

הַמִּזְבֵּחַ

הַגִּבּוֹרִים







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THE  
PASSOVER HAGADAH

EDITED, WITH A NEW TRANSLATION IN PROSE AND VERSE,

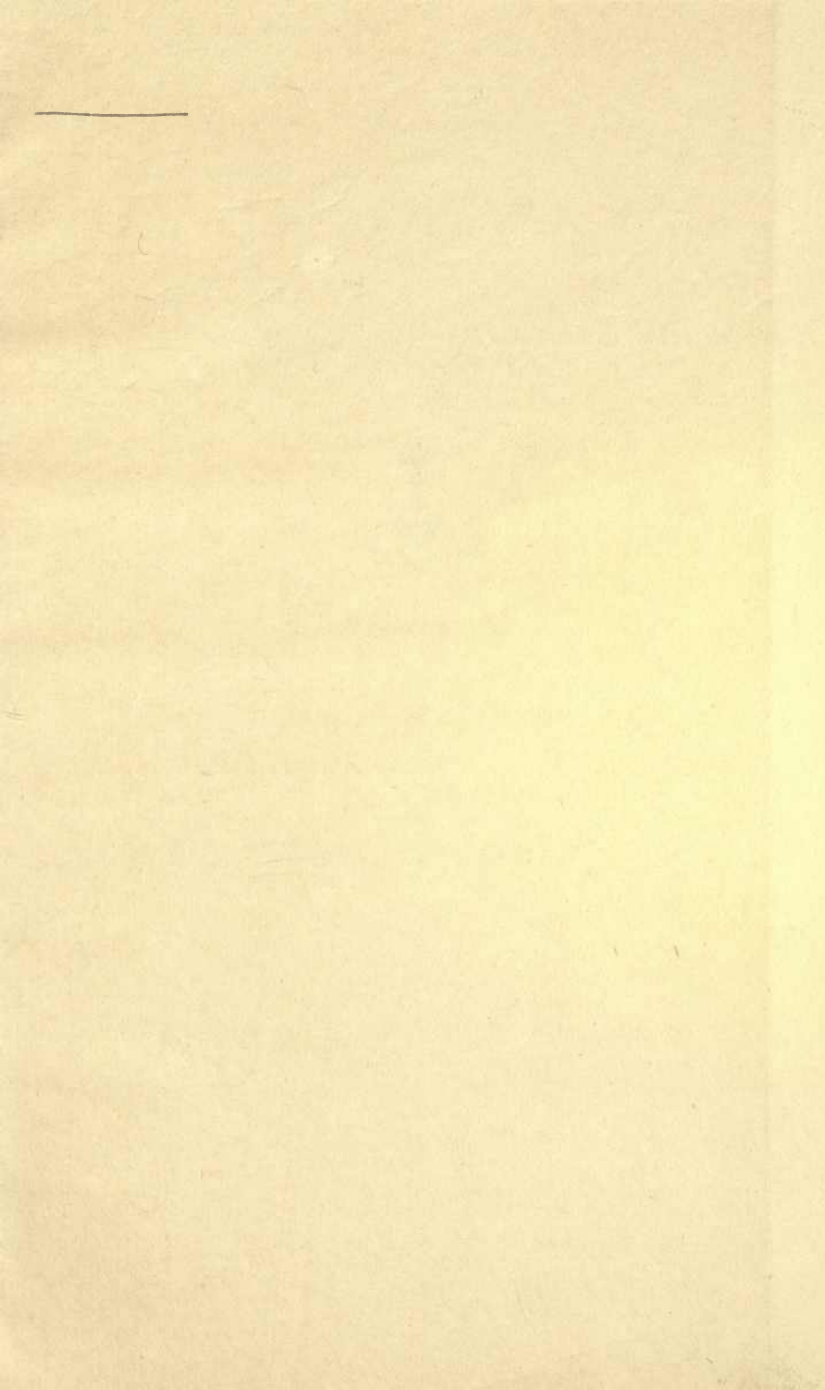
BY

MAURICE MYERS

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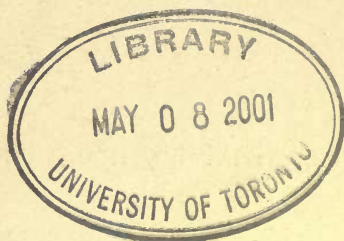
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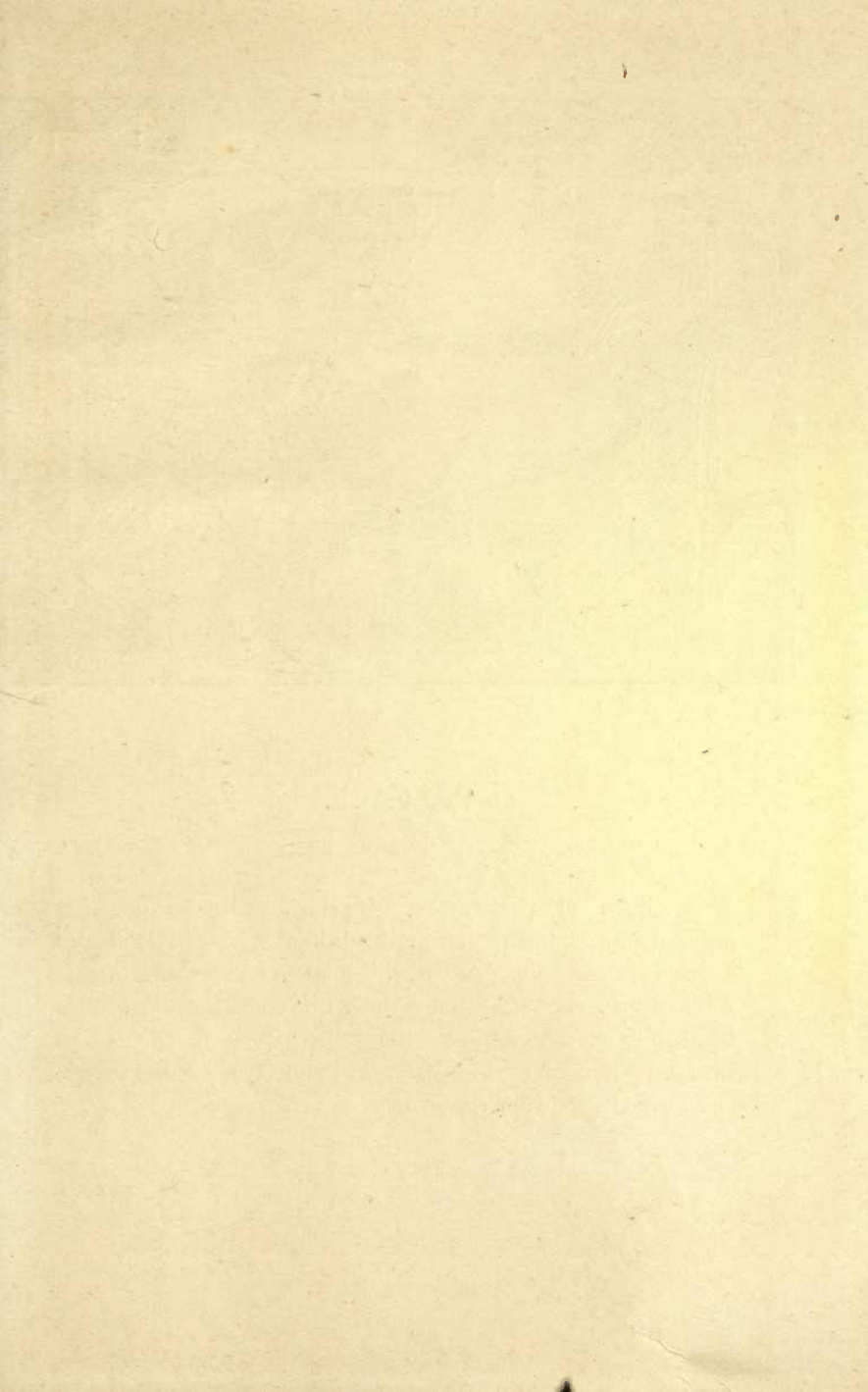




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...primarily or children though...  
...appeal to, and be appreciated by...  
...in a temple has been made to render...  
...intelligible and interesting... the Editor...  
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...and or many admirable suggestions...







## TO THE CHILDREN.

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WE are about to celebrate the Passover, the Festival of Liberty. The Seder is a very old service, yet it is always new and always interesting.

When we take part in this service we must try to place ourselves in the position of our ancestors, who were freed by the goodness of God from a very wicked and cruel slavery. The events of that time were full of wonders for them. As they thought about the Passover traditions, their fancy enlarged every miracle ; and round the story of the going forth from Egypt there grew endless tales and discussions, and curious hymns and rhymes were written which both sung God's praises for Israel's deliverance in the past, and expressed the hopes of the Jewish people for happiness and freedom in their own land, with the Temple rebuilt, in the future. If you remember all this you will understand the Hagadah better. It was not written by one hand, but many pious Rabbis and teachers helped to piece it together, and the service as we know it to-day, with its traditional melodies and customs, has been handed down from father to son through countless generations. The Seder service expresses so much that is truly Jewish that he who refrains from celebrating it may with truth be said to have cut himself off from his people.

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All kinds of leaven that are in my possession which I may have seen or not seen, which I may have removed or not removed, shall be null, and regarded as the dust of the earth.

If the Eve of Passover occurs on the Sabbath all leaven except that required for the Sabbath meals is destroyed on the Thursday evening and Friday morning.

### “ THE ERUB.”

If the festival falls on Thursday and Friday, a difficulty presents itself owing to the necessity of making proper preparation for the Sabbath. Our Rabbis permit work, ordinarily forbidden on the festival, to be performed in these circumstances. In order that we may be reminded that this is exceptional, the following is recited over some prepared food (known as “ Erub ”) :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וַצַּגְנוּ עַל מִצְוֹת עֲרוּב :

בְּהַרְיֵן עִירוּבָא יְהֵא שָׂרָא לָנָא לְמִיפָא וּלְבִשְׂלָא וּלְאַמְמָנָא  
וּלְאַדְלָקָה שָׂרְגָא וּלְמַעְבָּד כָּל-צְרָכְנָא מִיוֹמָא טַבָּא לְשַׁבְּתָא  
לָנוּ וּלְכָל יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת :

Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us by Thy commandments and commanded us concerning the precept of the “ Erub.”

By this “ Erub ” it shall be lawful for us to bake, boil, and keep food warm, to kindle lights, and to satisfy all our needs on the festival for the Sabbath, for us, and for all our brethren in this place.

### LIGHTING THE FESTIVAL LIGHTS.

The advent of festivals brings light and joy into Jewish homes. To symbolise this, the mistress of the house kindles the festival lights and recites the following blessings :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וַצַּגְנוּ לְהַדְלִיק נֵר שֶׁל (On Sabbath add) : שַׁבַּת וְשֶׁל) יוֹם  
טוֹב :

the substitution of leavened for unleavened bread is a memorial of the redemption of Israel from Egypt. Our teacher Moses was greatly concerned to secure the health of all his people. Many valuable laws were issued by him, under the inspiration of the Almighty, for this purpose, and not the least of these was the institution of Passover. "Spring Cleaning" is a religious act in every Jewish household! Lastly, the search for leaven is a symbol of the moral "spring-cleaning" which the religious Jew is required periodically to carry out. The "ferment" of the mind, the base desires and impulses, the evil inclinations which would lead us into sin, must be searched out and removed, so that in celebrating the Festival of Freedom we may do so in the knowledge that our souls are free—free from all that may lead us away from God, who brought us out of the house of bondage.

Before commencing the search, which is conducted in silence, the master of the house recites the following blessing :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר-קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל-בִּיעוּר חֻמִּץ :

Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us with Thy commandments and commanded us to remove the leaven.

After the search say the following :

כָּל-חֻמִּירָא וְחֻמֵּיעָא דֶּאֱבָא בְּרִשׁוּתֵי דְלָא חֻמְתִּיה  
וְדָלָא בְּעֶרְתִּיהָ לְבַטְיִל וְלֹהוּי כְּעַפְרָא דְאַרְעָא :

All kinds of leaven that are in my possession which I have not observed or removed shall be null, and regarded as the dust of the earth.

Early the following morning a similar formula is repeated when the leaven is burnt :

כָּל-חֻמִּירָא וְחֻמֵּיעָא דֶּאֱבָא בְּרִשׁוּתֵי דְחֻמְתִּיהָ וְדָלָא  
חֻמְתִּיהָ דְבְּעֶרְתִּיהָ וְדָלָא בְּעֶרְתִּיהָ לְבַטְיִל וְלֹהוּי כְּעַפְרָא  
דְאַרְעָא :

redemption used in Exodus vi, 6 : "*I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments ; and I will take you to me for a people.*") A separate cup is filled with wine in case an unexpected guest should arrive. This is known as "Elijah's cup." Elijah is regarded in Jewish legend as the prophet who comes (often in the guise of a humble wayfarer) to the rescue of Israel in all his troubles. It is a pretty idea that Elijah is regarded as present at the Seder table to cheer the hearts of the Children of Israel with hope of future redemption from present misfortune.



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . שְׁהַחַיֵּנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ  
לְזִמַּן הַזֶּה :

Blessed art Thou, O Lord our God, King of the Universe, Who hast commanded us to kindle the (*on Sabbath say* : Sabbath and) festival lights.

Blessed art Thou, O Lord our God, King of the Universe, Who hast kept us alive, and sustained us, and caused us to reach this season.

### THE SEDER TABLE.

The following articles are required for the ceremonial of the Seder service :

1. THREE CAKES OF UNLEAVENED BREAD, placed one above the other. These are generally made thicker than the ordinary *Matzo*, and are known as *Mitzvoth* ("commandments") to indicate the purpose for which they are required, or *Shimurim* ("watched over"), special care having been taken in their manufacture. The unleavened bread, "the bread of affliction," reminds us of the hardships of our forefathers in Egypt, and also of the incident recorded in connection with their hasty departure, when they had no time to bake their bread and had to rely for food upon the sun-baked dough that they carried with them.

2. BITTER HERBS. For this, horseradish is generally used. The bitter herbs symbolise the bitter toil imposed upon our ancestors in "the house of bondage."

3. CHAROSETH—a mixture of chopped apple, nuts, raisins and cinnamon. This is used to allay the sharpness of the bitter herbs, and may be taken to symbolise the sweetness of God's deliverance after the bitterness of the slavery in Egypt. Some regard it also as a symbol of the bricks and mortar with which the Israelites were forced to build "treasure cities unto Pharaoh."

4. A ROASTED EGG, a symbol of the festival sacrifice formerly offered in the days of the Temple.

5. THE SHANK BONE OF A LAMB—a symbol of the special Passover offering, and a memorial of the hasty meal eaten by our ancestors on the eve of their departure from Egypt.

SOME PARSLEY OR RADISHES or similar vegetable, and some salt water. The Seder service partakes largely of the nature of an ancient banquet. Thus the vegetables which used to be eaten in olden times as "hors d'œuvres" form a feature of the Seder. The references in the service to "leaning" or "reclining" similarly recall the ancient custom to eat meals while reclining on couches.

7. WINE SUFFICIENT FOR FOUR CUPS for all the company. (The four cups are referred by some teachers to the four expressions of

# SERVICE FOR THE FIRST TWO NIGHTS OF PASSOVER.

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## THE ORDER OF SERVICE.

The following is the traditional order of the Seder service :

1. *Kiddush* (Sanctification).
2. Wash the hands.
3. Take the parsley, etc.
4. Break the middle cake.
5. Begin the narrative.
6. Wash the hands.
7. Grace before meal.
8. Break the top cake.
9. Eat the bitter herb (with *Charoseth*).
10. Eat the bitter herb (with *Matzo*).
11. Partake of the meal.
12. Eat the portion of the middle cake (*Afikoman*).
13. Grace after the meal.
14. *Hallel*.
15. Prayer for acceptance of the service.

