central aspect of the Seder. It fulfils the biblical commandment to recount the events of the Exodus. It is made up of a series of questions, songs, texts and rituals, fostering a sense of connection generation to generation and inspiring hope for the future.



A whole piece of matza is uncovered and raised for all to see.

הָא לַחְמָא - Ha Lachma

הָא לַחְמָא עֲנִיָא דִּי אֶכְלוּ	Ha lachma anya di achalu
אֲבָהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם.	avhatana v'ar'a d'mitzrayim.
כָּל דְּכַפִּין יֵיתִי וְיִיכַל,	Kol dichfin yeitei v'yeichol,
כָּל דְּצָרִיךְ יֵיתִי וְיִפְסַח.	kol ditzrich yeitei v'yifsach.
הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה	Hashata hacha, l'shana haba'a
בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדֵּי,	b'ar'a d'Yisrael. Hashata avdei,
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.	l'shana haba'a b'nei chorin.

This is the bread of affliction that our ancestors ate in the land of Egypt. Let all who are hungry come and eat, let all who are in need come and celebrate Pesach. This year we are here; next year may we be in the land of Israel. This year we are slaves; next year may we be free people.

The matza is lowered and covered.

The second cup of wine is poured.

The Four Questions

The four questions are designed not just for children, but for everyone present, and serve as a gateway to deeper understanding and engagement with the traditions of this sacred holiday.

They prompt us to explore **why this night is different to all other nights**, to ponder the symbolism of unleavened bread, bitter herbs, and dipping vegetables, and to actively participate in the retelling of our ancestors' journey from slavery to freedom.

Through these questions, we embark on a journey of curiosity, reflection, and connection, ensuring that the timeless story of Pesach is passed down from one generation to the next.



מה נשתנה - Mah Nishtana

מה נשתנה הלילה הזה
מכל הלילות? Mah nishtana halaila ha'ze
mikol haleilot?

שבכל הלילות אנו אוכלין
חמץ ומצה -
הלילה הזה פלו מצה. Sheb'chol haleilot anu ochlin
chametz umatza -
halaila ha'ze kulo matza.

שבכל הלילות אנו אוכלין
שאר ירקות -
הלילה הזה פלו מרור. Sheb'chol haleilot anu ochlin
sh'ar y'rakot -
halaila ha'ze kulo maror.

שבכל הלילות אין אנו מטבילין
אפילו פעם אחת -
הלילה הזה שתי פעמים. Sheb'chol haleilot ain anu matbilin
afilu pa'am echat -
halaila ha'ze sh'tei f'amim.

שבכל הלילות אנו אוכלין
בין יושבין ובין מסבין -
הלילה הזה - פלנו מסבין. Sheb'chol haleilot anu ochlin
bein yoshvin uvein m'subin -
halaila ha'ze kulanu m'subin.

Why is this night from all other nights?

On all other nights, we eat chametz and matza - tonight, only matza.

On all other nights, we eat other vegetables - tonight, only maror.

On all other nights, we don't dip our food even one time - tonight, we dip twice.

On all other nights, we eat either sitting or reclining - tonight, we all recline.

There are countless additional questions we can ask to enrich our Seder with meaningful and thoughtful conversation.

We offer four non-traditional questions, in the hope that as our seder continues, we will use them as prompts for conversations that connect the ancient Pesach story with our contemporary life.

Freedom and Responsibility:

In what ways does freedom come with responsibility in today's world?

Memory and Remembrance:

How do our memories of the past shape our identity and actions today?

Injustice and Activism:

What are the modern *Egypt*s from which people need liberation, and how can we contribute to their freedom?

Hospitality and Inclusion:

What does it mean to 'let all who are hungry come and eat' in our time?



עבדים היינו - Avadim Hayinu

עבדים היינו לפרעה	Avadim hayinu l'Pharaoh
במצרים, ויוציאנו יהוה	b'Mitzrayim, vayotzi'enu Adonai
אלהינו משם ביד חזקה	Eloheinu misham b'yad chazaka
ובזרע נטויה. ואלו לא הוציא	u'vizro'a n'tuyah. V'ilu lo hotzi
הקדוש ברוך הוא את אבותינו	haKadosh Baruch Hu et avoteinu
ממצרים, הרי אנו ובנינו	miMitzrayim, harei anu uvaneinu
ובני בנינו משעבדים היינו	uv'nei vaneinu m'shubadim hayinu
לפרעה במצרים. ואפילו	l'Pharaoh b'Mitzrayim. Va'afilu
כלנו חכמים כלנו נבונים	kulanu chachamim kulanu nevonim
כלנו זקנים כלנו יודעים את	kulanu z'kanim kulanu yodim et
התורה מצוה עלינו לספר	haTorah, mitzvah aleinu l'saper
ביציאת מצרים. וכל המרבה	bitzi'at Mitzrayim. V'chol hamarbe
לספר ביציאת מצרים הרי זה	l'saper bitzi'at Mitzrayim harei ze
משבח.	m'shubach.

We were slaves to Pharaoh in the land of Egypt and the Eternal One took us out from there with a strong hand and an outstretched arm. If the Holy One, blessed be the Eternal, had not taken our ancestors from Egypt, we and our children and our children's children would all be enslaved to Pharaoh. Even if we were all sages, discerning, elders, or knowledgeable about the Torah, it would be upon us to tell the story of the Exodus. All who partake in our retelling are praiseworthy.

עבדים היינו, הרינו. עתה בני חורין, בני חורין.
עבדים היינו, עתה, עתה בני חורין.
עבדים היינו, עתה, עתה בני חורין, בני חורין.

Avadim hayinu, hayinu. Ata b'nei chorin, b'nei chorin.
Avadim hayinu, ata, ata, b'nei chorin.
Avadim hayinu, ata, ata, b'nei chorin, b'nei chorin.

We were slaves to Pharaoh in Egypt - now we are free.

We tell the story of the four children at the Seder to acknowledge the diversity of perspectives within our community and to impart important lessons about empathy, understanding, and inclusivity. Through their different attitudes and questions, we're reminded of the value of listening to each other and embracing our shared heritage with compassion and respect.



אַרְבָּעָה בְּנִים - The Four Children

בָּרוּךְ הַמָּקוֹם בָּרוּךְ הוּא.	Baruch haMakom, baruch hu.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ	Baruch she'natan Torah l'amo
יִשְׂרָאֵל. בָּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה	Yisrael. Baruch hu. K'neged arba'a
בְּנִים דִּבְרָה תּוֹרָה. אֶחָד חָכָם.	vanim dibra Torah. Echad chacham.
וְאֶחָד רָשָׁע. וְאֶחָד תָּם.	V'echad rasha. V'echad tam.
וְאֶחָד שֶׁאִינוֹ יוֹדֵעַ לְשַׁאֵל.	V'echad she'eino yode'a lishal.

Blessed be the Eternal One, who gave the Torah to the People of Israel. The Torah speaks about four children - one is wise, one is wicked, one is simple and one does not know how to ask.