SERVICE FOR THE FIRST TWO NIGHTS  
OF PASSOVER.

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THE ORDER OF SERVICE.

1. קִּדְּשׁ :
2. וְרַחֵץ :
3. כְּרַפֵּס :
4. יַחֵץ :
5. מִגִּיד :
6. רַחֲצָה :
7. מוֹצִיא :
8. מִצֵּה :
9. מְרוֹר :
10. בּוֹרֵךְ :
11. שְׁלֵחַן עֲזָרָה :
12. צָפוֹן :
13. בִּרְךְ :
14. הַלֵּל :
15. נִרְצָה :

## THE SERVICE.

The service opens with the Prayer of Sanctification recited over a cup of wine, "which gladdeneth the heart of man." We approach God's service with joyful hearts, and thank Him for giving us this occasion for assembling in prayer and praise.

## I.—SANCTIFICATION.

*If the Festival falls on Sabbath eve begin here :*

"And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." (Gen. i, 31—ii, 3.)

*If the Festival falls on a week-night begin here (on Sabbath add the words in brackets) :*

Blessed art Thou, O Lord our God, King of the Universe, Who createst the fruit of the vine.

Blessed art Thou, O Lord our God, Who hast chosen us from every people and exalted us above every tongue, and hast sanctified us by Thy commandments, and hast given us, O Lord our God, in love (Sabbaths for rest), set times for rejoicing, festivals and seasons for gladness; (the Sabbath day), this Festival of Passover, the season of our liberty (in love), a holy assembly in memory of the going forth from Egypt. For Thou hast chosen us, and hast sanctified us above all peoples, and hast caused us to inherit (the Sabbath and) Thy holy seasons (in love and favour), in joy and gladness.

Blessed art Thou, O Lord, Who sanctifiest (the Sabbath and) Israel and the seasons.

*If the Festival falls at the conclusion of the Sabbath the*

הגדה של פסח  
THE SERVICE.

I. קִדְּשׁ

*If the festival falls on the eve of the Sabbath commence here :*

וַיְהִי־עַרְבַּב וַיְהִי־בֹקֶר

יּוֹם הַשְּׁשִׁי . וַיְבָרְכוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם : וַיְבָרֶךְ  
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֵאכֹתָו אֲשֶׁר־עָשָׂה . וַיִּשְׁבּוּת  
בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלֵאכֹתָו אֲשֶׁר־עָשָׂה : וַיְבָרֶךְ אֱלֹהִים  
אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכֹל־מְלֵאכֹתָו  
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת :

*On weekdays commence here (on Sabbath add the words  
in brackets) :*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . בּוֹרֵא  
פְּרִי הַגֶּפֶן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . אֲשֶׁר בָּחַר־בְּנוֹ  
מִכָּל־עַם . וְרוֹמְמָנוּ מִכָּל־לְשׁוֹן . וְקִדְּשָׁנוּ בְּמִצְוֹתָיו .  
וַתִּתֵּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻחוֹת לְמִנוּחָה ו) מוֹעֲדִים  
לְשִׂמְחָה הַגִּים וְזִמְנִים לְשִׂשׂוֹן . אֶת־יוֹם (הַשְּׁבֻחַת הַזֶּה וְאֶת־יוֹם)  
חַג הַמִּצְוֹת הַזֶּה וְזִמְן חַרוּתָנוּ (בְּאַהֲבָה) מִקְרָא קִדְּשׁ זָכַר  
לְיִצְיַאת מִצְרַיִם . כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל  
הָעַמִּים (וְשֻׁבַת) וּמוֹעֲדֵי קִדְּשֶׁךָ (בְּאַהֲבָה וּבְרֻצּוֹן) בְּשִׂמְחָה  
וּבְשִׂשׂוֹן הַנְּחַלְתָּנוּ . בָּרוּךְ אַתָּה יְיָ מְקַדְּשׁ (הַשְּׁבֻחַת ו) יִשְׂרָאֵל  
וְהַזִּמְנִים :

*On Saturday night the following until לְקַדְּשׁ is added :*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . בּוֹרֵא  
מֵאוּרֵי הָאֵשׁ :

Blessed art Thou, O Lord our God, King of the Universe, Who hast made a distinction between holy and profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of toil, Who hast distinguished between the holiness of the Sabbath and the holiness of the Festival, and hast hallowed the seventh day above the six days of toil. Thou hast distinguished and hallowed Thy people Israel with Thy holiness. Blessed art Thou, O Lord, Who hast made a distinction between holy and holy.

Blessed art Thou, O Lord our God, King of the Universe, Who hast kept us alive, and sustained us, and caused us to reach this season.

*Drink the Wine of Sanctification.*

#### II.—WASHING THE HANDS.

*The Celebrant washes his hands without reciting the customary blessing.*

#### III.—TAKE THE PARSLEY, ETC.

*Some parsley or similar vegetable is dipped in salt water and distributed among the company. The following blessing is recited :*

Blessed art Thou, O Lord our God, King of the Universe, Who createst the fruit of the earth.

#### IV.—BREAK THE MIDDLE CAKE.

*Take the middle cake and break it in two. Set one half aside for the " Afikoman."*

#### V.—THE NARRATIVE.

*Those nearest the dish help in lifting it up for all the company to see. The following is then said :*

This is the bread of affliction which our forefathers ate in the Land of Egypt. Let all who are hungry enter and eat, and let all who are needy come and partake of the Passover. At present we are here, but in the year to come may we be gathered together in the Land of Israel ! Now we are as slaves, but in the year to come may we be free men !

**The Bread  
of Affliction.**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבָרִיל בֵּין קֹדֶשׁ  
 לְחֹל. בֵּין אֹר לְחוּשֶׁד. בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי  
 לְיַמֵּי הַמַּעֲשֶׂה: בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב  
 הַבְּדִלָּת וְאֶת-יוֹם הַשְּׁבִיעִי מִשְׁשַׁת יְמֵי-הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלָּת  
 וְקֹדֶשֶׁת אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתְּךָ. בְּרוּךְ אַתָּה יי הַמְבָרִיל  
 בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׂהַחֲיֵנוּ וְקִיַּמְנוּ.  
 וְהַגִּיעֵנוּ לְזִמְנוֹ הַזֶּה:

*Drink the first cup.*

II. וְרַחֵץ

*The Celebrant washes his hands, but omits the customary blessing.*

III. בְּרַפָּס

*Some parsley, etc., is dipped in salt water and distributed, and the following blessing recited:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא  
 פְּרֵי הָאָדָמָה:

IV. יִחַץ

*Break the middle cake and put half aside for the "Afikoman."*

V. מַגִּיד

*Lift the dish and say:*

הָא לַחֲמַא עֲנִיא דִּי-אֲכָלוּ אַבְהַתְנָא  
 בְּאַרְעָא דְמִצְרַיִם. כָּל-דְּכַפִּין יִיתֵי וְיִכּוֹל.  
 כָּל-דְּצָרִיד יִיתֵי וְיִפְסַח. הַשְׁתָּא חָכָא.  
 לְשַׁנְהַה הַבָּאָה בְּאַרְעָא דִּי-יִשְׂרָאֵל. הַשְׁתָּא עַבְדֵּי.  
 לְשַׁנְהַה הַבָּאָה בְּגֵי חוֹרִין:





"BY SIGNS AND BY WONDERS" (p. 27).



The narrative is introduced by a series of questions on the part of the youngest present, to which the celebrant replies. The questions draw attention to the differences between the Passover repast and ordinary meals.

*Fill the second cup of wine. The youngest present recites the following :*

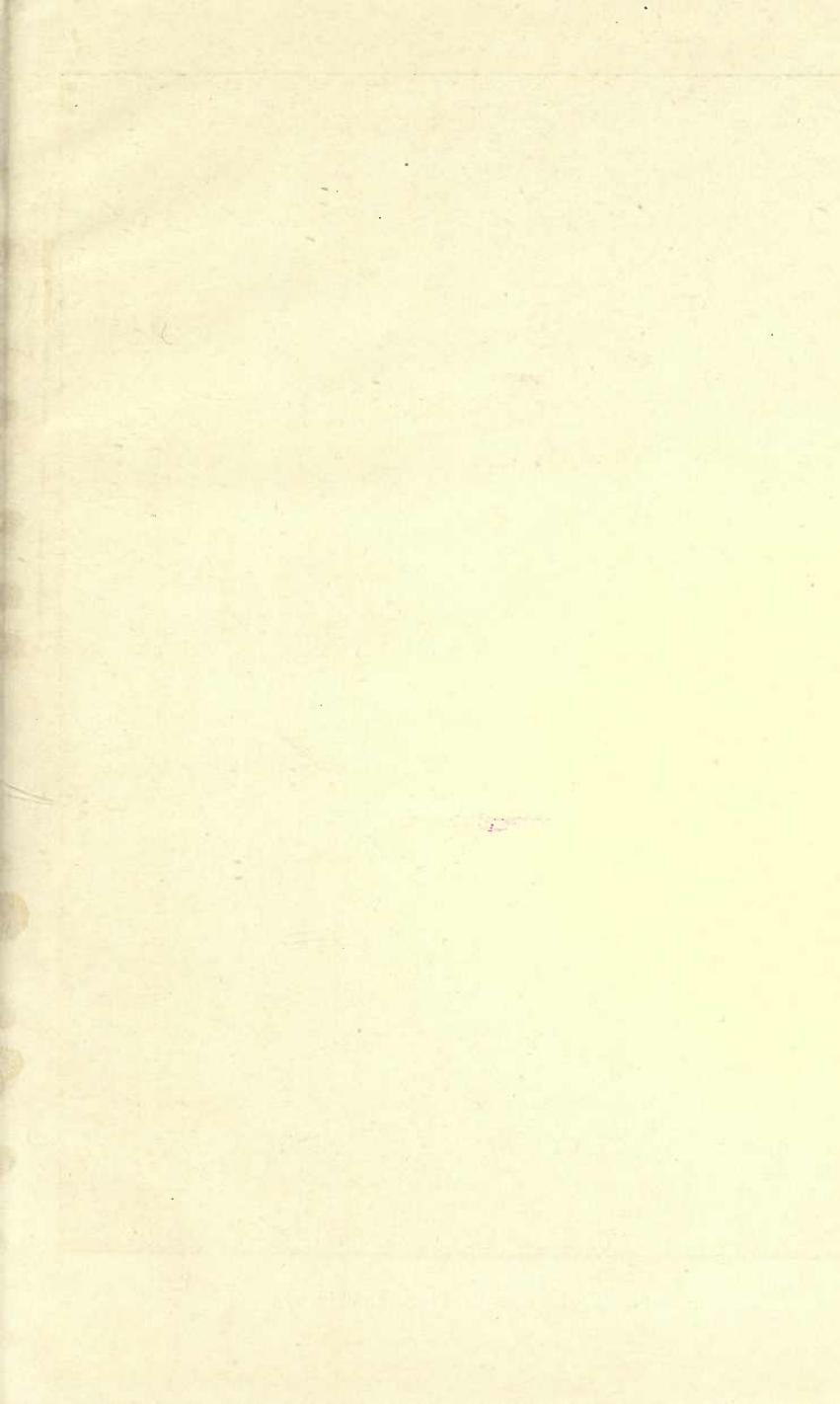
Why is this night different from all other nights? On all other nights we may eat either leavened or unleavened; on this night only leavened. On all other nights we may eat any kind of herbs; on this night only bitter herbs. On all other nights we do not dip even once; on this night twice. On all other nights we may eat either upright or leaning; on this night we all lean.

*The Celebrant replies :*

Once we were slaves to Pharaoh in Egypt, but the Lord our God brought us forth thence with a strong hand and an outstretched arm. And if the Holy One, blessed be He, had not brought forth our fathers from Egypt, we, and our children and our children's children, would still be serving Pharaoh in Egypt. So, even if we were all wise men, men of understanding, men of years, men with knowledge of the Torah, it would still be our duty to tell the story of the exodus from Egypt, and the more we tell of the exodus from Egypt, the more are we to be praised.

The story is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar the son of Azaryah, Rabbi Akibah, and Rabbi Tarfon, that they were once gathered together at B'nei B'rok, and they were absorbed in the story of the exodus from Egypt all that night, until their pupils came and said: "Gentlemen, the time has come for reading the morning service."

Rabbi Elazar the son of Azaryah said, "I am nearly seventy years of age, yet was I unable to understand why the story of the exodus from Egypt should be told at night until Ben Zoma explained it to me." It is said: "That thou mayest remember the day of thy going forth from Egypt *all the days of thy life.*" "The days



of thy life " would imply the days only, but " *all* the days of thy life " means the nights also. The sages, however, say that " the days of thy life " implies this life, but " *all* the days of thy life " means to include the days of the coming of the Messiah."

Blessed be the Almighty, blessed be He! Blessed be He  
Who gave the Torah to His people Israel, blessed be He!

The Hagadah next speaks of four types of sons requiring information about the Passover. The Rabbis, with their keen eye for differences of expression in the scriptural text, deduced these types from the different phraseology employed when referring to the duty of teaching the children the meaning of the Passover.

The Torah speaks of four varieties of sons: There are the  
**The Four Sons.** wise son, the wicked son, the simple son, and the son who is unable to ask questions.

The wise son—what does he say? "What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?" (Deut. vi, 20.) Then shalt thou explain to him all the laws of the Passover, down to the minutest detail, such as the custom to eat nothing after the Paschal meal.

The wicked son—what does he say? "What mean ye by this service?" (Exod. xii, 26.) He says "ye" and not "we," and as he excludes himself from the general body, he offends against a principle of faith, and thou shouldst turn on him and say: "It is because of that which the Lord did for *me* when I came forth out of Egypt" (Exod. xiii, 8). For *me*; not for *him*, for if he had been there he would not have been worthy to be redeemed.

The simple son—what does he say? "What is this?" (Exod. xiii, 14). And thou shalt say unto him: "By strength of hand the Lord brought us out from Egypt, from the house of bondage" (Exod. xiii, 14).

And to him who does not know how to ask questions, thou shalt open the narrative to him, as it is said (Exod. xiii, 8): "And thou shalt tell thy son in that day, saying, It is because of that which the Lord did for me when I came forth out of Egypt."

שְׁנָה . וְלֹא זָכַרְתִּי שֶׁתֹּאמַר יִצְיָאֵת מִצְרַיִם בְּלֵילֹת . עַד  
 שֶׁדָּרְשָׁה בְּרִזְוִמָא שְׁנֵאמַר לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ  
 מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ : יְמֵי חַיֶּיךָ חַיִּים . כָּל יְמֵי  
 חַיֶּיךָ חֲלִילֹת . וְחַכְמַיִם אֹמְרִים יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה .  
 כָּל יְמֵי חַיֶּיךָ לְהַבִּיא לִימֹת הַמְּשִׁיחַ :

בְּרוּךְ הַמְּקוֹם בְּרוּךְ הוּא . בְּרוּךְ שֶׁנִּתְּן  
 תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל . בְּרוּךְ הוּא :

כַּנְגַד אַרְבַּעַה בְּנֵים דְּבֵרָה תּוֹרָה . אַחַד  
 חֲכָם . וְאַחַד רִשָּׁע . וְאַחַד תָּם . וְאַחַד שְׂאִינוּ  
 יוֹדַע לְשִׂאוֹל :

חֲכָם מַה הוּא אֹמֵר . מַה הָעֲדוֹת וְהַחֲקִים וְהַמְּשֻׁפְּטִים  
 אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם : וְאַף אַתָּה אֲמֹר לוֹ כַּהֲלָכוֹת  
 הַפֶּסַח אֵין מִפְּטוּרֵין אַחַר הַפֶּסַח אִפְּיֻקְמוּן :

רִשָּׁע מַה הוּא אֹמֵר . מַה הָעֲבוּדָה הַזֹּאת לָכֶם :  
 לָכֶם וְלֹא לוֹ . וְלִפִּי שֶׁהוֹצִיא אֶת־עַמּוֹ מִן־הַכֶּלֶל כִּפָּר  
 בְּעֶקֶר : וְאַף אַתָּה תִּקְהַת אֶת־שְׁנָיו וְאֲמֹר לוֹ בְּעֶבֶר זֶה  
 עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם : לִי וְלֹא לוֹ . אֵלֹו הִיָּה שֵׁם .  
 לֹא הִיָּה נִגְאָל :

תָּם מַה הוּא אֹמֵר . מַה זֹאת . וְאֲמַרְתָּ אֵלָיו בְּחֹק יָד  
 הוֹצִיאָנוּ יי מִמִּצְרַיִם מִבֵּית עֲבָדִים :  
 וְשְׂאִינוּ יוֹדַע לְשִׂאוֹל אֵת פֶּתַח לוֹ . שְׁנֵאמַר וְהִגַּדְתָּ  
 לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֶבֶר זֶה עָשָׂה יי לִי בְּצֵאתִי  
 מִמִּצְרַיִם :

You might think from the text that the instruction should take place from New Moon (in the month of Nisan), but the expression used is "on that day." This again might lead you to suppose that the celebration should take place in the daytime. But the text says "because of that which, etc.," and this expression would not be used except to signify the hour when the unleavened bread and bitter herbs are before thee (*i.e.*, at night).

In the beginning our fathers were worshippers of idols, but now the Almighty has brought us near unto His service, as it is said (Joshua xxiv, 2): "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nachor: and they served other gods."

"And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac, Jacob and Esau; and I gave unto Esau, Mount Seir, to possess it; and Jacob and his children went down into Egypt."

Blessed be He Who keeps His promise to Israel; blessed be the Holy One; blessed be He Who set an end to the bondage in order to fulfil that which He said unto Abraham our father in the covenant of the pieces (Gen. xv, 8), as it is said (Gen. xv, 13): "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."

*Lift the Cup of Wine and say:*

This it is that has supported both our fathers and us, for not one only has risen up against us to destroy us, but in every generation men have risen against us to destroy us, but the Holy One, blessed be He, always delivers us from their hands!

יכול מראש חדש תלמוד לומר ביום ההוא . אי  
 ביום ההוא יכול מפעוד יום . תלמוד לומר בעבור זה .  
 בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור  
 מנחים לפניך :

תחלה עובדי עבודה זרה היו אבותינו . ועכשו  
 קרבנו המקום לעבודתו . שנאמר ויאמר  
 יהושע אל־כל־העם . כה אמר יי אלהי  
 ישראל בעבר הנהר ישבו אבותיכם מעולם תרח אבי  
 אברהם ואבי נחור ויעבדו אלהים אחרים :

ואקח את־אביכם את־אברהם מעבר הנהר . ואולף  
 אותו בכל־ארץ פנען וארבה את־זרעו ואתן־לו את־  
 יצחק : ואתן ליצחק את־יעקב ואת־עשו . ואתן לעשו  
 את־הר שעיר לרשת אותו ויעקב ובניו ירדו מצרים :

ברוך שומר הבטחתו לישראל . ברוך הוא שתקדוש  
 ברוך הוא השב את־הקץ לעשות פמו שאמר לאברהם  
 אבינו בבית בין התרים . שנאמר ויאמר לאברם ידע  
 תדע פירג יתיה זרעך בארץ לא להם . ועבדום וענו  
 אותם ארבע מאות שנה : וגם את־הגוי אשר יעבדו הן  
 אנכי ואחריכן יצאו ברכוש גדול :

*Lift the cup and say :*

והיא שעמדה לאבותינו ולנו שלא אחד  
 בלבד עמד עלינו לכלותינו אלא שבכל־דור  
 ודור עומדים עלינו לכלותינו והקדוש ברוך  
 הוא מצילנו מידם :



הגדה של פסח

צֵא וּלְמַד מִהַדְּבָקֶשׁ לְבֶן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אֲבִינוּ. שְׁפָרְעָה לֹא גָזַר אֱלֹהִים עַל הַזִּכְרִים. וְלֶבֶן בִּקְשׁ לַעֲקֹר אֶת־הַכֹּל. שְׁנֵאמַר אֲרָמִי אֲבִד אָבִי וַיֵּרֶד מִצְרַיִם. וַיִּגַר שָׁם בְּמַתִּי מֵעַט. וַיְהִי־שֵׁם לְגֹי גְדוֹל עֲצוּם וְרַב:

וַיֵּרֶד מִצְרַיִם. אָנוּם עַל־פִּי הַדְּבֹר. וַיִּגַר שָׁם. מִלְּמַד שֶׁלֹּא יֵרֵד לְהַשְׁתַּקֵּעַ אֱלֹהִים לְגֹר שָׁם. שְׁנֵאמַר וַיֹּאמְרוּ אֶל־פְּרַעֲה לְגֹר בְּאֶרֶץ בְּאֵנוּ כִּי־אֵין מְרַעַה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ. כִּי־כִבֵּד הָרַעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה יֵשְׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גִּשֹׁן:

בְּמַתִּי מֵעַט. כְּמָה שְׁנֵאמַר. בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיִם. וְעַתָּה שְׁמֹךְ יי אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב: וַיְהִי שֵׁם לְגֹי. מִלְּמַד שֶׁהוּא יִשְׂרָאֵל מְצִינָן שָׁם: גְּדוֹל עֲצוּם. כְּמָה שְׁנֵאמַר. וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאד מְאֹד. וַתִּמְלֵא הָאֶרֶץ אוֹתָם:

וְרַב. כְּמָה שְׁנֵאמַר. רַבְּבָה כְּצִמָּה הַשָּׂדֶה נִתְתִּיךְ וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאִי בַעֲרֵי עֵדִים. שְׂדֵים גְּבוּנוּ וַשְׁעָרֶיךָ צִמָּה וְאֶת עַרְם וְעָרְיָה:

וַיִּרְעוּ אֹתָנוּ הַמְּצָרִים וַיַּעֲנוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבוּרָה קָשָׁה:

וַיִּרְעוּ אֹתָנוּ הַמְּצָרִים. כְּמָה שְׁנֵאמַר. הִבֵּה נִתְחַכְּמָה לוֹ כִּי־יִרְבֶּה וְהָיָה כִּי־תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם־הוּא עַל־שְׁנֵאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאֶרֶץ:

**The Task-  
masters.** " And afflicted us " ; as it is said (Exod. i, 11) : " Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses."

**Heavy  
Bondage.** " And laid upon us hard bondage " ; as it is said (Exod. i, 13) : " And the Egyptians made the children of Israel to serve with rigour."

**A Cry to  
God.** " And we cried unto the Lord, the God of our fathers, and the Lord heard our voice, and saw our affliction, and our toil and our oppression " (Deut. xxvi, 7).

**God Hears.** " And we cried unto the Lord, the God of our fathers " ; as it is said (Exod. ii, 23) : " And it came to pass in the course of those many days, that the king of Egypt died : and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage."

**The  
Covenant.** " And the Lord heard our voice " ; as it is said (Exod. ii, 24) : " And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

**God Sees  
Israel's  
Affliction.** " And saw our affliction " ; this alludes to the interruption of family life, as it is said (Exod. ii, 25) : " And God saw the children of Israel, and God took knowledge of them."

**The Slaugh-  
ter of Male  
Children.** " And our toil " ; this refers to the sons, as it is said (Exod. i, 22) : " Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

**Vexing Toil.** " And our oppression " ; this refers to vexation, as it is said (Exod. iii, 9) : " Moreover I have seen the oppression wherewith the Egyptians oppress them."

**The Great  
Deliverance.** " And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and with wonders " (Deut. xxvi, 8).

וַיַּעֲזֹבוּנוּ . כִּמּוֹ שֶׁנֶּאֱמַר . וַיִּשְׁיִמוּ עָלָיו שָׂרֵי מִסִּים  
 לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם . וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפָרְעָה . אֶת־  
 פָּתָם וְאֶת־רַעְמֵסֶס :

וַיִּתְּנוּ עָלֵינוּ עֲבוּרָה קָשָׁה . כִּמּוֹ שֶׁנֶּאֱמַר .  
 וַיַּעֲבְדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרָךְ :

וַנִּצְעַק אֱלֹהֵי אֱלֹהֵי אֲבוֹתֵינוּ . וַיִּשְׁמַע יי אֶת־קִלְנוּ  
 וַיֵּרָא אֶת־עֲנִינֵנוּ וְאֶת־עֲמַלְנוּ וְאֶת־לַחֲצֵנוּ :

וַנִּצְעַק אֱלֹהֵי אֱלֹהֵי אֲבוֹתֵינוּ . כִּמּוֹ שֶׁנֶּאֱמַר .  
 וַיְהִי בַיָּמִים הַרְבִּיּוֹת הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם . וַיֹּאנְהוּ  
 בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבוּרָה וַיִּזְעְקוּ . וַתַּעַל שׁוֹעַתָם אֶל־  
 הָאֱלֹהִים מִן־הָעֲבֹדָה :

וַיִּשְׁמַע יי אֶת־קִלְנוּ . כִּמּוֹ שֶׁנֶּאֱמַר . וַיִּשְׁמַע  
 אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם  
 אֶת־יִצְחָק וְאֶת־יַעֲקֹב :

וַיֵּרָא אֶת־עֲנִינֵנוּ . זֹכֵר־יְשׁוּת הַדָּךְ אֶרֶץ . כִּמּוֹ  
 שֶׁנֶּאֱמַר . וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיִּדַע אֱלֹהִים :

וְאֶת־עֲמַלֵינוּ . אֵלוֹ הַבָּנִים . כִּמּוֹ שֶׁנֶּאֱמַר . כָּל־הַבָּנִי  
 תִּלְוֹד הַיָּאֲרָה תִשְׁלִיכֶהוּ . וְכָל־חַבֶּת תִּתְחַיֵּן :

וְאֶת־לַחֲצֵנוּ . זֶה הַדְּחָק . כִּמּוֹ שֶׁנֶּאֱמַר . וְגַם־רָאִיתִי  
 אֶת הַלְחָץ אֲשֶׁר מִצְרַיִם לוֹחֲצִים אוֹתָם :

וַיִּזְצִיאוּנוּ יי מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֹרַע נְמוּנָה וּבְמִרְא  
 גְּדוֹל וּבְאֲתוֹת וּבְמוֹפְתִים :

“ And the Lord brought us forth out of Egypt ” : not by the hand of an angel, and not by the hand of a seraph, and not by the hand of a messenger, but the Holy One, blessed be He, in His glory and in His own person ; as it is said (Exod. xii, 12) : “ For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgments : I am the Lord.”

**The Redeemer.**

“ For I will go through the land of Egypt ”—I and no angel. “ And will smite all the first-born ”—I and no seraph. “ And against all the gods of Egypt will I execute judgment ”—I and no messenger. I am the Lord ! I am He and no other.

**God's Salvation.**

“ With a mighty hand ” ; this refers to the murrain, as it is said (Exod. ix, 3) : “ Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks ; there shall be a very grievous murrain.”

**The Mighty Hand.**

“ And with an outstretched arm ” ; this refers to the sword, as it is said (1 Chron. xxi, 16) : “ A drawn sword in his hand stretched out over Jerusalem.”\*

**The Outstretched Arm.**

“ And with great terribleness ” ; this refers to the revelation of God's presence, as it is said (Deut. iv, 34) : “. . . or hath God assayed to go and take Him a nation from the midst of another nation by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes ? ”

**Great Terribleness.**

“ And with signs ” ; this refers to the rod, as it is said (Exod. iv, 17) : “ And thou shalt take in thine hand this rod, wherewith thou shalt do the signs.”

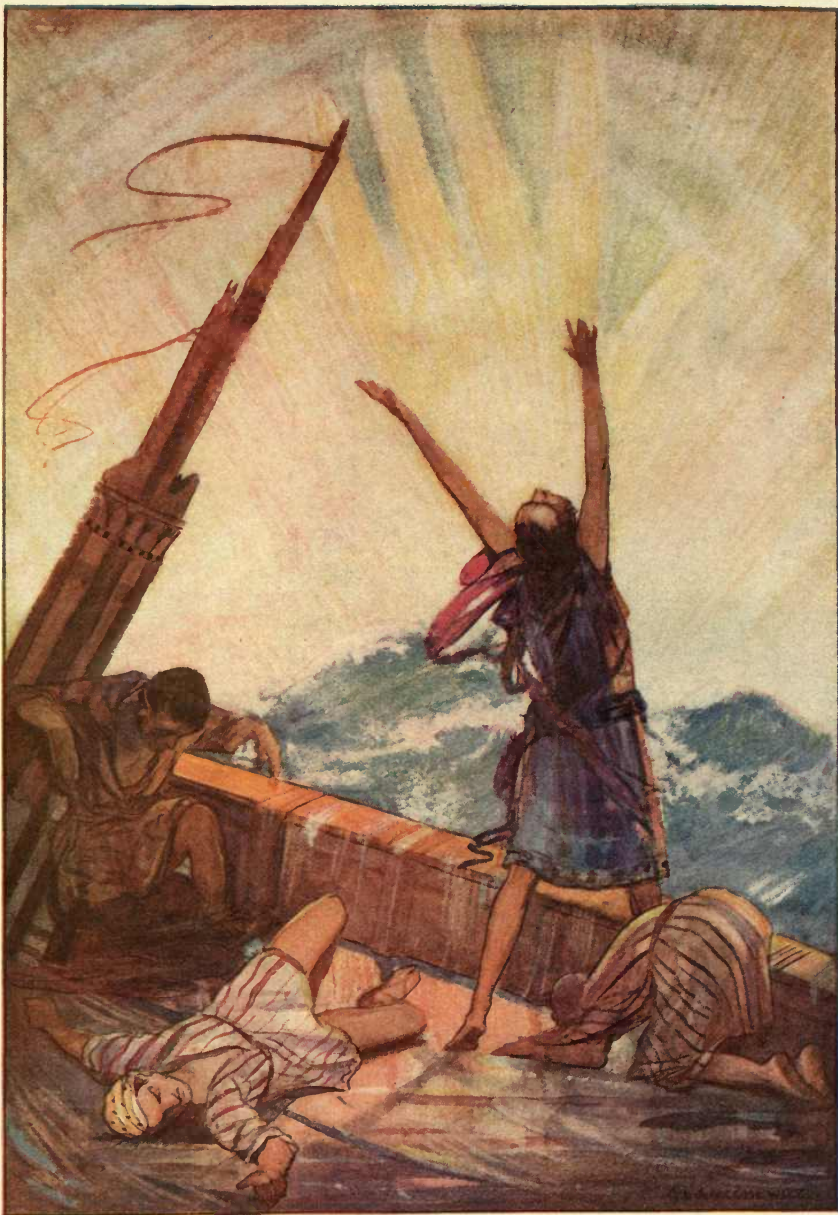
**Signs.**

“ And with wonders ” : this refers to the blood, as it is said (Jeel<sup>ii</sup> ii, 30) : “ And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.”

**Wonders.**

\* The vengeance of God upon the Egyptians is likened to the destruction which was about to be executed upon Jerusalem when King David had sinned. The King had a vision of the angel of the Lord standing “between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem.”

THE HISTORY OF THE  
CITY OF BOSTON  
FROM THE FIRST SETTLEMENT  
TO THE PRESENT TIME  
BY NATHANIEL BENTLEY  
VOLUME I  
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"THE GREAT HAND" (p. 29).