חָכָם מַה הוּא אוֹמֵר?	Chacham mah hu omer?
מַה הַעֲדוֹת וְהַחֻקִּים	Mah ha'edot v'hachukim
וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה	v'hamishpatim asher tziva Adonai
אֶלֵהֵינוּ אֶתְכֶם. אַף אַתָּה אָמַר	Eloheinu etchem. Af atah emor
לוֹ כְּהִלְכוֹת הַפֶּסַח. אֵין מִפְּטִירֵינוּ	lo k'hilchot haPesach. Ein maftirin
אַחַר הַפֶּסַח אֶפִּיקוֹמָן.	achar haPesach afikoman.

The wise one asks: what are the testimonies, the statutes, and the ordinances which the Eternal One has commanded you? You shall tell them the laws of Pesach, that we conclude after completing each of the rites.

רָשַׁע מַה הוּא אוֹמֵר?	Rasha mah hu omer?
מַה הָעֲבֹדָה הַזֹּאת לָכֶם.	Mah ha'avoda hazot lachem.
לָכֶם וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת	Lachem v'lo lo. Ul'fi shehotzi et
עַצְמוֹ מִן הַכְּלָל. כָּפַר בְּעֵקֶר.	atzmo min hak'lal. Kafar ba'ikar.
אֶף אַתָּה הִקְהֵה אֶת שִׁנְיֹו וְאָמַר	Af ata hakhe et shinav ve'emor
לוֹ. בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי	lo. Ba'avur ze asa Adonai li
בְּצִאתִי מִמִּצְרַיִם. לִי וְלֹא לוֹ.	b'tzeti miMitzrayim. Li v'lo lo.
וְאֵלֹו הָיָה שָׁם לֹא הָיָה נִגְאָל.	V'ilu haya sham lo haya nigal.

The wicked one asks: what is this to *you* (and not to them). You shall remind them that they are not excluded from the community, and when the Eternal One redeemed our ancestors, the Eternal intended to redeem us all.

תָּם מַה הוּא אוֹמֵר?	Tam mah hu omer?
מַה זֹאת. וְאָמַרְתָּ אֵלָיו בְּחֹזֶק	Mah zot. V'amarta elav b'chozek
יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם	yad hotzi'anu Adonai miMitzrayim
מִבֵּית עֲבָדִים.	mibeit avadim.

The simple one asks: what is this? You shall explain to them that with a strong hand, the Eternal One brought us out of slavery in Egypt.

וְשִׂאֵינוּ יוֹדֵעַ לְשֵׂאל?	V'shei'no yode'a lishal?
אֶת פְּתַח לוֹ. שֶׁנֶּאֱמַר: וְהִגַּדְתָּ	At p'tach lo. Shene'emar: v'higadta
לְבִנְךָ בַיּוֹם הַהוּא לֵאמֹר.	l'vincha bayom hahu lemor.
בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי	Ba'avur ze asa Adonai li
בְּצִאתִי מִמִּצְרַיִם.	b'tzeti miMitzrayim.

And for the one who does not know to ask, you must describe the rituals to them, saying this is what the Eternal One did for me when I left Egypt.

*The second cup of wine, the cup of deliverance,
represents the redemption from slavery in Egypt.*

The cup is filled and raised.

וְהִיא שְׁעִמָּדָה - V'hi She'amda

וְהִיא שְׁעִמָּדָה לְאַבוֹתֵינוּ וְלָנוּ.	V'hi she'amda la'avoteinu v'lanu.
שֶׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ	Shelo echad bilvad amad aleinu
לְכָלוֹתֵינוּ. אֶלָּא שְׁבָכָל-דּוֹר וְדוֹר	l'chaloteinu. Ela sheb'chol dor vador
עוֹמְדִים עָלֵינוּ לְכָלוֹתֵינוּ.	omdim aleinu l'chaloteinu.
וְהַקָּדוֹשׁ בְּרוּךְ הוּא	V'hakadosh baruch hu
מְצִילֵנוּ מִיָּדָם.	matzilenu miyadam.

This is the promise that was given to our ancestors and to us. For there has not been only one Pharaoh who has enslaved us. In every generation, there has been one to rise against us and try to annihilate us. However, the Eternal One, saves us from their hands.

The cup of wine is lowered without drinking from it.

The Eternal One made three promises to Abraham, each signposting a step and guiding our ancestors on their journey from bondage to freedom.

1. **The promise to lift us from our burdens:** the Eternal One saw our pain and hardship at the hands of the Egyptians. (Deuteronomy 26:5-7)
2. **The vow to free us from slavery:** the Eternal One will redeem us with an outstretched arm and with great, mighty acts. The Eternal will take us to be the people, given the Land promised to Abraham and our ancestors. (Exodus 6: 6-8)
3. **The commitment to redeem us with strength and compassion:** the Eternal One brought us to the Land flowing with milk and honey. Now, with gratitude, we offer the first fruits from the earth to the Eternal One. (Deuteronomy 26: 8-11)

עֶשֶׂר מַכּוֹת - The 10 Plagues

We pause to reflect on the suffering endured by the Egyptians, recognising the complexity and gravity of these events.

By diminishing our joy, even in celebration, we acknowledge the pain experienced by others and reaffirm our commitment to empathy and compassion.

These symbolic gestures serve as a solemn reminder of the importance of seeking justice and striving for a world free from oppression and suffering.

As we recite the ten plagues, we take ten drops out of our wine glass, symbolising the inflictions upon Egypt.

אֱלֹהֵי עֶשֶׂר מַכּוֹת שֶׁהֵבִיא Elu eser macot shehevi
הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִיִּים haKadosh Baruch hu al haMitzriyim
בְּמִצְרַיִם. וְאֵלוֹ הֵן: b'Mitzrayim. V'elu hen:

These are the ten plagues that the Eternal One sent upon the Egyptians:

Blood	דָּם	Dam
Frogs	צַפְרִידֵי	Tzfarde'a
Lice	כִּנִּים	Kinim
Wild animals	עֲרוֹב	Arov
Pestilence	דֵּבֶר	Dever
Boils	שַׁחִין	Sh'chin
Hail	בָּרָד	Barad
Locusts	אַרְבֵּה	Arbeh
Darkness	חֹשֶׁךְ	Choshech
Death of the Firstborn	מַכַּת בְּכוֹרוֹת	Makat B'chorot

דַּיְינוּ - Dayeinu

Dayeinu invites us to focus on the many blessings that the Eternal One has bestowed upon us.

It begins with an acknowledgment of our freedom from slavery, transitions into a celebration of God's miraculous interventions, and concludes in the cherished blessings of Shabbat and the Torah.

Dayeinu is not merely a recounting of our past but a unifying cry of thanksgiving, linking the generations in a continuum of faith and gratitude.