## הגדה של פסח

דָּבַר אַחֲרַי . בְּיַד תְּנוּקָה לְשָׁתִים . וּבְזֶרַע נְמוּנָה  
לְשָׁתִים . וּבְמִזְרָא נְדוּלָה לְשָׁתִים . וּבְאַתֶּת לְשָׁתִים . וּרְמוֹתֵיהֶם

The next passages in the Hagadah illustrate the fanciful methods of the Rabbis in explaining the Scriptures. They seek to show that the plagues which were visited upon the Egyptians in Egypt were multiplied five-fold at the Red Sea. The plagues in Egypt were regarded by Pharaoh as "the finger of God." On the Red Sea we are told the Israelites saw "the great hand of God." If, say the Rabbis, the plagues in Egypt were the *finger* of God, there must have been five times as many plagues at the Red Sea, where the *hand* of God was upon the Egyptians.

Another explanation says: "With a strong hand" refers to two plagues; "with an outstretched arm," to two; "with great terribleness," to two; "with signs," to two; "and with wonders," to two. These are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt: Blood, frogs, lice, murrain, flies, boils, hail, locusts, darkness, and the killing of the first-born. Rabbi Judah constructed a mnemonic, thus: **דָּבַר עֲדֵשׁ בְּאֵהָב**

Rabbi Jose, the Galilean, said: On what grounds canst thou say that the Egyptians were afflicted with ten plagues in Egypt, but upon the sea were afflicted with fifty plagues?

**Fifty  
More.**

In Egypt what is said? (Exod. viii, 19): "Then the magicians said unto Pharaoh, This is the finger of God." And on the sea what is said? (Exod. xiv, 31): "And Israel saw the great hand which the Lord laid upon the Egyptians: and the people feared the Lord: and they believed in the Lord, and in His servant Moses." Therefore, if when the expression "finger" is used, they were afflicted with ten plagues, it may be said that in Egypt they were afflicted with ten plagues, but on the sea were smitten with fifty plagues.

Rabbi Eliezer says: On what grounds can it be said that every plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of four plagues?

**The  
Number  
Grows.**

It is said (Ps. lxxviii, 49): "He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, a band of angels of evil." "Wrath" is one; "indignation," two; "trouble," three; "a band of angels of evil," four. Hence it may be said that in Egypt they were afflicted with forty plagues, and by the sea were afflicted with two hundred plagues.






## הגדה של פסח

רַבִּי עֲקִיבָא אָמַר. מִנֵּיין שְׁפַל־מִכָּה וּמִכָּה שְׁתֵּחִיבֵיא  
 תְּקַדּוּשׁ בְּרוּךְ הוּא עַל־הַמְצָרִים בְּמִצְרַיִם תִּיתֶה שֶׁל חַמִּישׁ  
 מִכּוֹת. שְׁנַאֲמַר יִשְׁלַח בָּם חֲרוֹן אַפּוֹ עֲבָרָה וְזַעַם וְצָרָה  
 מִשְׁלַחַת מִלֵּאבֵי רַעִים : חֲרוֹן אַפּוֹ אַחַת . עֲבָרָה שְׁתַּיִם .  
 וְזַעַם שְׁלִישׁ . וְצָרָה אַרְבַּע . מִשְׁלַחַת מִלֵּאבֵי רַעִים חַמִּישׁ :  
 אָמַר מַעֲתָה בְּמִצְרַיִם לָקוּ חַמִּישִׁים מִכּוֹת וְעַל־הֵיחָם לָקוּ  
 חַמִּישִׁים וּמֵאֲתַיִם מִכּוֹת :

## A HYMN OF GRATITUDE.

” דִּי יָנּוּ .”

כמה מעלות טובות למקום עלינו:

לֹד הוֹצִיאָנוּ מִמִּצְרַיִם . וְלֹא עָשָׂה בָהֶם שְׁפָטִים	
דִּינּוּ :	
אֵלֹהֵי עֲשָׂה בָהֶם שְׁפָטִים . וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם	
דִּינּוּ :	
אֵלֹהֵי עֲשָׂה בְּאֱלֹהֵיהֶם . וְלֹא תִרְגַּל בְּכוֹרֵיהֶם	
דִּינּוּ :	
אֵלֹהֵי תִרְגַּל בְּכוֹרֵיהֶם . וְלֹא נָתַן לָנוּ אֶת־ מְמוֹנָם	
דִּינּוּ :	
אֵלֹהֵי נָתַן לָנוּ אֶת־מְמוֹנָם . וְלֹא קָרַע לָנוּ אֶת־תְּהִים	
דִּינּוּ :	

## THE PASSOVER HAGADAH.

If He had brought us by that path  
 From which the waves had fled,  
 But had not, as the pursuers sped,  
 O'erwhelmed them in His wrath—  
*How grateful still were we!*

If He the billowing waves had piled  
 On Pharaoh in his pride,  
 But had not all our needs supplied  
 Long years through deserts wild—  
*How grateful still were we!*

If He our every need had met,  
 The while our weary bands  
 For forty years trod desert sands,  
 But gave no manna yet—  
*How grateful still were we!*

If manna He had daily rained  
 Where Israel hungry stood,  
 But they—enriched with heavenly food—  
 The Sabbath had not gained—  
*How grateful still were we!*

If He, All-gracious, had proclaimed  
 The Sabbath day of rest,  
 But Sinai's majestic crest  
 For Israel ne'er had flamed—  
*How grateful still were we!*

If He had brought His people near  
 To Sinai's holy mount,  
 But had not the refreshing fount  
 Of holiness made clear—  
*How grateful still were we!*

Had we received from God's own hand  
 The Law, our guide and stay,  
 But not been led upon the way  
 Unto the Promised Land—  
*How grateful still were we!*

## הגדה של פסח

אלו קרע לנו את־הים . ולא העבירנו  
בתוכו בַּחֲרָבָה  
: היגו :

אלו העבירנו בתוכו בַּחֲרָבָה . ולא שקע  
צַרֵּינוּ בַּתּוֹכוֹ  
: היגו :

אלו שקע צַרֵּינוּ בַּתּוֹכוֹ . ולא סַפַּק צַרֵּינוּ  
בַּמִּדְבָּר אַרְבָּעִים שָׁנָה  
: היגו :

אלו סַפַּק צַרֵּינוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה .  
ולא האכילנו אֶת־הַמֶּן  
: היגו :

אלו האכילנו אֶת־הַמֶּן . ולא נָתַן לָנו  
אֶת־הַשֶּׁבֶת  
: היגו :

אלו נָתַן לָנו אֶת־הַשֶּׁבֶת . ולא קָרַבְנוּ  
לִפְנֵי הַר סִינָי  
: היגו :

אלו קָרַבְנוּ לִפְנֵי הַר סִינָי . ולא נָתַן לָנו  
אֶת־הַתּוֹרָה  
: היגו :

אלו נָתַן לָנו אֶת־הַתּוֹרָה . ולא הִבְנִיסְנוּ  
לְאַרְצֵי יִשְׂרָאֵל  
: היגו :

## THE PASSOVER HAGADAH.

If He His tribes with grace divine  
 Had to their borders led,  
 But had not crowned Mount Zion's head  
 With His most holy shrine—

*How grateful still were we!*

How much, then, are we in the debt of the Almighty for His oft-repeated benefits to us! For He brought us forth from Egypt, he executed judgment upon the Egyptians, destroyed **God's** their gods, slew their first-born, gave us of their **Manifold** substance, divided the sea for us, caused us to pass **Mercies.** through on dry land, cast our oppressors in the waves, supplied all our needs in the desert for forty years, fed us with manna, gave us the Sabbath, brought us near unto Mount Sinai, gave us the Law, caused us to enter the land of Israel, and built for us the Temple to atone for all our sins!

The service now proceeds to an explanation of the three essentials of the Passover table, the paschal lamb, the unleavened bread, and the bitter herbs.

... and Eliel said: e who does not speak these  
 things on Passover has not fulfilled

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אלו הכניסנו לארץ ישראל. ולא בנה לנו

את־בית הבחירה היגו :

על־את בְּמַת וּכְמַת טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לְמִקוֹם  
עָלֵינוּ. שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם. וְעָשָׂה בָּהֶם שְׁפָטִים. וְעָשָׂה  
בְּאַלְהֵיהֶם. וְתָרַג בְּכוֹרֵיהֶם. וְנָתַן לָנוּ אֶת־מִזְבֵּחַם. וְקָרַע  
לָנוּ אֶת־הַיָּם. וְהַעֲבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה. וְשָׁקַע צְרִינֵינוּ  
בְּתוֹכּוֹ. וְסָפַק צְרִינֵינוּ בַּמִּדְבָּר אַרְבַּעִים שָׁנָה. וְהֶאֱכִילָנוּ  
אֶת־הַחֶמְדָּן. וְנָתַן לָנוּ אֶת־הַשֶּׁבֶת. וְקָרַבָּנוּ לְפָנֵי הַר סִינַי.  
וְנָתַן לָנוּ אֶת־הַתּוֹרָה. וְהִכְנִיסָנוּ לְאַרְצֵי יִשְׂרָאֵל. וּבָנָה לָנוּ  
אֶת־בֵּית הַבְּחִירָה. לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ :

רַבֵּן גַּמְלִיאֵל אוֹמֵר. כָּל־שָׁלָא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ  
בְּפֶסַח לֹא יֵצֵא יְדֵי חוֹבְתוֹ. וְאֵלּוּ הֵן. פֶּסַח. מַצָּה וּמְרוֹר :

*The Celebrant points to the lamb's bone and says :*

סַח שְׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ  
קַיִם עַל־שׁוֹם מָה. עַל־שׁוֹם שְׁפֶסֶת הַקֹּדֶשׁ  
בְּרוּךְ הוּא עַל־כֵּתִי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר  
וְאָמַרְתֶּם זֶבַח פֶּסַח הוּא לִּי אֲשֶׁר פֶּסַח עַל־כֵּתִי בְּנֵי  
יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־כֵּתֵינוּ הִצִּיל.  
וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ :



*The Celebrant points to the Matzo and says :*

זֶה זֵו שְׁאָנוּ אוֹכְלִים עַל־שׁוֹם מָה. עַל־שׁוֹם  
שָׁלָא הַסֶּפִּיק בְּצַקֶּם שְׁלֵ־אֲבוֹתֵינוּ לְהַחֲמִיץ  
עַד־שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
תְּקַדֹּשׁ בְּרוּךְ הוּא וּגְאֻלָּם. שֶׁנֶּאֱמַר וַיֹּאפֻּ אֶת־הַבֶּצֶק אֲשֶׁר



out of Egypt, for it was not leavened ; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual."

*The Celebrant then shows the bitter herbs and says :*

These Bitter Herbs we eat because the Egyptians embittered the lives of our forefathers in Egypt ; as it is said (Exod. i, 14) :

**The Bitter Herbs.** " And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field ; all their service wherein they made them serve, was with rigour."

It is therefore the duty of everyone, in each generation, to look upon himself as if he went forth from Egypt ; as it is said (Exod. xiii, 8) : " And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt." Not our forefathers alone did the Holy One, blessed be He, redeem, but ourselves also He redeemed with them ; as it is said (Deut. vi, 23) : " And He brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers."

**Personal Redemption.**

*Lift the Cup and say :*

It is therefore our duty to thank, praise, laud, glorify, extol, honour, bless, exalt and adore Him Who performed all these wonders for our forefathers and for us : He brought us forth from servitude to liberty, from grief to joy, from mourning to holiday, from darkness to great light, and from bondage to redemption. And let us sing a new song unto Him. Hallelujah !

**Praise to God.**

הוֹצִיאֵנוּ מִמִּצְרַיִם עִגְת מִצּוֹת כִּי לֹא חָמֵן . פִּי-גִרְשֵׁנוּ  
מִמִּצְרַיִם וְלֹא יָכֹלוּ לְהַתְמַהֵמָה . וְגַם צִדָּה לֹא-עָשִׂנוּ לָהֶם :

*The Celebrant shows the bitter herbs and says :*

רוֹר זֶה שְׂאֵנוּ אוֹכְלִים עַל-שְׂנוֹם מָה . עַל-שְׂנוֹם  
שְׂמַרְרוּ הַמִּצְרַיִם אֶת-חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם .  
שְׁנֵאמַר וַיִּמְרְרוּ אֶת-חַיֵּיהֶם בְּעַבְדוּת קָשָׁה  
בְּחֶמֶר וּבִלְבָנִים וּבְכָל-עַבְדָּה בַשָּׂדֶה אֶת פְּלִעַבְדָּתָם  
אֲשֶׁר-עָבְדוּ בָהֶם בְּפָרֶךְ :



י

בְּכַל-הַדּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ בְּאֵלָיו  
הוּא יֵצֵא מִמִּצְרַיִם . שְׁנֵאמַר וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא  
לֵאמֹר . בְּעַבּוֹר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם : לֹא  
אֶת-אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא . אֵלֵא אַף  
אוֹתָנוּ גָּאֵל עִמָּהֶם . שְׁנֵאמַר וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן  
הִבִּיא אוֹתָנוּ לְתֵת לָנוּ אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ :

*Lift the cup while reciting the following paragraph :*

לְפִיכֶן אֲנַחְנוּ חַיִּיִּים לְהוֹדוֹת , לְהַלֵּל  
לְשַׁבַּח , לְפָאֵר , לְרוֹמֵם , לְהַדָּר , לְבָרֵךְ , לְעַלֵּה ,  
וּלְקַלֵּם , לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת-כָּל-  
הַנְּסִיִּם הָאֵלֵינוּ . הוֹצִיאֵנוּ מֵעַבְדוּת לְחֵרוֹת .  
מִיַּגוֹן לְשִׂמְחָה . וּמֵאֲבֵל לְיוֹם טוֹב . וּמֵאֲפֵלָה  
לְאוֹר גְּדוֹל . וּמִשְׁעַבּוֹד לְגֵאֵלָה . וְנֵאמַר לְפָנָיו  
שִׁירָה חֲדָשָׁה הַלְלוּהָ :

## THE HALLEL.

The service now passes to the Hallel, the psalms specially selected for reading upon Festivals, and recited in the synagogue on these occasions before the Reading of the Law.

*Psalm cxiii.*

Praise ye the Lord, Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God, Who dwelleth on high? Who humbleth Himself to behold the things that are in Heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people. He maketh the barren woman to keep house and to be a joyful mother of children. Praise ye the Lord.

*Psalm cxiv.*

When Israel went out of Egypt and the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? Thou, Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob, Which turned the rock into a standing water, the flint into a fountain of waters.