אלו הוציאנו ממצרים, Ilu hotzi'anu miMitzrayim,
ולא עשה בהם שפטים v'lo asa bahem sh'fatim
דַּיְינוּ. dayeinu.

אלו עשה בהם שפטים, Ilu asa bahem sh'fatim,
ולא עשה באלהיהם v'lo asa beloheihem –
דַּיְינוּ. dayeinu.

דַּיְינוּ

If God had brought us out from Egypt, and had not carried out judgments against them – it would have been enough for us.

If God had carried out judgments against them, and not against their idols – it would have been enough for us.

אלו קרע לנו את היָם, Ilu kara lanu et hayam,
ולא העבירנו בתוכו בַּחַרְבָּה v'lo he'eviranu b'tocho becharava
דינו. dayeinu.

אלו העבירנו בתוכו בַּחַרְבָּה, Ilu he'eviranu b'tocho becharava,
ולא שקע צרינו בתוכו v'lo shika tzareinu b'tocho
דינו. dayeinu.

דִּינוּ

If God had split the sea for us, and had not taken us through it on dry land – it would have been enough for us.

If God had not taken us through it on dry land and had not drowned our oppressors in it – it would have been enough for us.

אלו נתן לנו את השַׁבָּת, Ilu natan lanu et haShabbat,
ולא הביאנו לפני הר סיני v'lo hevi'anu lifnei Har Sinai
דינו. dayeinu.

אלו הביאנו לפני הר סיני, Ilu hevi'anu lifnei Har Sinai
ולא נתן לנו את התורה v'lo natan lanu et haTorah,
דינו. dayeinu.

דִּינוּ

If God had given us the Shabbat, and had not brought us before Mount Sinai – it would have been enough for us.

If God had brought us before Mount Sinai, and had not given us the Torah – it would have been enough for us.

<p>רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר. כָּל מִי שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלוּ בַּפֶּסַח. לֹא יָצָא יְדֵי חוֹבָתוֹ. וְאֵלוּ הֵן: פֶּסַח. מַצָּה. וּמְרֹר.</p>	<p>Rabban Gamliel haya omer. Kol mi shelo amar shloscha d'varim elu bapesach. Lo yatza y'dei chovato. V'elu hen. Pesach. Matzah. Maror.</p>
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Rabban Gamliel would say: anyone who has not mentioned these three things on Pesach has not fulfilled his obligation. They are: the Pesach sacrifice, matza and bitter herbs.

The items of the seder plate are held up as each is explained.

פֶּסַח - Pesach

<p>פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמַּן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם עַל שׁוּם מָה. עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זָבַח פֶּסַח הוּא לִיהוָה אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם וְאֶת בְּתֵינוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.</p>	<p>Pesach shehayu avoteinu ochlim bizman sheBeit haMikdash hayah kayam al shum mah. Al shum shePasach haKadosh Baruch Hu al batei avoteinu b'Mitzrayim. Shene'emar: va'amartam zevach Pesach hu la'Adonai asher pasach al batei v'nei Yisrael b'Mitzrayim b'nag'po et Mitzrayim v'et bateinu hitzil vayikod ha'am vayishtachavu.</p>
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Why is the Pesach (the shankbone) on our seder plate? It represents the Pesach offering that our ancestors used to eat when the Temple stood in Jerusalem. It reminds us that the Eternal One passed over the houses of our ancestors in Egypt, killing the firstborn Egyptians. As the Temple no longer exists, we do not eat the Pesach offering, but it remains here on our seder table.

מַצָּה - Matza

מַצָּה זוֹ שֶׁאֲנַחְנוּ אוֹכְלִים עַל שׁוּם מָה. עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֶקֶם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ. עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא וְגֵאֲלָם מִיָּד. שֶׁנֶּאֱמַר: וַיֹּצִיאוּ מִמִּצְרַיִם וְגוֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יִכְלוּ לְהִתְמַהֵם וְגַם תְּזַדּוּ לֹא אֲשׁוּ לָהֶם.	Matza zo she'anachnu ochlim al shum mah. Al shum shelo hispik b'tzekam shel avoteinu l'hachmitz. Ad shenigla aleihem Melech Malchei hamelachim haKadosh Baruch Hu ug'alam miyad. Shene'emar: vayofu et habatzek asher hotzi'u miMitzrayim ugot matzot ki lo chametz ki gorshu miMitzrayim v'lo yachlu l'hitmameha v'gam tzeda lo asu lahem.
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Why is the matza on our seder plate? It reminds us that our ancestors' dough did not have time to rise before they fled Egypt. After the Eternal One redeemed them from slavery, they were driven out of Egypt and could not delay. Without time to prepare provisions, they baked the dough that had not yet leavened, and left immediately.

מָרֹר - Maror

מָרֹר זֶה שֶׁאֲנַחְנוּ אוֹכְלִים עַל שׁוּם מָה. עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרִיִּים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעַבְדָּה קָשָׁה בְּחֹמֶר וּבִלְבָנִים וּבְכָל עַבְדָּה בַשָּׂדֶה אֶת כָּל עַבְדֹתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ.	Maror ze she'anachnu ochlim al shum mah. Al shum she'mar'ru haMitzriyim et chayei avoteinu b'Mitzrayim. Shene'emar: vay'mar'ru et chayeihem ba'avoda kashah b'chomer u'vilvenim uv'chol avoda basade et kol avodatam asher avadu vahem b'farech.
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Why is the bitter herb on our seder plate? It reminds us that the Egyptians embittered the lives of our ancestors in Egypt, with hard labour, mortar and bricks.

בְּכֹל דּוֹר וָדוֹר - B'chol Dor Vador

<p>בְּכֹל דּוֹר וָדוֹר חַיָּב אָדָם לְהִרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם. שְׁנַיִם עָמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעָבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם.</p> <p>שֶׁלֹּא אֶת אֲבוֹתֵינוּ בְּלִבָּד גָּאֵל הַקָּדוֹשׁ בָּרוּךְ הוּא. אֶלָּא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם. שְׁנַיִם עָמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֶתָנוּ לָתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.</p>	<p>B'chol dor vador hayav adam l'harot et atzmo k'ilu hu yatza miMitzrayim. Shene'emar: v'higadta l'vincha bayom hahu lemor, ba'avur ze asa Adonai li b'tzeti miMitzrayim.</p> <p>Shelo et avoteinu bilvad ga'al haKadosh Baruch Hu. Ela af otanu ga'al imahem. Shene'emar: V'otanu hotzi misham l'ma'an ha'vi otanu latet lanu et ha'arets asher nishba la'avoteinu.</p>
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In every generation, each person must view themselves as if they personally left Egypt, as it is said (in Torah): and you shall tell your child on that day, it is because of what the Eternal One did for me when I came out of Egypt. Not only did the Eternal One redeem our ancestors, but the Eternal One also redeemed us with them, taking us out of Egypt and taking us to the Land that was promised to our ancestors.



The second cup of wine is raised again, as these psalms of praise are recited.