The recital of the Hallel is now interrupted for the repast, and is continued after the grace. The following blessing brings this part of the service to an appropriate close:

Blessed art Thou, O Lord our God, King of the Universe, Who hast redeemed us and Who redeemed our forefathers from Egypt and hast caused us to reach this night whereon

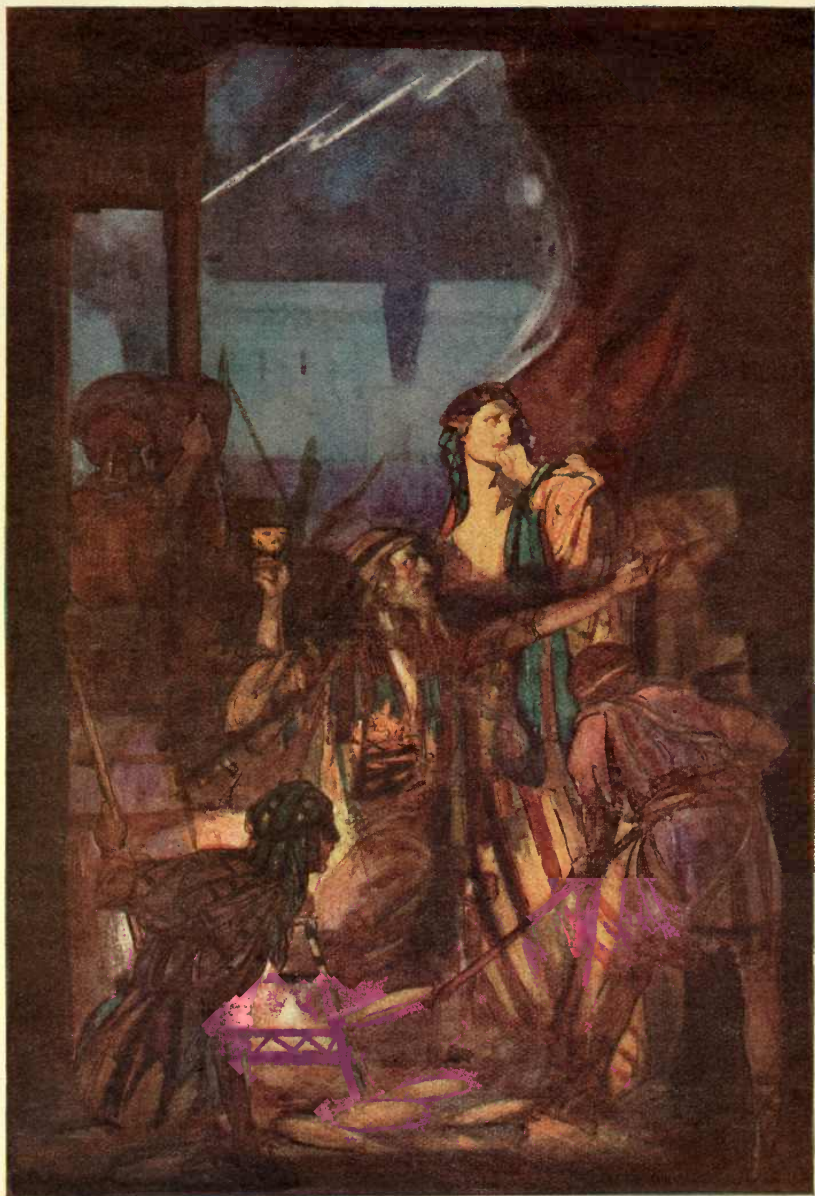
## THE HALLEL.



לְלוּיָהּ הַלְלוּ עַבְדֵי יי. הַלְלוּ אֶת־שֵׁם יי: יְהוֹ  
 שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם: מִמּוֹרַחַד  
 שָׁמַשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יי: רַם עַל־כָּל־  
 גּוֹיִם יי. עַל־הַשָּׁמַיִם כְּבוֹדוֹ: מִי פִי אֱלֹהֵינוּ חֲמוּנֵיבִיהוּ  
 לְשַׁבֵּת: הַמּוֹשְׁפִילֵי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימֵי  
 מֵעַפָּר דָּל. מֵאֲשַׁפֵּת יָרִים אֲבוֹן: לְהוֹשִׁיבֵי עַס־נְדִיבִים  
 עַס־נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי עֶקְרַת הַבַּיִת אִם־הַבְּנִים שְׂמַחַה  
 הַלְלוּיָהּ:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיַּת יַעֲקֹב מֵעַם לֵעָו: הִתְהַה  
 יְהוּדָה לְקַדְשׁוֹ יִשְׂרָאֵל מִמִּשְׁלוֹתָיו: הַיּוֹם רָאָה וַיִּנָּס תִּירְהֶן  
 יִסָּב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנֵי צֹאן:  
 מֵהַלֶּקֶה הַיּוֹם כִּי תִגֹּס תִּירְהֶן תִּסָּב לְאַחֹר: הַהָרִים תִּרְקְדוּ  
 כְּאֵילִים גְּבַעוֹת כְּבָנֵי צֹאן: מִלִּפְנֵי אֲרוֹן הוֹלֵי אֲרֶץ מִלִּפְנֵי  
 אֱלֹהֵי יַעֲקֹב: הַהַפְּכֵי הַצּוֹר אֲנִים־מִיִּם הַלָּמִיט לְמַעֲיָנוֹ־  
 מִיִּם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
 גָּאֵלְנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם וְהִגִּיעֵנוּ  
 הַלֵּילָה הַזֶּה לְאֲכֹל־לֶחֶם מַצָּה וּמְרוֹר. כֵּן יי  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ הִגִּיעֵנוּ לְמוֹעֲדִים  
 וְלְרִגְלִים אַחֲרִים הַבָּאִים לְקַרְאֵתֵנוּ לְשָׁלוֹם  
 שְׂמֵחִים בְּבִגְדֵי עִירֹךְ וְשִׂשִׁים בְּעֲבוֹדַתְךָ וְנֹאכְלֵי  
 יֶשֶׁם מִן הַזֹּבְחִים וּמִן הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם



THE FIRST PASSOVER.

על־קיר מזבֿחך לִרְצוֹן. וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ  
על־נִצְּאֵלְתֵנוּ וְעַל פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה יי  
יְיָ אֱלֹהֵי יִשְׂרָאֵל:

## THE SECOND CUP.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

*Drink the second cup of wine.*

## VI. רְחַצְהָ

*Wash the hands, and say the following blessing:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

## VII. מוֹצֵיא

## VIII. מִצָּה

*The Celebrant breaks the upper cake, gives a piece of this  
and a piece of the middle cake to all assembled, who  
recite the following blessings:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצֵיא לַחֵם  
מִן הָאָרֶץ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מִצָּה:

## IX. מְרוֹר

*The Celebrant takes some bitter herb, and dips it into  
the "charoseth," and distributes it among the company,  
who say:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מְרוֹר:

shall be sprinkled upon Thine altar. And we will chant unto Thee a new song of thanks for our redemption and for the salvation of our souls. Blessed art Thou, O Lord, Who redeemest Israel.

#### THE SECOND CUP.

Blessed art Thou, O Lord our God, King of the Universe, Who createst the fruit of the vine.

*Drink the second cup of wine.*

#### VI.—WASH THE HANDS.

*The hands are then washed. The following blessing is said :*

Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us with Thy commandments and hast commanded us concerning the washing of the hands.

#### VII.—GRACE BEFORE THE MEAL.

#### VIII.—BREAK THE TOP CAKE.

*The Celebrant breaks the uppermost matzo and distributes portions of it together with pieces of the middle cake previously broken. The following two blessings are then recited by all present.*

Blessed art Thou, O Lord our God, King of the Universe, Who bringest forth bread from the earth.

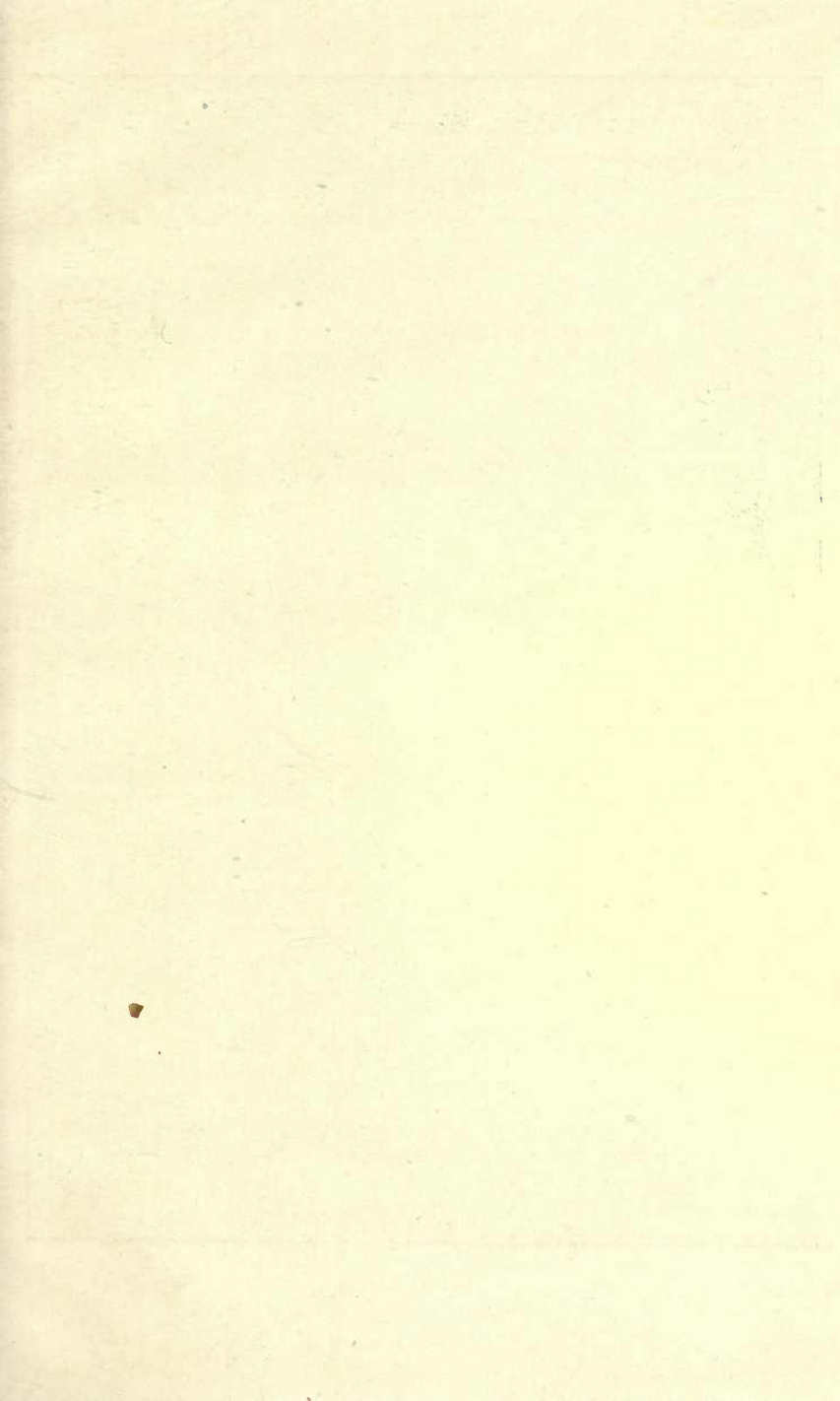
Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us with Thy commandments and hast commanded us to eat unleavened bread.

#### IX.—EAT THE BITTER HERB.

(With *Charoseth*.)

*The Celebrant distributes some of the bitter herb dipped in the Charoseth, and all present recite the following blessing :*

Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us by Thy commandments and commanded us to eat bitter herbs.



## X.—EAT THE BITTER HERB.

*(With Matzo.)*

*The Celebrant breaks the undermost cake and distributes portions of it together with some bitter herbs. Rabbi Hillel taught that the bitter herb should be eaten at the same time as the unleavened bread in accordance with the verse (Exod. xii, 8) : “ . . . and unleavened bread : and with bitter herbs they shall eat it.”*

A memorial of the Temple according to Hillel : Thus did Hillel at the time the Temple was still standing. He combined the unleavened bread and the bitter herbs and ate them together to carry out the injunction (Exod. xii, 8) : “ With unleavened bread and with bitter herbs they shall eat it.”

## XI.—PARTAKE OF THE MEAL.

*Supper is here served*

## XII.—THE AFIKOMAN.

*After supper the half of the middle cake previously laid aside is distributed, and it is not customary to eat anything further thereafter. The cups are again filled with wine, and grace is recited.*

## XIII.—GRACE AFTER THE MEAL.

*\*The Celebrant says :*

Gentlemen ! Let us say grace.

*Those present reply :*

May the name of the Lord be blessed from this time forth and for evermore.

*The Celebrant proceeds :*

We will bless Him (our God), of Whose bounty we have eaten.

---

\* If three males are present it is usual to introduce the Grace by this introductory summons. If ten males are present the words in parentheses are substituted for the preceding word.

## X. פּוּרְךָ

*The Celebrant breaks the undermost cake, and distributes it with portions of the horseradish among the assembly, who say :*

בְּלֹא טְבוּל וּבְלֹא בִרְכָה זָכַר לְמַקְדָּשׁ בְּהַלֵּל :

בֵּן עֲשָׂה הַלֵּל בְּזִמְנֵי שְׁבִית הַמַּקְדָּשׁ קִיָּם . הִיָּה פּוּרְךָ  
מִצֵּה וּמְרוֹר וְאוֹכֵל בְּיַחַד . לְקִיָּם מִה שֶׁנֶּאֱמַר עַל מִצְוֹת  
וּמְרוֹרִים יִאֲבָלְהוּ :

## XI. שְׁלֵחַן עוֹרְךָ

*The company here partake of supper.*

## XII. זָפּוֹן

*After supper the Celebrant distributes pieces of the broken half of the middle cake as "Afikoman," after which it is not customary to eat anything else. Fill the cups with wine, and proceed to say grace.*

## XIII. בִּרְךָ

*He who says grace exclaims : \**

רְבוּתִי נִבְרַךְ :

*The company respond :*

וְהוּא שֵׁם יְיָ מְבוֹרָךְ מֵעַתָּה וְעַד-עוֹלָם :

*He who says grace proceeds :*

נִבְרַךְ (אֱלֹהֵינוּ) שֶׁאֲבָלְנוּ מִשְׁלוֹ :

\* The introductory phrases and responses are only used if three or more males are present. The bracketed words are added if ten or more males are present.



*The company respond:*

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו:

*He who says grace repeats the response and proceeds:*

ברוך הוא וברוך שמו:

ברוך אתה יי אלהינו מלך העולם תזן את העולם  
 כלו בטובו בתן בחסד וברחמים הואנותן לחם לכל-  
 בשר פי לעולם חסדו: ובטובו הגדול תמיד לאחסר  
 לנו ואל יחסר לנו מזון לעולם ועד: בעבור שמו הגדול  
 פי הוא זן ומפרנס לכל ומטיב לכל ומכין מזון לכל  
 בריותיו אשר ברא. ברוך אתה יי תזן את הכל:

נודה לך יי אלהינו על שהנחלת לאבותינו ארץ חמדה  
 טובה ורחבה ועל שהוצאתנו יי אלהינו מארץ מצרים ופדיתנו  
 מבית עבדים ועל בריתך שחתמת בבשרנו ועל תורתך  
 שלמדנו ועל תקיף שהודעתנו ועל חיים חן וחסד שהונגתנו  
 ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד בכל-יום ובכל-  
 עת ובכל-שעה:

ועל הכל יי אלהינו אנחנו מודים לך ומברכים  
 אותך ותברך שמה בפני פלחי תמיד לעולם ועד:  
 בפתוב ואכלת ושבעת וברכת את יי אלהיך על הארץ  
 הטובה אשר נתן לך. ברוך אתה יי על הארץ ועל-  
 המזון:

רחם יי אלהינו על-ישראל עמה ועל-ירושלים עירך ועל-  
 ציון משכן כבודך ועל-מלכות בית דוד משיחך ועל-הבית  
 הגדול והקדוש שנקרא שמה עליו: אלהינו אבינו רענו זוגנו  
 פרנסנו וכלכלנו והרוחנו והרוחחנו יי אלהינו מהרה מכל-

Deliver us speedily, O Lord our God, from all our troubles, and let us not, O Lord our God, be in want of the gifts of flesh and blood nor of their loans ; but let us rely alone upon Thy full, open, holy and ample hand, so that we may never be ashamed or humbled for ever and ever.

*On Sabbath add the following paragraph :*

In favour, O Lord our God, prosper us in Thy commandments and in the commandment of the seventh day, this great and holy Sabbath. For this day is great and holy  
**The Day of Rest.** before Thee to rest and repose thereon in love according to the commandment of Thy will. By Thy will, O Lord our God, grant us repose, so that there may be no trouble or sorrow or grief upon the day of our rest. And cause us to behold, O Lord our God, the consolation of Zion Thy city, and the restoration of Jerusalem Thy holy city, for Thou art the Lord of salvation and the Lord of consolation.