Psalm 113: 1-4

הַלְלוּ אֱלֹהֵי יְהוָה! הַלְלוּ עַבְדֵי יְהוָה	Hal'luya! Hal'lu avdei Adonai
הַלְלוּ אֶת שֵׁם יְהוָה. יְהִי שֵׁם	hal'lu et shem Adonai. Y'hi shem
יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.	Adonai m'vorach me'ata v'ad olam.
מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ	Mimizrach shemesh ad m'vo'o
מִהַלְלֵי שֵׁם יְהוָה.	m'hulal shem Adonai.
רַם עַל כָּל גּוֹיִם יְהוָה	Ram al kol goyim Adonai
עַל הַשָּׁמַיִם כְּבוֹדוֹ.	al hashamayim k'vodo.

Hal'luya! The people give praise to the Eternal One. Let the name of the Eternal One be blessed now and forever. From east to west the name of the Eternal is praised. Above all the nations the Eternal's name is blessed, the Eternal's glory is upon the heavens.

Psalm 114:1-8

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיַּת	B'tzet Yisrael miMitzrayim beit
יַעֲקֹב מֵעַם לֵעַז. הֵיטָה יְהוּדָה	Ya'akov m'am lo'ez. Haita Y'huda
לְקֹדְשׁוֹ יִשְׂרָאֵל מִמִּשְׁלוֹתָיו.	l'kodsho Yisrael mamsh'lotav.
הַיָּם רָאָה וַיִּנָּס הַיַּרְדֵּן יִסֹּב	Hayam ra'a vayanos hayarden yisov
לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים	l'achor. Heharim rakdu ch'elim
גְּבֻעוֹת כְּבָנֵי צֹאן. מַה לְּךָ הַיָּם	g'va'ot kivnei tzon. Mah l'cha hayam
כִּי תִנּוּס הַיַּרְדֵּן תִּסֹּב לְאַחֹר.	ki tanus haYarden tisov l'achor.
הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבֻעוֹת	Heharim tirk'du ch'elim g'va'ot
כְּבָנֵי צֹאן. מִלִּפְנֵי אֲדוֹן חוּלֵי	kivnei tzon. Milifnei Adon chuli
אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.	aretz milifnei Elohah Ya'akov.
הַהֹפְכֵי הַצּוּר אֲגַם מַיִם	Hahofchi hatzur agam mayim
חֲלָמִישׁ לְמַעַיְנוֹ מַיִם.	chalamish l'ma'y'no mayim.

When Israel went forth from Egypt, the house of Jacob from a people of strange speech, Judah became the sanctuary, Israel, the dominion. The sea saw them and ran, Jordan fled backward, and mountains skipped like rams, hills like sheep. What caused the sea to run, Jordan to flee backwards, mountains to skip like rams, hills, like sheep? The earth trembled before the Eternal One, before the God of Jacob, who turned the rock into a pool of water, the rock into a fountain.

קְדוּשָׁה - Kiddush

The blessing for the second cup, the cup of deliverance, is offered leaning to the left.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.
Baruch Atah, Adonai Eloheinu,
Melech ha'olam,
borei p'ri hagafen.

Blessed are You, Eternal our God, Sovereign of the universe, Creator of fruit of the vine.

WASH

רְחִצָּה

The handwashing is performed again. This time, a blessing is said as each person washes and dries their hands.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ, עַל נְטִילַת יָדַיִם.
Baruch Atah, Adonai Eloheinu,
Melech ha'olam,
asher kidshanu b'mitzvotav
v'tzivanu, al n'tilat yadayim.

Blessed are You, Eternal One, Sovereign of the universe, who hallows us with mitzvot, and commands us to raise our hands.



BLESS

מוציא

*The three matzot in the matza cover are raised,
before the following two blessings are recited.*

ברוך אתה, יי אלהינו,
מלך העולם,
המוציא לחם מן הארץ. Baruch Atah, Adonai Eloheinu,
Melech ha'olam,
Hamotzi lechem min ha'aretz.

Blessed are You, Eternal One, Sovereign of the universe, who brings forth bread from the earth.

MATZA

מצה

ברוך אתה, יי אלהינו,
מלך העולם,
אשר קדשנו במצותיו
וצונו, על אכילת מצה. Baruch Atah, Adonai Eloheinu,
Melech ha'olam,
asher kidshanu b'mitzvotav
v'tzivanu, al achilat matza.

Blessed are You, Eternal One, Sovereign of the universe, who hallows us with mitzvot, and commands us to eat matza.

The matza is lowered and each person eats a small piece of matza.

BITTER

מרור

The bitter herbs are raised. Some dip the maror into the charoset and shake it off before reciting the blessing and then eating the maror.

ברוך אתה, יי אלהינו,
מלך העולם,
אשר קדשנו במצותיו
וצונו על אכילת מרור. Baruch Atah, Adonai Eloheinu,
Melech ha'olam,
asher kidshanu b'mitzvotav
v'tzivanu, al achilat maror.

Blessed are You, Eternal One, Sovereign of the universe, who hallows us with mitzvot, and commands us to eat maror.

The matza is lowered and each person eats a piece of the maror.

HILLEL SANDWICH

פּוּרָק

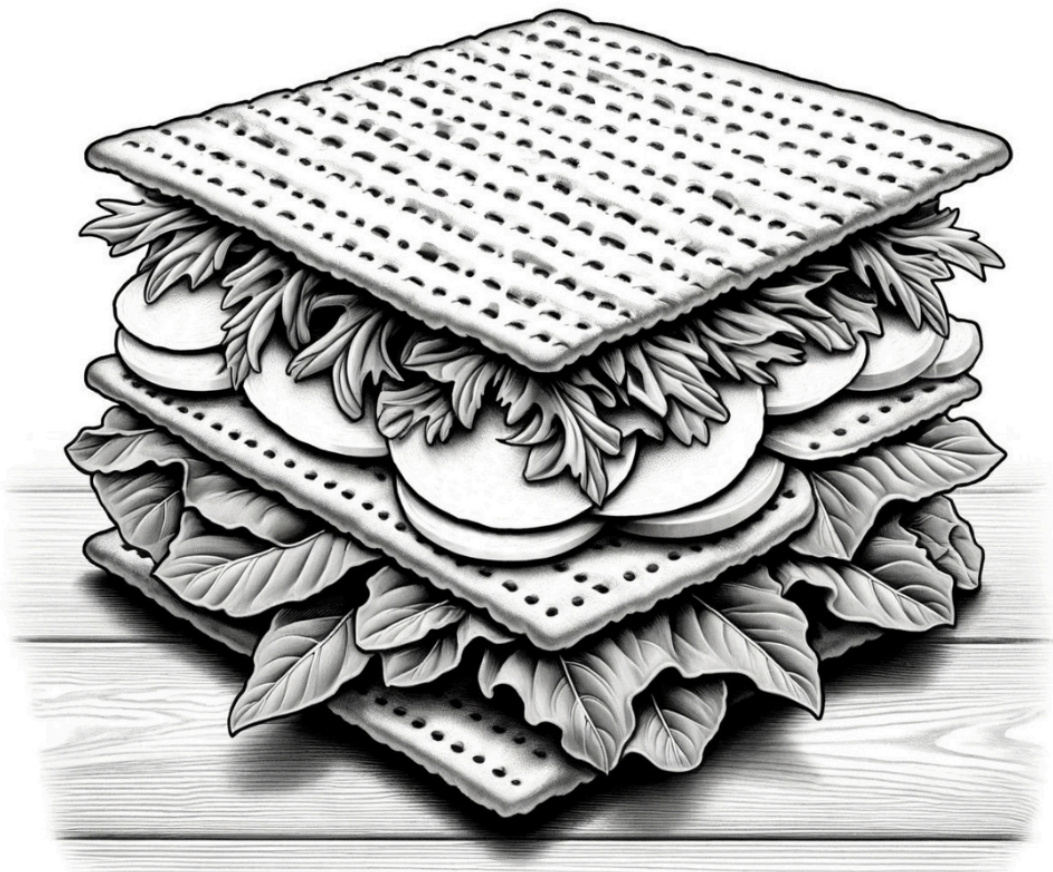
The Hillel Sandwich combines the chazeret and charoset between two pieces of matza. Some choose to also put maror into the sandwich.