Our God and the God of our fathers, cause to ascend, and come, and approach and be seen, accepted, heard, visited and remembered our memorial and our reckoning ;  
**A Festival Petition.** and the memorial of our fathers ; the memorial of Messiah, the son of David Thy servant ; and the memorial of Jerusalem, Thy holy city ; and the memorial of all Thy people, the house of Israel, before Thee ; for a good deliverance, for grace, loving-kindness and mercy, for life and for peace upon this day of the Feast of Unleavened Bread. Remember us thereon, O Lord our God, for good ; visit us thereon for blessing ; and save us unto life. And by the word of salvation and mercy, have pity and be gracious unto us, have mercy upon us and save us. For our eyes are turned unto Thee ; for Thou, O God, art a gracious and merciful King. O rebuild Jerusalem, the holy city, speedily in our days. Blessed art Thou, O Lord, Who in mercy rebuildest Jerusalem. Amen !

Blessed art Thou, O Lord our God, King of the Universe, O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One  
**A Prayer for God's Bounty.** of Jacob, our Shepherd, the Shepherd of Israel, the good King, Who doest good unto all, for every day Thou hast done good, doest good, and wilt do good unto us. Thou hast bestowed, bestowest, and wilt ever bestow upon us grace, loving-kindness, mercy, enlargement, deliverance, pros-

## הגדה של פסח

צְרוּתֵינוּ וְנָא אֱלֹהֵינוּ יי אֱלֹהֵינוּ לֹא לִיבֵי מִתַּנַּת בְּשֵׁר וְדָם  
וְלֹא לִיבֵי הַלְוָאתֶם כִּי אִם לְדָרְךְ הַמְּלָאָה הַפְּתוּחָה וְהַקְּדוּשָׁה  
וְהַרְחָבָה שְׁלֵא גְבוּשׁ וְלֹא גִפְלָם לְעוֹלָם וָעַד :

*On Sabbath the following paragraph is added :*

רָצָה וְהַסְּלִיכָנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֵת  
הַקְּדוּל וְהַקְּדוּשׁ הַנָּה כִּי יוֹם זֶה קְדוּל וְקְדוּשׁ הוּא לְפָנֶיךָ לְשֶׁבֶת-בו  
וְלָנֶיחַ בו בְּאַחֲרָה כְּמִצְוֹת רְצוּנָךְ בְּרְצוּנָךְ הַיּוֹם לָנוּ יי אֱלֹהֵינוּ שְׁלֵא  
תְהִי צָרָה וְנִגְזוֹן וְאִנְחָה בְּיוֹם מְנוּחָתֵינוּ וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן  
עִירָךְ וּבְבִגְזוֹן יְרוּשָׁלַיִם עִיר קְדוֹשֶׁךָ כִּי אַתָּה הוּא בַעַל הַיְשׁוּעוֹת וּבַעַל  
הַנְּחֻמוֹת :

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ . יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה  
וְיִשְׁמַע וְיַפְקֵד וְיִזְכֵּר וְיִזְכְּרֵנוּ וְיַפְקֵדוּנָנוּ וְיִזְכְּרוּן אֲבוֹתֵינוּ : וְנִכְרוּן  
מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ . וְנִכְרוּן יְרוּשָׁלַיִם עִיר קְדוֹשֶׁךָ . וְנִכְרוּן כָּל-  
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ . לְפִלְטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים  
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצְוֹת הַנָּה . וְזָכְרֵנוּ יי אֱלֹהֵינוּ בו  
לְטוֹבָה . וּפְקָדֵנוּ בו לְבִרְכָה . וְהוֹשִׁיעֵנוּ בו לְחַיִּים . וּבְדַבֵּר  
יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן . וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ . כִּי אֵלֶיךָ  
עֵינֵינוּ . כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה :

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַחֲרָה בְּיָמֵינוּ . בְּרוּךְ  
אַתָּה יי בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם . אָמֵן :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל אָבִינוּ  
מִלְּפָנֶינוּ אֲדִירָנוּ בּוֹרְאָנוּ גֹאֲלָנוּ וּזְצֻרָנוּ קְדוֹשֵׁנוּ קְדוּשׁ יַעֲקֹב  
רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמְּלִךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָבָל  
יוֹם וָיוֹם הוּא הַטּוֹב הוּא מְטִיב הוּא יִטִּיב לָנוּ : הוּא  
גֹּמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד לְחַן לְחֶסֶד וּלְרַחֲמִים  
וּלְרוּחַ הַצְּלָחָה וְהַצְּלָחָה בְּרַכָּה וַיְשׁוּעָה נְחֻמָּה פְּרִנְסָה

perity, blessing, salvation, comfort, sustenance and support, mercy, life, peace and all good ; O let us never lack any good !

May the All-merciful reign over us for ever and ever !

May the All-merciful be blessed in heaven and on earth !

May the All-merciful be praised from generation to generation ; may He be glorified by us for ever and ever, and adored by us from everlasting to everlasting !

May the All-merciful sustain us in honour !

May the All-merciful break our yoke from off our neck, and may He lead us upright unto our land !

May the All-merciful send unto us an ample blessing, upon this house and upon this table from which we have eaten !

May the All-merciful send us Elijah, the prophet, of good memory, and may he proclaim unto us good tidings, and salvation and comfort !

*The following blessing is modified according to circumstances :*

May the All-merciful bless my honoured father, the master of this house, and my honoured mother, the mistress of this house, them, their household, their offspring, and all that is theirs, us also and all that is ours. As our ancestors, Abraham, Isaac and Jacob, were blessed with appropriate blessings, for good, so bless us, all of us together, with a perfect blessing. And let us say : Amen !

In the highest heaven may they show forth merit for them and for us, so that there may be lasting peace. And may we be requited with a blessing from the Lord, and righteousness from the God of our salvation. And may we find grace and good understanding in the eyes of God and man.

*On Sabbath the following paragraph is added :*

May the All-merciful cause us to inherit the day that is wholly rest and repose, in the eternal life !

וּבְלִפְלֵהּ . וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל־טוֹב וּמְכַלֵּטוֹב  
לְעוֹלָם אֵל יַחֲסֶרְנוּ :

הַרְחֵמֵן הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד :

הַרְחֵמֵן הוּא יִתְבַּרַךְ בְּשָׁמַיִם וּבָאָרֶץ :

הַרְחֵמֵן הוּא יִשְׁתַּבַּח לְדוֹר הַדּוֹרִים וְיִתְפָּאֲרֶנּוּ לְנִצְחָה

נְצִיחִים וְיִתְכַבֵּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים :

הַרְחֵמֵן הוּא יִפְרִינֵנוּ בְּכָבוֹד :

הַרְחֵמֵן הוּא יִשְׁבֹּר עָלֵינוּ מֵעַל צוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ

קוֹמְמוֹת לְאֶרְצֵנוּ :

הַרְחֵמֵן הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה וְעַל

שְׁלֵחַן זֶה שְׂאֵכְלֵנוּ עֲלֵיו :

הַרְחֵמֵן הוּא יִשְׁלַח־לָנוּ אֶת־אַלְהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב

וַיְבַשְׂרֵנוּ בְּשׂוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת :

*The following paragraph is modified according to circumstances :*

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת־אֲבֵי מוֹרֵי בַעַל הַבַּיִת הַזֶּה .

וְאֶת־אֲמֵי מוֹרְתֵי בַעֲלַת הַבַּיִת הַזֶּה . אוֹתָם וְאֶת־בֵּיתָם

וְאֶת־זִרְעָם וְאֶת־כָּל־אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר לָנוּ

בְּמִוֶּשֶׁת בְּרַכּוֹ אֲבוֹתֵינוּ אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב בְּכָל מִקְּל

כָּל כֵּן יְבָרֵךְ אוֹתָנוּ בְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה וְנֹאמַר אָמֵן :

בְּמִרוֹם יְלַמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתַּחֲוֵי לְמִשְׁמֶרֶת

שָׁלוֹם וְנִשְׂאָ בְרָכָה מֵאֵת יי וְצִדְקָה מֵאֵלֵהי יִשְׂרָאֵל :

וְנִמְצָאֵתָן וְשָׁכַל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם :

*On Sabbath the following paragraph is added :*

הַרְחֵמֵן הוּא נִחְיֵלֵנוּ וּכְסֵנוּ שֶׁבֶת וּמְנוּחָה לְסוּף הָעוֹלָמִים :

May the All-merciful cause us to inherit the day that is wholly good!

May the All-merciful make us worthy of the days of the Messiah and of the life of the world to come.

"He is a tower of deliverance to His King and showeth loving-kindness to His anointed, to David and to his seed, for evermore" (II Sam. xxii, 51). He Who maketh peace in His high places may He make peace for us and for all Israel. And say ye: Amen!

*The following paragraph is said in an undertone:*

Fear ye the Lord, ye His saints, for there is no want to them that fear Him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing (Ps. xxxiv, 9-10). O give thanks unto the Lord, for He is good; for His mercy endureth for ever (Ps. cxviii, 1). Thou openest Thy hand and satisfiest every living thing with favour (Ps. cxlv, 16). Blessed is the man that trusteth in the Lord and whose trust the Lord is (Ps. xl, 4). I have been young and am now old; yet have I not seen the righteous forsaken nor his seed begging their bread (Ps. xxxvii, 25). The Lord will give strength unto His people; the Lord will bless His people with peace (Ps. xxix, 11).

### THE THIRD CUP.

Blessed art Thou, O Lord our God, King of the Universe, Who createst the fruit of the vine.

*Drink the third cup:*

In olden times Passover was often the season of great trial and sorrow for the Jews. In the Middle Ages massacre and cruel persecution were of frequent occurrence. The odious slander that the Jews used Christian blood for ritual purposes was almost an annual terror at the Easter period. The following bitter cry was the result of the anguish caused to Jewish hearts by these outrages. It is a prayer that God will put an end to all Israel's afflictions.

*The door is opened and the Celebrant exclaims:*

"O pour out Thy wrath upon the heathen that hath not known Thee and upon the kingdom that hath not called upon Thy name; for they have devoured Jacob and laid waste his dwelling-place" (Ps. lxxix, 6). Pour out upon them Thy indignation and let Thy fierce anger overtake them. Pursue them in wrath and destroy them from under the heavens of the Lord.

הַרְחֵמֵנוּ הוּא יִגְדֵלְנוּ לְיוֹם שְׂבִלּוֹ טוֹב :  
 הַרְחֵמֵנוּ הוּא יוֹצֵאנוּ לְיָמֵי חַיֵּינוּ וְלַחַיִּי הָעוֹלָם

הַבֵּא :

מִגְדָּל יְשׁוּעוֹת מִלִּפְנֵי וְעֵשָׂה חֶסֶד לְמִשְׁיחוֹ לְדוֹד  
 וְלִזְרָעוֹ עַד־עוֹלָם . עֵשָׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה  
 יִשְׁרָאֵל וְנִלְיֵנוּ וְעַל־כֵּן יִשְׁרָאֵל וְאִמְרוּ אִמֵּנוּ :

## THE HALLEL.

The Hallel (commenced before Grace) is now resumed.

*Psalm cxv.*

Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: He hath done whatsoever He pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is everyone that trusteth in them. O Israel, trust thou in the Lord: He is their help and their shield. O house of Aaron, trust ye in the Lord: He is their help and their shield. Ye that fear the Lord: trust in the Lord: He is their help and their shield.

The Lord hath been mindful of us: He will bless us; He will bless the house of Israel; He will bless the house of Aaron. He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord, Which made heaven and earth. The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men. The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

*Psalm cxvi.*

I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of Sheol gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech Thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and He helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from

Fill the fourth cup, and say the conclusion of the Hallel.

### XIV. ה ל ל



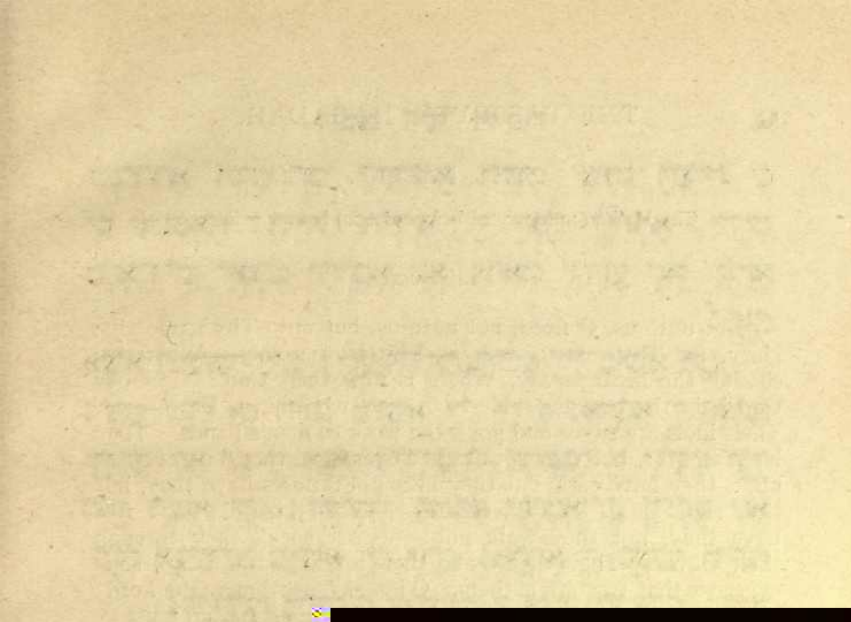
אֵלֵינוּ יי לא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד עַל־חַסְדְּךָ  
עַל אֲמִתְּךָ : לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי־הָנָא  
אֱלֹהֵיהֶם : וְאֵלֹהֵינוּ בַּשָּׁמַיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה :  
עַצְבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם : פֶּה לֶחֶם וְלֹא  
יִדְבְּרוּ עֵינַיִם לֶחֶם וְלֹא יֵרְאוּ : אוֹנִים לֶחֶם וְלֹא יִשְׁמְעוּ  
אֶף לֶחֶם וְלֹא יִרְחֹן : יְדֵיהֶם וְלֹא יִמְיֹשׁוּן רַגְלֵיהֶם וְלֹא  
יִהְלְכוּ לֹא יִהְגּוּ בְגִרוֹנָם : כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר  
בְּטַח בָּהֶם : יִשְׂרָאֵל בְּטַח בְּיַי עֲזָרָם וּמַגְנָם הוּא : בֵּית  
אֱתָרָן בְּטַחוּ בְּיַי עֲזָרָם וּמַגְנָם הוּא : יֵרְאֵי יי בְּטַחוּ בְּיַי  
עֲזָרָם וּמַגְנָם הוּא :

יי זְכַרְנוּ יִבְרַךְ יִבְרַךְ אֶת־בֵּית יִשְׂרָאֵל יִבְרַךְ אֶת־בֵּית  
אֱתָרָן : יִבְרַךְ יֵרְאֵי יי תְּקַטְנִים עִם תְּגַדְלִים : יִסַּף יי  
עֲלֵיכֶם עֲלֵיכֶם וְעַל בְּנֵיכֶם : בְּרוּכִים אַתֶּם לַיְי עֲשֵׂה  
שָׁמַיִם וָאָרֶץ : הַשָּׁמַיִם שָׁמַיִם לַיְי וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם :  
לֹא תַמְתִּים יִתְלַלְוֶיהָ וְלֹא כָל־יִרְדֵי דוּמָה : וְאַנְחֵנוּ נִבְרַךְ  
יְהִי מַעֲתָה וְעַד־עוֹלָם הַלְלוּיָהּ :

אֶתְבַּתִּי כִּי־יִשְׁמַע יי אֶת־קוֹלִי תַחֲנוּנָי : כִּי־הִטָּה אוֹנֵנוּ  
לִי וּבִימֵי אֶקְרָא : אֶפְפוּנֵי חֲבִל־מוֹת וּמִצָּרֵי שְׂאוֹל מִצְּאוּנֵי  
צָרָה וַיִּגְזֹן אֶמְצֵא : וּבְשֵׁם יי אֶקְרָא אָנָּה יי מַלְטָה נַפְשִׁי :  
חַנּוּן יי וְצַדִּיק וְאֵלֹהֵינוּ מְרַחֵם : שֹׁמֵר פֶּתָאִים יי כְּלוּתֵי  
וְלִי יְהוֹשִׁיעַ : שׁוּבֵי נַפְשִׁי לְמִנּוּחֵיכִי כִּי־יִי גָמַל עֲלֵיכִי :



THE EGYPTIANS IN THE RED SEA.



death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I spoken : I was greatly afflicted : I said in my haste, All men are liars.