In the time of the Temple, a sandwich was made with the paschal lamb, the bitter herbs and the matza. Whilst we no longer eat the paschal lamb, the tradition of this sandwich continues.

The Hillel Sandwich, combines the bitters of slavery, through the *chazeret*, together with the charoset, often described as a sign of slavery, but whose sweetness, also represents hope.

Together, we hold this sandwich filled with bitterness and hope. It reminds us of the bitterness and sweetness that our ancestors experience.

There is no blessing for eating the Hillel Sandwich.



As we pause our Seder to enjoy a festive meal, let's remember that this meal is not just about satisfying our hunger; it's a spiritual journey connecting us to our past and faith.

Tonight, as we gather to eat, we do more than follow a ritual; we actively engage in a tradition that has fortified our people across ages.

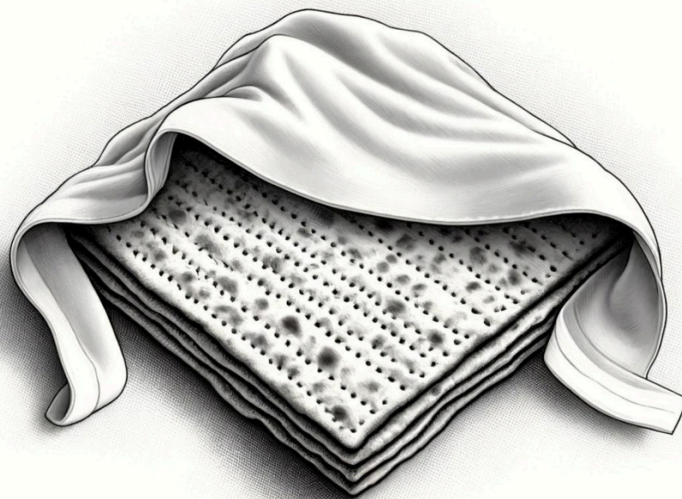
May this meal be a time for remembrance, unity, and renewal. As we nourish our bodies, let our spirits be enriched with the heritage of resilience, the celebration of freedom, and a resolve to maintain the legacy of the Exodus.

May we partake in this meal with a sense of gratitude and a vision for a future where freedom is universal.

Following the meal, we continue with the remaining steps of the seder, filled primarily with songs, blessings and praise, recognising and celebrating our freedom.

THE HIDDEN MATZA

*We now search for the Afikomen, the Hidden Matza.
It is divided amongst all present and considered the first part of the dessert,
leading towards redemption.*



Barech is a collection of blessings, songs and prayers that follows the meal.

בְּרַכַּת הַמָּזוֹן - Birkat HaMazon

We begin with this abridged Birkat HaMazon (the blessing giving thanks for the meal).

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,	Baruch Atah, Adonai Eloheinu,
מֶלֶךְ הָעוֹלָם,	Melech ha'olam,
הַזֵּן אֶת הַכֹּל.	hazan et hakol.
כַּכְתוּב: וְאַכַלְתָּ וְשָׂבַעְתָּ,	Kakativ: v'achalta v'savata,
וּבְרַכַּת אֶת יְיָ אֱלֹהֶיךָ,	u'verachta et Adonai Eloheicha,
עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.	al ha'aretz hatova asher natan lach.
בָּרוּךְ אַתָּה, יְיָ,	Baruch Atah, Adonai,
עַל הָאָרֶץ וְעַל הַמָּזוֹן.	al ha'aretz v'al hamazon.

Blessed are You, Eternal One, Sovereign of the universe, who provides for all. As it is written: when you have eaten and are satisfied, give praise to the Eternal One, who has given you this good earth. Blessed are You, Eternal One, for the earth and for its sustenance.

קִדּוּשׁ - Kiddush

**The third cup of wine represents the cup of redemption,
of the Israelites' freedom from slavery.**

*We fill our glasses and offer the blessing before drinking the wine,
whilst leaning to the left once more.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,	Baruch Atah, Adonai Eloheinu,
מֶלֶךְ הָעוֹלָם,	Melech ha'olam,
בוֹרֵא פְּרִי הַגָּפֶן.	borei p'ri hagafen.

Blessed are You, Eternal our God, Sovereign of the universe, Creator of fruit of the vine.

סְפִירַת הָעֹמֶר - Counting the Omer

We begin counting the Omer from the second night of Pesach.

וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת	Us'fartem lachem mimachorat
הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת	haShabbat miyom havi'achem et
עֹמֶר הַתְּנוּפָה שִׁבְעַת שַׁבָּתוֹת	omer hat'nufa sheva Shabbatot
תְּמִימֹת תִּהְיֶינָה. עַד מִמַּחֲרַת	t'mimot tihiyena. Ad mimachorat
הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ	haShabbat hashvi'it tisp'ru
חֲמִישִׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה	chamishim yom v'hikravtem mincha
חֲדָשָׁה לַיהוָה. וְקִרְאתֶם	chadasha la'Adonai. Ukratem
בְּעֶצֶם הַיּוֹם הַזֶּה מִקְרָא קֹדֶשׁ	b'etzem hayom ha'ze mikra kodesh
יְהִי לָכֶם כָּל מְלַאכֶת עֲבֹדָה לֹא	yiye lachem kol m'lechet avoda lo
תַּעֲשׂוּ חֻקַּת עוֹלָם בְּכֹל	ta'asu chukat olam b'chol
מוֹשְׁבֹתֵיכֶם לְדֹרוֹתֵיכֶם.	moshvotechem l'doroteichem.