What shall I render unto the Lord for all His benefits toward me ? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. Precious in the sight of the Lord is the death of His saints. O Lord, truly I am Thy servant ; I am Thy servant and the son of Thine handmaid : Thou hast loosed my bonds. I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord !

*Psalm cxvii.*

O praise the Lord, all ye nations : praise Him, all ye people. For His merciful kindness is great toward us : and the truth of the Lord endureth for ever. Praise ye the Lord !

*Psalm cxviii.*

O give thanks unto the Lord ; for He is good : because His mercy endureth for ever.

Let Israel now say : that His mercy endureth for ever. Let the house of Aaron now say : that His mercy endureth for ever.

Let them now that fear the Lord say : that His mercy endureth for ever.

I called upon the Lord in distress ; the Lord answered me, and set me in a large place. The Lord is on my side ; I will not fear ; what can man do unto me ? The Lord taketh my part with them that help me : therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about : but in the name of the Lord will I destroy them. They compassed me about ; yea, they compassed me about : but in the name of the Lord I will destroy them. They compassed me about like



bees ; they are quenched as the fire of thorns : for in the name of the Lord I will destroy them. Thou hast thrust sore at me that I might fall : but the Lord helped me. The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous : the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted : the right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore : but He hath not given me over unto death. Open to me the gates of righteousness : I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter.

*The following verses are repeated :*

I will praise Thee : for Thou hast heard me, and art become my salvation.

The stone which the builders refused is become the headstone of the corner.

This is the Lord's doing ; it is marvellous in our eyes.

This is the day which the Lord hath made ; we will rejoice and be glad in it.

Save now, I beseech Thee, O Lord.

O Lord, I beseech Thee, send now prosperity.

Blessed be he that cometh in the name of the Lord : we have blessed you out of the house of the Lord.

God is the Lord, which hath showed us light : bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will praise Thee ; Thou art my God, I will exalt Thee.

O give thanks unto the Lord, for He is good ; for His mercy endureth for ever.

All Thy works shall praise Thee, O Lord our God, and Thy pious ones, the righteous who do Thy will ; and all Thy people, the house of Israel, with joy shall give thanks, bless, praise, glorify, exalt, reverence, hallow and ascribe sovereignty unto Thy name, O our King. For unto Thee it is good to give thanks, and it is meet to sing praises unto Thy name. For from everlasting to everlasting Thou art God. Blessed art Thou, O Lord, King besung with praises.

דְּחִיתָנִי לְנֶפֶל וַיִּי עֲזָרְנִי : עֲזֹר וּזְמַרְתָּ יְיָ וַיְהִי לִי לִישׁוּעָה :  
 קוֹל רְנָה וַיִּשׁוּעָה בְּאַהֲלֵי צְדִיקִים יָמִין יִי עֲשֵׂה חֵיל :  
 יָמִין יִי רֹמְמָה יָמִין יִי עֲשֵׂה חֵיל : לְאַצְמוֹת כַּי אֲחִיהַ  
 וְאַסְפָּר מְעִשְׂיֶיהָ : יִסַּר יִסְרְנֵי יְיָ וּלְמֹות לֹא נִתַּנְנִי :  
 בְּתַחֲוֵלֵי שְׁעָרֵי צְדָק אֲבֹאֲבֶם אוֹדָה יְיָ : זֶה הַשְּׁעָר לִי  
 צְדִיקִים יִבְאוּ בּוֹ :

The following verses are repeated :



: וְדָדָּךְ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה  
 : אֲבֹן מַאֲסוֹ חֲבוּנִים הִיְתָה לְרֹאשׁ פְּנֵה  
 : מֵאֵת יִי הִיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ  
 : זֶה הַיּוֹם עֲשֵׂה יִי נְגִילָה וְנִשְׂמַחָה בּוֹ  
 : אָנָּה יִי הוֹשִׁיעָה נָּא . אָנָּה יִי הוֹשִׁיעָה נָּא  
 : אָנָּה יִי הַצְּלִיחָה נָּא . אָנָּה יִי הַצְּלִיחָה נָּא  
 : בְּרוּךְ הוּא בְּשֵׁם יִי . בְּרַכְנוּכֶם מִבֵּית יִי  
 : אֵל יִי וַיֵּאָר לָנוּ . אִסְרוּ הַגַּבְעוֹת עַד קְרַנֹּת הַמִּזְבֵּחַ  
 : אֵלֵי אֲתָה וְאוֹדָךְ . אֱלֹהֵי אֲרוֹמְמוֹךְ  
 : הוֹדוּ לִי כִּי טוֹב . כִּי לְעוֹלָם חֲסִדוֹ  
 : יִתְלַלֶּךְ יִי אֱלֹהֵינוּ כָּל־מְעִשֶׂיךָ . וַתְּסִדִּיק צְדִיקִים  
 : עוֹשֵׂי רִצּוֹנְךָ . וְכָל־עַמּוֹךְ בֵּית־יִשְׂרָאֵל בְּרַנָּה יוֹדוּ וַיִּבְרְכוּ  
 : וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת־  
 : שְׁמֶךָ מִלְּפָנֵינוּ : כִּי לָךְ טוֹב לְהוֹדוֹת . וּלְשִׁבְּחֶךָ נָּא לְזַמֵּר .  
 : כִּי מֵעוֹלָם וְעַד־עוֹלָם אֲתָה אֵל . בְּרוּךְ אַתָּה יִי . מֶלֶךְ  
 : מוֹחֵל בַּתְּשׁוּבוֹת :

*Psalm cxxxvi.*

O give thanks unto the Lord, for He is good : for His mercy  
endureth forever.

פּי	לְעוֹלָם	חֲסֵדוֹ :	הוֹדוּ לַיְיָ כִּי טוֹב
פּי	לְעוֹלָם	חֲסֵדוֹ :	הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים
פּי	לְעוֹלָם	חֲסֵדוֹ :	הוֹדוּ לַאֲדֹנָי הָאֲדֹנִים
פּי	לְעוֹלָם	חֲסֵדוֹ :	לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ
פּי	לְעוֹלָם	חֲסֵדוֹ :	לַעֲשֵׂה הַשְּׁמַיִם בְּתַבְנִיחַ
פּי	לְעוֹלָם	חֲסֵדוֹ :	לְרוֹקַע הָאָרֶץ עַל־הַמַּיִם
פּי	לְעוֹלָם	חֲסֵדוֹ :	לַעֲשֵׂה אוֹרִים גְּדֹלִים
פּי	לְעוֹלָם	חֲסֵדוֹ :	אֶת־הַשְּׁמַיִם לְמַמְשַׁלֹּת בַּיּוֹם
פּי	לְעוֹלָם	חֲסֵדוֹ :	אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשַׁלֹּת בַּלַּיְלָה
פּי	לְעוֹלָם	חֲסֵדוֹ :	לְמַכֶּה מִצְרַיִם בְּבִכּוֹרֵיהֶם
פּי	לְעוֹלָם	חֲסֵדוֹ :	וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם
פּי	לְעוֹלָם	חֲסֵדוֹ :	בְּיַד חֲזָקָה וּבְזֹרֹעַ נְטוּיָה
פּי	לְעוֹלָם	חֲסֵדוֹ :	לְגֹר יַם־סוּף לְגֹזְרִים
פּי	לְעוֹלָם	חֲסֵדוֹ :	וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ
פּי	לְעוֹלָם	חֲסֵדוֹ :	וַנַּעַר פְּרָעָה וַחִילוֹ בַּיַם־סוּף
פּי	לְעוֹלָם	חֲסֵדוֹ :	לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר
פּי	לְעוֹלָם	חֲסֵדוֹ :	לְמַכֶּה מַלְכִים גְּדוֹלִים
פּי	לְעוֹלָם	חֲסֵדוֹ :	וַיַּחַדֵּג מַלְכִים אֲדִירִים
פּי	לְעוֹלָם	חֲסֵדוֹ :	לְסִיחּוֹן מֶלֶךְ הָאֱמוֹרִי
פּי	לְעוֹלָם	חֲסֵדוֹ :	וּלְעוֹג מֶלֶךְ חִבְשָׁן
פּי	לְעוֹלָם	חֲסֵדוֹ :	וַנָּתַן אֶרְצָם לְנַחֲלָה
פּי	לְעוֹלָם	חֲסֵדוֹ :	נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ
פּי	לְעוֹלָם	חֲסֵדוֹ :	שֶׁבַשְׁפָּלְנוּ זָכַר לָנוּ

And hath redeemed us from our enemies : for His mercy endureth for ever.

Who giveth food to all flesh : for His mercy endureth for ever.

O give thanks unto the God of Heaven : for His mercy endureth for ever.

The breath of all living shall praise Thy name, O Lord our God, and the spirit of all flesh shall glorify and exalt Thy memorial, O our King. From everlasting to everlasting Thou art God, and beside Thee we have no King Who redeemeth and saveth, ransometh and delivereth, Who sustaineth and showeth mercy in all times of trouble and distress. We have no King but Thee. God of the first and of the last. God of all creatures, Lord of all generations, extolled with all praises, Who ruleth His world with loving-kindness and His creatures with mercy. For the Lord neither slumbereth nor sleepeth ; He awakeneth the sleepers and arouseth the slumberers ; giveth speech to the dumb, looseth those that are bound, supporteth the falling and raiseth up those that are prostrate. To Thee alone do we give thanks. Though our mouths were full of song as the sea ; and our tongues with joy as the multitude of its waves, and our lips with praise as the wide-flung firmament ; though our eyes were lit up like the sun and the moon, and our hands were spread out like the eagles of Heaven, and our feet were light like the hinds', we should still be unable to thank Thee, O Lord our God, and the God of our fathers, or to bless Thy name for one of the many thousands, of the multitudes of benefits which Thou hast wrought for our fathers and for us. From Egypt Thou didst deliver us, O Lord our God, and from the house of bondage Thou didst rescue us ; in famine Thou didst feed us and in plenty Thou didst maintain us. From the sword Thou didst redeem us, from plague Thou didst withdraw us, and from evil and persistent sicknesses Thou didst retrieve us. Hitherto Thy mercies have helped us, and Thy loving-kindnesses have not deserted us. O forsake us not, O Lord our God, for

**The Lord  
Slumbereth  
not.**

**God our  
Help.**

וַיִּפְרֹקֵנוּ מִצָּרֵינוּ      כִּי לְעוֹלָם חֲסָדוֹ :  
 נָתַן לָחֶם לְכָל־בֶּשֶׂר      כִּי לְעוֹלָם חֲסָדוֹ :  
 הוֹדוּ לְאֵל הַשָּׁמַיִם      כִּי לְעוֹלָם חֲסָדוֹ :



שְׁמַת כְּלַחֲתֵי תִבְרֵךְ אֶת־שִׁמְךָ יי אֱלֹהֵינוּ .  
 וְרוּחַ כְּל־בֶּשֶׂר תִּפְאֵר וְתִרְוַמֵם זִכְרֶךָ מִלִּפְנֵי  
 תְּמִיד מִן־הָעוֹלָם עַד־הָעוֹלָם אֶתְּךָ אֵל .  
 וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֵה וּמַצִּיל  
 וּמַפְרָגֵם וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה . אֵין־לָנוּ מֶלֶךְ  
 אֵלָּא אֶתְּךָ : אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים . אֱלֹהֵי כָל־  
 בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלְדוֹת . תְּמַהֲלֵל בְּרַב הַתְּשׁוּבָהוֹת  
 הַמִּנְהַג עוֹלָמוֹ בַּחֲסֵד וּבְרִיּוֹתָיו בְּרַחֲמִים . וַיִּי לְאִיִּנּוּם  
 וְלֹא־יִישָׁן . תַּמְעוֹרֵר יִשְׁנִים וְתַמְקִיץ נֹרְדָמִים . וְתַמְשִׁיחַ  
 אֲלֵמִים . וְתַמְתִּיר אֲסוּרִים וְתַסּוּמֵךְ נוֹפְלִים וְתַזוּקֵךְ כְּפוּפִים .  
 לֵךְ לְבִרְךָ אֲנַחְנוּ מוֹדִים . אֱלֹהֵינוּ מֵלֵא שִׁירָה כִּים  
 וְלִשׁוֹנֵנוּ רִנָּה כְּתִמּוֹן גְּלוּי וְשִׁפְתוֹתֵינוּ שֹׁבַח כְּמִרְחַבֵי  
 רְקִיעַ . וְעֵינֵינוּ מְאִירוֹת כְּשִׁמְשׁ וּכְבִּרְחָה . וַיְדִינוּ פְרוּשׁוֹת  
 כְּנִשְׂרֵי שָׁמַיִם . וְרַגְלֵינוּ קָלוֹת כְּאֵילוֹת : אֵין אֲנַחְנוּ  
 מִסְפִּיקִים לְהוֹדוֹת לֵךְ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ . וּלְבִרְךָ  
 אֶת־שִׁמְךָ . עַל־אֶחַת מֵאַלְפֵי אֲלָפֵי אֲלָפֵי אֲלָפִים וְרַבֵי  
 רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֵשִׂית עִם־אֲבוֹתֵינוּ וְעַמּוֹנוּ :  
 מִמִּצְרַיִם גְּאֻלְתָּנוּ יי אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים כְּדוֹתֵנוּ .  
 כְּרַעַב וְנִתְּנוּ וּבִשְׁבַע כְּלִפְלֻתָנוּ . וּמִחֶרֶב הַצִּלְתָּנוּ . וּמִדְּבַר  
 מְלַטְתָּנוּ וּמִחַלְלִים רָעִים וְנִאֲמָנִים דְּלִיתָנוּ : עַד־הַנֶּה עֲזָרוּנוּ

ever! Therefore the limbs which Thou hast formed in us, and the spirit and the soul which Thou hast breathed into our nostrils, and the tongue which Thou hast placed in our mouths, lo! they shall thank, bless, praise, glorify and exalt, reverence, hallow and ascribe sovereignty to Thy name, O our King. For every mouth shall give thanks unto Thee, and every tongue shall swear unto Thee, every knee shall bow to Thee, and all lofty things shall bow low before Thee. All hearts shall fear Thee, and all the ~~inward parts and veins~~ shall sing praises unto Thy name; according to the word that is written (Ps. xxxv, 10): "All my bones shall say, Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?" Who is like unto Thee? Who is equal to Thee? Who can be compared unto Thee? Great, mighty, and tremendous God, most high God, possessor of heaven and earth! We will extol, praise, and glorify Thee, and bless Thy holy name, as was said by David (Ps. ciii, 1): "Bless the Lord, O my soul: and all that is within me bless His holy name." O God, God, in the power of Thy might, great in the glory of Thy name, mighty for ever, tremendous by Thy awful acts!

The King Who sitteth upon a high and lofty throne, inhabiting eternity, exalted and hallowed is His name! As it is written (Ps. xxxiii, 1): "Rejoice in the Lord, O ye righteous: for praise is comely for the upright." With the mouth of the upright shalt Thou be praised; with the words of the righteous shalt Thou be blessed; with the tongue of the pious shalt Thou be exalted; and in the midst of the holy ones shalt Thou be hallowed.