From the eve of the second day of Pesach, you shall count for yourselves seven weeks. You must count until the day after the seventh week, fifty days; then you shall bring an offering of new grain to the Eternal. On the same day, you shall hold a sacred occasion for you, you shall not work at your occupations. This is a law for all time, in all settlements, throughout the ages.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,	Baruch Atah, Adonai Eloheinu,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ	Melech ha'olam, asher kidshanu
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת	b'mitzvotav, v'tzivanu al s'firat
הָעֹמֶר.	ha'omer.

Blessed are You, Eternal our God, Sovereign of the universe, who hallows us with mitzvot and commands us to count the Omer.

הַיּוֹם יוֹם אֶחָד יָמִים לְעֹמֶר. Hayom yom echad yamim la'omer.

Today is the first day of the Omer.

אֱלִיָּהוּ הַנָּבִיא - Eliyahu HaNavi

Opening the door for Elijah during the Pesach Seder symbolises hospitality, reminding Jews of their faith and commitment to welcoming guests and anticipating a better future.

In the spirit of Pesach, a celebration of liberation, we recall the words of the Prophets who taught us to seek a world overflowing with kindness and compassion.

As we open our door, we symbolically invite Elijah the Prophet to enter our lives, bringing with him the promise of a better world. May this act open our hearts and homes to the promise of redemption and to the hope for a world renewed with peace and justice.

Together, we will join our voices in singing, Eliyahu Hanavi, singing for all those who are not yet free, for all those who are still waiting for their moment of redemption.

Let us commit ourselves to bringing light into dark places, hope where there is despair, and love where there is indifference or hatred.

The door is opened for Elijah the Prophet.

אֱלִיָּהוּ הַנָּבִיא, Eliyahu hanavi,
אֱלִיָּהוּ הַתְּשֻׁבִי, Eliyahu hatishbi,
אֱלִיָּהוּ הַגִּלְעָדִי. Eliyahu hagiladi.
בִּמְהֵרָה בְּיָמֵינוּ, Bimhera b'yameinu,
יָבוֹא אֵלֵינוּ, yavo Eleinu,
עִם מָשִׁיחַ בֶּן דָּוִד im Mashi'ach ben David.

May Elijah the prophet, Elijah the Tishbite, Elijah of Gilead, come quickly in our day, heralding redemption.

מִרְיָם הַנְּבִיאָה - Miryam HaNavi'a

We turn our hearts and minds to another prophet, Miriam.
Just as Elijah's Cup symbolises our hope for a better world, so too, does Miriam inspire us with courage and leadership.

We remember Miriam, the Prophetess, whose spirit of joy and resilience at the Sea of Reeds led the women in song, celebrating our freedom. Miriam, vigilant over Moses from his first moments on the Nile, was a pillar of strength and faith for her people. Her wisdom and guidance in the desert, is symbolised by the miraculous well that provided water, and highlights the sustaining power of leadership and the crucial role of women in our history and deliverance.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שְׁהַחֲיֵנוּ
וְקִיַּמְנוּ וְהַגִּיעֵנוּ לַזְּמַן
הַזֶּה בְּזִכּוּת מִרְיָם.
Baruch Atah, Adonai Eloheinu,
Melech ha'olam, shehecheyanu
v'kiy'manu v'higi'anu lazman
ha'ze bizchut Miryam.

Blessed are You, Eternal One, Sovereign of the universe, for giving us life, for sustaining us and for enabling us to reach this season, through the merit of Miriam.

Just as Miriam led with hope and compassion, so may we embody these virtues. As we sing Miryam HaNevi'a, let us lift our voices for freedom and justice, enriching our community with wisdom, care, and a commitment to supporting each other. May the waters of Miriam's well refresh our souls, guiding us toward a future filled with peace and redemption.

מִרְיָם הַנְּבִיאָה
עוֹז וְזִמְרָה בְּיָדָהּ.
מִרְיָם תִּרְקוֹד עִתָּנוּ
לְתִקּוֹן אֶת הָעוֹלָם.
Miryam HaNevi'a,
oz v'zimra b'yadah.
Miryam tirkod itanu
l'taken et ha'olam.

Miriam the Prophetess, strength and song in her hand. Miriam will dance now with us, to repair the world.

Some choose to recite these traditional Psalms, whilst others offer songs that represent praise and thanksgiving.

Psalm 118: 1-4

הוֹדוּ לַיהוָה כִּי טוֹב	Hodu L'Adonai ki tov,
כִּי לְעוֹלָם חַסְדּוֹ.	ki l'olam chasdo.
יֹאמֶר נָא יִשְׂרָאֵל,	Yomar na Yisrael,
כִּי לְעוֹלָם חַסְדּוֹ.	ki l'olam chasdo.
יֹאמְרוּ נָא בֵּית אַהֲרֹן,	Yomru na veit Aharon,
כִּי לְעוֹלָם חַסְדּוֹ.	ki l'olam chasdo.
יֹאמְרוּ נָא יְרֵאֵי יְיָ,	Yomru na yirei Adonai,
כִּי לְעוֹלָם חַסְדּוֹ.	ki l'olam chasdo.

Praise the Eternal One, for the Eternal is good and whose love is forever. Israel declares the Eternal's love is forever. The House of Aaron declares the Eternal's love is forever.

Psalm 117

הַלְלוּ, הַלְלוּ, הַלְלוּ, הַלְלוּ,	Hal'lu, hal'lu, hal'lu, hal'lu,
הַלְלוּיָהּ!	Hal'luya!

Praise, praise to the Eternal!

קידוש - Kiddush

The final cup of wine or grape juice is filled.

As we approach the completion of the rituals and rites of the seder, we share in the fourth cup of wine, the cup of acceptance.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,	Baruch Atah, Adonai Eloheinu,
מִלְּךָ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.	Melech ha'olam, borei p'ri hagafen.

Blessed are You, Eternal our God, Sovereign of the universe, Creator of fruit of the vine.

We drink the final cup of wine.

Having now completed the rites and rituals of the seder, we offer these words:

As we conclude our Seder tonight, we reflect upon the journey we have undertaken together, a journey through our history and heritage. We have recounted the Exodus, a story of oppression and liberation, of faith and resilience, which has been passed down through generations.

We have asked questions, seeking to understand not only the past but how it informs our present and guides us towards a future filled with hope. In doing so, we have reaffirmed our commitment to freedom, justice, and compassion, values that the Pesach story embodies.

Let the lessons of tonight inspire us to carry these ideals forward, to act with kindness and integrity, and to work towards a world where freedom and dignity are universal.

חֲסַל סִדּוּר פֶּסַח כְּהִלְחָתוֹ, כָּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ.	Chasal sidur Pesach kehilchato, k'chal mishpato v'chukato.
כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן	Ka'asher zachinu l'sader oto, ken nizke la'asoto. Zach shochen
מֵעוֹנָה, קוֹמֵם קְהַל עֲדַת מִי מָנָה. בְּקָרוֹב נֶהַל נִטְעֵי כַּנָּה,	me'ona, komem k'hal adat mi mana. B'karov nahel nitei chana,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.	p'duyim l'Tziyon b'rina.

The seder now concludes, according to *halachic* law, having completed all the rites and rituals. As we were privileged to arrange it, so may we merit to observe it together once more. Eternal One who dwells in the heights above, establish us as a countless people once again. Speedily restore, return and redeem us to the Land of Zion with song.

As we say, 'Next year in Jerusalem,' let us also say, 'Next year, may all people experience liberation and peace.'

Our Seder may end tonight, but the journey continues, and let us move forward with the lessons of the past lighting our way.



לְשָׁנָה הַבָּאָה - L'shana haba'a

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם. L'shana haba'a birushalayim.

Next year in Jerusalem.

The celebration of our freedom from slavery continues, with a number of songs.

חַד גַּדְיָא - Chad Gadya

One Little Goat - this is a traditional Aramaic song, that adds a new element to each verse of the song. It tells the story of a little goat and its interactions with various characters. Ultimately, the goat is eaten by the Angel of Death. Some say that this song represents the historical and biblical figures who have inflicted violence and oppression on the Jewish people. Some say that this is a metaphor for the Jewish People's struggles throughout history. No matter which interpretation you take, the song is typically sung with enthusiasm and joy, reminding us of the themes of redemption and freedom.

חַד גַּדְיָא , חַד גַּדְיָא , דְּזַבִּין אַבָּא בִּתְרֵי זִוְזֵי , חַד גַּדְיָא .	Chad gadya, chad gadya, d'zabin aba bitrei zuzei, chad gadya.
וְאַתָּא שׁוּנְרָא וְאַכְלָה לְגַדְיָא , דְּזַבִּין אַבָּא בִּתְרֵי זִוְזֵי , חַד גַּדְיָא .	V'ata shunra v'achlah l'gadya, d'zabin aba bitrei zuzei. chad gadya.
וְאַתָּא כַּלְבָּא וְנָשַׁח לְשׁוּנְרָא , דְּאַכְלָה לְגַדְיָא , דְּזַבִּין אַבָּא בִּתְרֵי זִוְזֵי , חַד גַּדְיָא .	V'ata chalba v'nashach l'shunra, d'achlah l'gadya, d'zabin aba bitrei zuzei, chad gadya.
וְאַתָּא חוּטְרָא וְהִכָּה לְכַלְבָּא , דְּנָשַׁח לְשׁוּנְרָא , דְּאַכְלָה לְגַדְיָא , דְּזַבִּין אַבָּא בִּתְרֵי זִוְזֵי , חַד גַּדְיָא .	V'ata chutra v'hika l'chalba, d'nashach l'shunra, d'achlah l'gadya, d'zabin aba bitrei zuzei, chad gadya.
וְאַתָּא נוּרָא וְשָׂרַף לְחוּטְרָא , דְּהִכָּה לְכַלְבָּא , דְּנָשַׁח לְשׁוּנְרָא , דְּאַכְלָה לְגַדְיָא , דְּזַבִּין אַבָּא בִּתְרֵי זִוְזֵי , חַד גַּדְיָא .	V'ata nura v'saraf l'chutra, d'hika l'chalba, d'nashach l'shunra, d'achlah l'gadya, d'zabin aba bitrei zuzei, chad gadya.
וְאַתָּא מַיָּא וְכָבָה לְנוּרָא , דְּשָׂרַף לְחוּטְרָא , דְּהִכָּה לְכַלְבָּא , דְּנָשַׁח לְשׁוּנְרָא , דְּאַכְלָה לְגַדְיָא , דְּזַבִּין אַבָּא בִּתְרֵי זִוְזֵי , חַד גַּדְיָא .	V'ata maya v'chava l'nura, d'saraf l'chutra, d'hika l'chalba, d'nashach l'shunra, d'achlah l'gadya, d'zabin aba bitrei zuzei, chad gadya.

וְאֵתָא תּוֹרָא וְשָׂתָה לְמַיָּא, דְּכָבָה
 לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה
 לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא,
 דְּאָכְלָה לְגַדְיָא, דְּזָבִין אַבָּא
 בְּתַרֵּי זׁוּזֵי, חַד גַּדְיָא.

V'ata to'ra v'shatah l'maya, d'chava
 l'nura, d'saraf l'chutra, d'hika
 l'chalba, d'nashach l'shunra,
 d'achlah l'gadya, d'zabin aba
 bitrei zuzei, chad gadya.

וְאֵתָא הַשׁוּחַט וְשָׂחַט לְתוֹרָא,
 דְּשָׂתָה לְמַיָּא, דְּכָבָה לְנוּרָא,
 דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה
 לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא,
 דְּאָכְלָה לְגַדְיָא, דְּזָבִין אַבָּא
 בְּתַרֵּי זׁוּזֵי, חַד גַּדְיָא.

V'ata hashochet v'shachat l'tora,
 d'shatah l'maya, d'chava l'nura,
 d'saraf l'chutra, d'hika
 l'chalba, d'nashach l'shunra,
 d'achlah l'gadya, d'zabin aba
 bitrei zuzei, chad gadya.

וְאֵתָא מַלְאָךְ הַמּוֹת וְשָׂחַט
 לְשׁוּחַט, דְּשָׂחַט לְתוֹרָא, דְּשָׂתָה
 לְמַיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרְף
 לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ
 לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזָבִין
 אַבָּא בְּתַרֵּי זׁוּזֵי, חַד גַּדְיָא.

V'ata malach hamavet, v'shachat
 l'shochet, d'shachat l'tora, d'shatah
 l'maya, d'chavah l'nura, d'saraf
 l'chutra, d'hika l'chalba, d'nashach
 l'shunra, d'achlah l'gadya, d'zabin
 aba bitrei zuzei, chad gadya.

וְאֵתָא הַקָּדוֹשׁ בְּרוּךְ הוּא
 וְשָׂחַט לְמַלְאָךְ הַמּוֹת,
 דְּשָׂחַט לְשׁוּחַט, דְּשָׂחַט
 לְתוֹרָא, דְּשָׂתָה לְמַיָּא, דְּכָבָה
 לְנוּרָא, דְּשָׂרְף לְחוּטְרָא,
 דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ
 לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא,
 דְּזָבִין אַבָּא בְּתַרֵּי זׁוּזֵי,
 חַד גַּדְיָא.

V'ata haKadosh Baruch Hu
 v'shachat l'malach hamavet,
 d'shachat l'shochet, d'shachat
 l'tora, d'shatah l'maya, d'chavah
 l'nura, d'saraf l'chutra,
 d'hika l'chalba, d'nashach
 l'shunra, d'achlah l'gadya,
 d'zabin aba bitrei zuzei,
 chad gadya.

Then came the Eternal One and killed the Angel of Death, that killed the slaughterer, that slaughtered the ox, that drank the water, that extinguished the fire, that burned the stick, that beat the dog, that bit the cat, that ate the goat, that my father bought for two zuzim. One little goat.

Echad Mi Yode'a - אֶחָד מִי יוֹדֵעַ

אֶחָד מִי יוֹדֵעַ, אֶחָד אֲנִי יוֹדֵעַ,
אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבְאָרֶץ. Echad mi yode'a, echad ani yode'a,
echad Eloheinu
shebashamayim uva'aretz.

שְׁתַּיִם מִי יוֹדֵעַ,
שְׁתַּיִם אֲנִי יוֹדֵעַ,
שְׁנֵי לוחות הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבְאָרֶץ. Shtayim mi yode'a,
shtayim ani yode'a,
shnei luchot habrit,
echad Eloheinu
shebashamayim uva'aretz.

שְׁלֹשָׁה מִי יוֹדֵעַ,
שְׁלֹשָׁה אֲנִי יוֹדֵעַ, שְׁלֹשָׁה אַבּוֹת,
שְׁנֵי לוחות הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבְאָרֶץ. Shlosha mi yode'a,
shlosha ani yode'a, shlosha avot,
shnei luchot habrit, echad Eloheinu
shebashamayim uva'aretz.

אַרְבַּע מִי יוֹדֵעַ, אַרְבַּע אֲנִי יוֹדֵעַ,
אַרְבַּע אִמּוֹת... Arba mi yode'a, arba ani yode'a,
arba imahot...

חַמִּשָּׁה מִי יוֹדֵעַ, חַמִּשָּׁה אֲנִי
יוֹדֵעַ, חַמִּשָּׁה חֻמְשֵׁי תּוֹרָה... Chamisha mi yode'a, chamisha ani
yode'a, chamisha chumshei Torah...

שִׁשָּׁה מִי יוֹדֵעַ, שִׁשָּׁה אֲנִי יוֹדֵעַ,
שִׁשָּׁה סִדְרֵי מִשְׁנָה... Shisha mi yode'a, shisha ani yode'a,
shisha sidrei mishna...

Who knows one? I know one. One is our God, who is in heaven and on earth.
Who knows two? I know two. Two are the tablets of the covenant.
Who knows three? I know three. Three are the patriarchs.
Who knows four? I know four. Four are the matriarchs.
Who knows five? I know five. Five are the books of the Torah.
Who knows six? I know six. Six are the books of the Mishnah.

שְׁבַעַה מִי יוֹדַע, שְׁבַעַה אֲנִי יוֹדַע, Shiva mi yode'a, shiva ani yode'a,
שְׁבַעַה יְמֵי שַׁבָּתָא, shiva y'mei Shabbata...

שְׁמוֹנָה מִי יוֹדַע, שְׁמוֹנָה אֲנִי Shmona mi yode'a, shmona ani
יוֹדַע, שְׁמוֹנָה יְמֵי מִלָּה... yode'a, shmona y'mei mila...

תְּשַׁעַה מִי יוֹדַע, תְּשַׁעַה אֲנִי יוֹדַע, Tisha mi yode'a, tisha ani yode'a,
תְּשַׁעַה יַרְחֵי לְדָה... tisha yarchei leda...

עֲשָׂרָה מִי יוֹדַע, עֲשָׂרָה אֲנִי יוֹדַע, Asara mi yode'a, asara ani yode'a,
עֲשָׂרָה דְּבַרְיָא... asara dibraya...

אַחַד עָשָׂר מִי יוֹדַע, Achad asar mi yode'a,
אַחַד עָשָׂר אֲנִי יוֹדַע, achad asar ani yode'a,
אַחַד עָשָׂר כּוֹכְבֵיָא... achad asar kochvaya...

שְׁנַיִם עָשָׂר מִי יוֹדַע, Shneim asar mi yode'a,
שְׁנַיִם עָשָׂר אֲנִי יוֹדַע, shneim asar ani yode'a,
שְׁנַיִם עָשָׂר שְׁבִטֵיָא... shneim asar shivtaya...

שְׁלֹשָׁה עָשָׂר מִי יוֹדַע, Shlosha asar mi yode'a,
שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדַע, shlosha asar ani yode'a,
שְׁלֹשָׁה עָשָׂר מִדַּיָא... shlosha asar midaya...

Who knows seven? I know seven. Seven are the days of the Sabbath.
Who knows eight? I know eight. Eight are the days until circumcision.
Who knows nine? I know nine. Nine are the months of pregnancy.
Who knows ten? I know ten. Ten are the commandments.
Who knows eleven? I know eleven. Eleven are the stars of Joseph's dreams.
Who knows twelve? I know twelve. Twelve are the tribes of Israel.
Who knows thirteen? I know thirteen. Thirteen are the attributes of the
Eternal.

אָדיר הוּא - Adir Hu

אָדיר הוּא, אָדיר הוּא, Adir Hu, Adir Hu,
יבְנֶה בֵּיתוֹ בְּקֶרֶב, yivne veito b'karov,
בְּמַהְרָה בְּמַהְרָה, bimhera bimhera,
בְּיָמֵינוּ בְּקֶרֶב. b'yameinu b'karov.
אֵל בְּנֵי, אֵל בְּנֵי, El b'nei, El b'nei,
בְּנֵה בֵּיתְךָ בְּקֶרֶב. b'ne veit'cha b'karov.

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, Bachur Hu, gadol Hu, dagul Hu,
יבְנֶה בֵּיתוֹ בְּקֶרֶב, yivne veito b'karov,
בְּמַהְרָה בְּמַהְרָה, bimhera bimhera,
בְּיָמֵינוּ בְּקֶרֶב. b'yameinu b'karov.
אֵל בְּנֵי, אֵל בְּנֵי, El b'nei, El b'nei,
בְּנֵה בֵּיתְךָ בְּקֶרֶב. b'ne veit'cha b'karov.

קָדוֹשׁ הוּא, רַחוּם הוּא, Kadosh Hu, rachum Hu,
שַׂדַּי הוּא, תַּקִּיף הוּא, Shadai Hu, Takif Hu,
יבְנֶה בֵּיתוֹ בְּקֶרֶב, yivne veito b'karov,
בְּמַהְרָה בְּמַהְרָה, bimhera bimhera,
בְּיָמֵינוּ בְּקֶרֶב. b'yameinu b'karov.
אֵל בְּנֵי, אֵל בְּנֵי, El b'nei, El b'nei,
בְּנֵה בֵּיתְךָ בְּקֶרֶב. b'ne veit'cha b'karov.

Eternal of might, build Your dwelling place amongst us, quickly, quickly, in our days.

The Eternal is young, the Eternal is great, and exalted, build Your dwelling place amongst us, quickly, quickly, in our days.

The Eternal is holy, the Eternal is merciful, almighty and might. Build Your dwelling place amongst us, quickly, quickly, in our days.





shtiebel

שטיבל