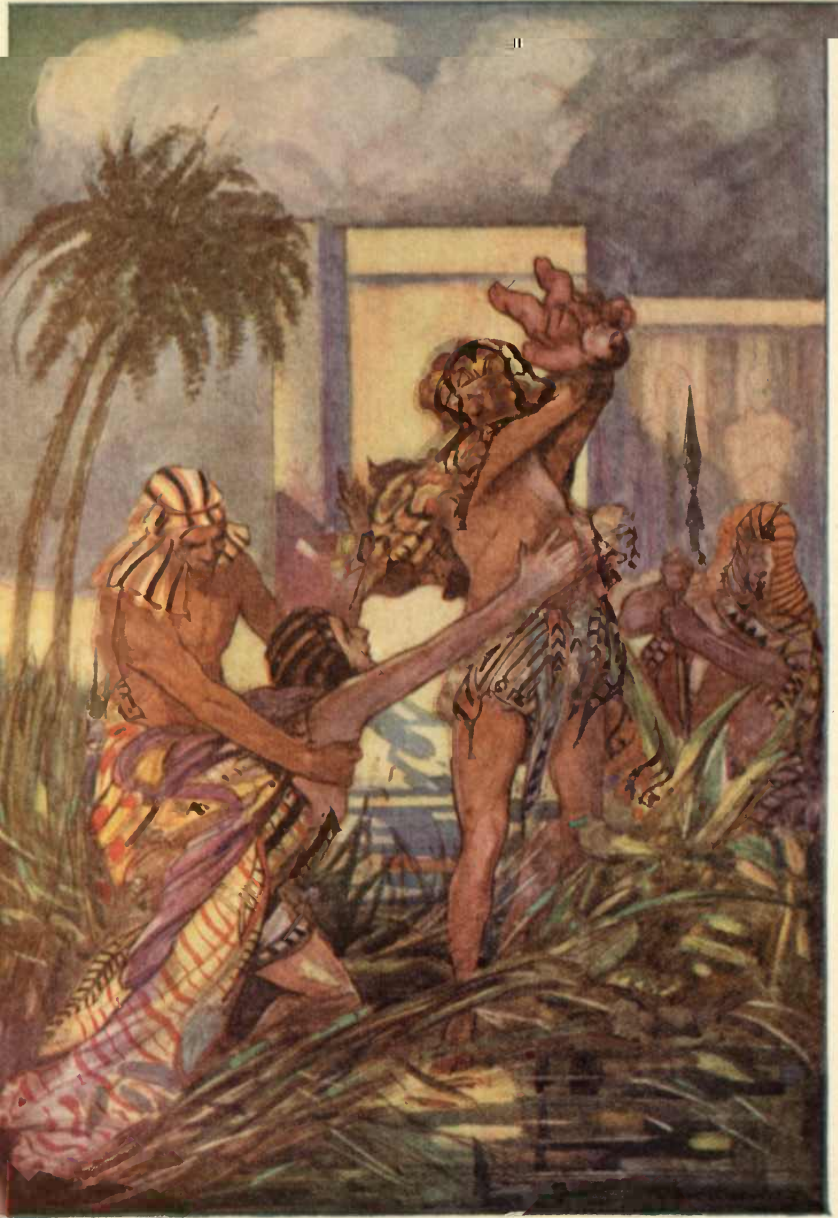
And in the congregations of multitudes of Thy people, the house of Israel, shall Thy name be glorified in exultation, O our King, in every generation. For so it is incumbent upon all creatures before Thee, O Lord our God and the God of our fathers, to thank, extol, praise, glorify and exalt, to reverence, bless, exalt and adore Thee above all the words of song and praise of David, the son of Jesse, Thy servant and Thine anointed.

רחמיה. ולא עזבונו חסדיה. ואלתמישנו יי אלהינו  
 לנצח: על־כן אברים שפלטת בנו. ורוח ונשמה שנפחת  
 באפינו ולשון אשר שמת בפינו: הן הם יודו ויברכו  
 וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את־  
 שמה מלכנו: כי כל־פה לך יודה. וכל־לשון לך תשבוע.  
 וכל־ברך לך תברע. וכל־קומה לפניך תשתחוה. וכל־  
 לבבות ייראוך. וכל־קרב וכליות יזמרו לשמה. כדבר  
 שכתוב כל־עצמותי תאמנה יי מי כמוך. מציל עני  
 מחוזק מפניו ועני ואביון מגוזלו: מי ידמה לך ומי ישוה  
 לך ומי יעריך לך. האל הגדול הגבור והנורא אל עליון  
 קנה שמים וארץ: נחללך ונשבחך ונפאריך ונברך את־  
 שם קדשך. כאמור לדוד ברכי נפשי את־יי וכל־קרכי  
 את־שם קדשו: האל בתעצמות עוזו: הגדול בכבוד  
 שמה: הגבור לנצח והנורא בגוראותיה:

המלך היושב על־פסא רם ונשא:

שוכן עד מרום וקדוש שמו. וכתוב רננו צדיקים  
 ביי לישרים נאווה תהלה: בפני ישרים תתהלל. ובדברי  
 צדיקים תתברך. וב־לשון חסידים תתרומים. ובקרב  
 קדושים תתקדש:

ובמקהלות רבבות עמך בית ישראל ברנה יתפאר  
 שמה מלכנו בכל־דור ודור: שכן חובת כל־היצורים  
 לפניך יי אלהינו ואלהי אבותינו: להודות להלל לשבח  
 לפאר לרומם להקדש לברך לעלה ולקלם על־כל־דברי  
 שירות ותשבחות דוד בן־ישי עבדך משיחך:



יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל  
 וְהַקְדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ: כִּירְלֵךְ נָאֵה יי אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ שִׁיר וְשִׁבְחָה הַלֵּל וְזִמְרָה עֲזוּ וּמְשִׁלָּה נְצַח  
 גְּדֻלָּה וּגְבוּרָה תְהַלֵּל וְתִפְאֶרֶת קִדְשָׁה וּמְלָכוּת בְּרָכוֹת  
 וְהוֹדָאוֹת מִעַתָּה וְעַד-עוֹלָם: בְּרוּךְ אַתָּה יי אֵל מֶלֶךְ  
 גָּדוֹל בְּתִשְׁבְּחוֹת. אֵל הַהוֹדָאוֹת. אֲדוֹן הַנִּפְלְאוֹת.  
 הַבוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל הַיְיָ הָעוֹלָמִים:

## THE FOURTH CUP.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

*Drink the fourth cup of wine, and say the following grace  
after wine:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עַל-  
 הַגֶּפֶן וְעַל-פְּרֵי הַגֶּפֶן. וְעַל-אֶרֶץ חַמְדָּה טוֹבָה  
 וְרַחֲבָה שְׂרָצִית וְהִנְחִילָת לְאֲבוֹתֵינוּ לֶאֱכוֹל  
 מִפְּרִיָּהּ וּלְשִׁבּוֹעַ מִטּוֹבָהּ. רַחֵם יי אֱלֹהֵינוּ עַל-  
 יִשְׂרָאֵל עַמֶּךָ וְעַל-יְרוּשָׁלַיִם עִירְךָ. וְעַל-צִיּוֹן  
 מִיִּשְׁבֵּן בְּבוֹרְךָ. וְעַל-מִזְבִּיחֶךָ. וְעַל-הִיכָלְךָ וּבִנְיָה  
 יְרוּשָׁלַיִם עִיר הַקֶּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְהַעֲלֵינוּ  
 לְתוֹכָהּ. וְשִׂמְחָנוּ בְּבִנְיָנָה (On Sabbath add): וְרַצָּה  
 וְהַסְלִיכֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה) וְזָכְרָנוּ לְטוֹבָהּ בְּיוֹם חַג  
 הַמִּצּוֹת הַזֶּה: כִּי-אַתָּה יי טוֹב וּמְטִיב לְכָל.  
 בְּרוּךְ אַתָּה יי עַל-הָאָרֶץ וְעַל-פְּרֵי הַגֶּפֶן:





## XV.—THE COMPLETED SERVICE.

Our joyful service is complete  
 In all its order due ;  
 We have observed in fashion meet  
 Its laws and statutes true.

Lo! as Thou gavest wisdom, Lord,  
 To worship Thee aright,  
 So may we merit the reward  
 For all we do this night.

From out Thy lofty dwelling-place  
 In Heaven's heights uprear  
 Thy lowly people, them whose race  
 As numberless appear.

Oh plant the chosen stem again  
 Upon the holy ground,  
 In Zion let the joyous strain  
 Of the redeemed resound.

"AND IT CAME TO PASS AT MIDNIGHT."

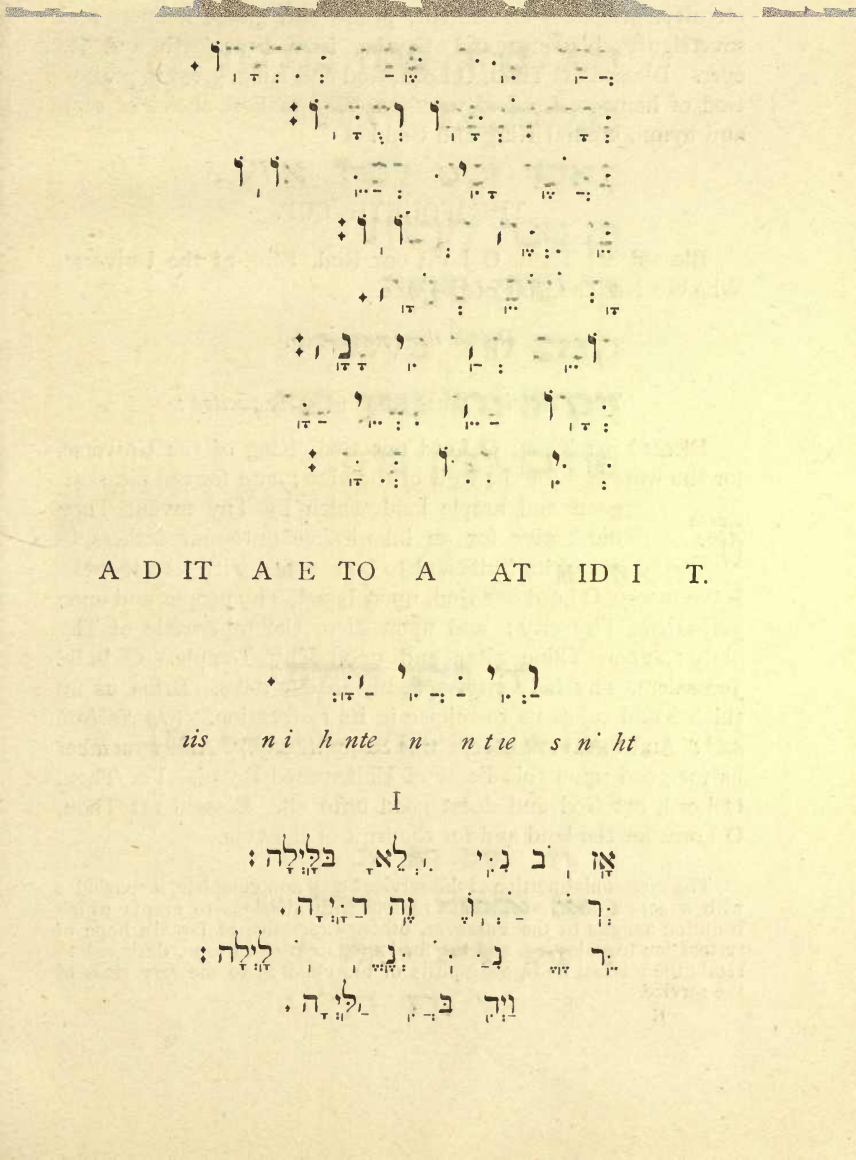
[This hymn is only recited on the first night.]

## I.

Thy wonders manifold  
 Thy people did behold  
 When night upon the land of bondage fell ;  
 Barely had set the sun,  
 The first watch but begun,  
 When Pharaoh sank beneath the ocean's swell.  
 "The righteous proselyte"  
 Divided in the night  
 His company, and Abraham prospered well.  
 —"And it came to pass at midnight."

XV. נְרֵצָה

THE COMPLETED SERVICE



## II.

In a vision's whispered breath  
 He told of threatening death  
 Abimelech, withheld from grievous plight.  
 When Laban evil planned,  
 God stayed his angry hand,  
 And in a dream He filled his soul with fright.  
 So, too, did Israel 'scape,  
 In strife with angel shape ;  
 He wrestled and o'ercame him in his might.  
 —“ *And it came to pass at midnight.*”

## III.

When Egypt gave no heed  
 He slew their first-born seed,  
 When night had drugged their tyrant-souls in sleep ;  
 Their choicest scions slain,  
 They seek their strength in vain,  
 While Pharaoh and his servants wail and weep.  
 When Sisera came out,  
 His host in speedy rout  
 Died down like stars that into daylight creep.  
 —“ *And it came to pass at midnight.*”

## IV.

When, with a mighty host,  
 Sennacherib made boast  
 To put my lovely city to the sword.  
 Across his camp at night  
 An angel took his flight,  
 And left the seal of death upon his horde.  
 So, too, in darkness fell  
 The heathen idol Bel,  
 And the prophet told the secrets of the Lord.  
 —“ *And it came to pass at midnight.*”

## V.

When the proud prince profaned  
 God's vessels, and disdained  
 His warning word, night's advent found him dead.  
 While He, God deigned to save  
 From out the lions' cave,  
 Revealed the meaning of the message dread.  
 When the grim Agagite  
 Wrote cruel decrees by night,  
 Unto His people God redemption led.  
 —“ *And it came to pass at midnight.*”

## הגדה של פסח

## II.

בָּנֵת מֶלֶךְ גָּרָר בַּחֲלוּם הַלַּיְלָה :  
 הַפְּחַדָּתָּ אֶרְמִי בְּאִמְשׁ לַיְלָה :  
 וַיִּשְׂרָאֵל יִשָּׂר לְאֵל וַיּוּכַל לוֹ לַיְלָה :  
 וַיְהִי בַחֲצֵי הַלַּיְלָה :

## III.

זָרַע בְּכוּרֵי פִתְרוּם מְחַצֶּתָּ בַחֲצֵי הַלַּיְלָה :  
 חֵילָם לֹא מִצְאוּ בְּקוּמָם בַּלַּיְלָה :  
 טִיפַת נְגִיד חֲרוּשֶׁת סְלִיתָּ בְּכוּכְבֵי לַיְלָה :  
 וַיְהִי בַחֲצֵי הַלַּיְלָה :

## IV.

יַעֲזֵן מְחַרְףָּ לְנוֹפֵף אוֹוֵי הוֹבֶשֶׁת פְּגָרִיו בַּלַּיְלָה :  
 בָּרַע בָּל וּמִצְבּוֹ בְּאִישׁוֹן לַיְלָה :  
 לְאִישׁ חֲמוּדוֹת נִגְלָה רְזוֹ חֲזוֹת לַיְלָה :  
 וַיְהִי בַחֲצֵי הַלַּיְלָה :

## V.

מוֹשֶׁתֶּכֶר בְּכֵלֵי קֶרֶשׁ נִהְרַג בּוֹ בַּלַּיְלָה :  
 נוֹשֵׁעַ מִבּוֹר אֲרִיּוֹת פּוֹתֵר בַּעֲתוֹתָי לַיְלָה :  
 שְׁנֵאָה נָטַר אֲנִי וְכֹתֵב סִפְרִים בַּלַּיְלָה :  
 וַיְהִי בַחֲצֵי הַלַּיְלָה :

## VI.

His purpose Thou didst make  
 Abortive, and didst wake  
 The king who put to Haman's pride an end.  
 The winepress Thou wilt tread ;  
 Unto the watch hast said :  
 Tell what the mystic signs of night portend.  
 Let Israel make reply :  
 The night clouds have gone by,  
 And lo ! He doth the golden morning send !  
 —“ *And it came to pass at midnight.*”

## VII.

O haste that dawning bright  
 That is nor day nor night,  
 But wake us to eternal life with Thee,  
 From Thy exalted throne  
 O make the message known  
 That Thine shall eve and morning ever be !  
 Thy city gird around ;  
 Illume the holy ground,  
 The darkness speed, and bring day's majesty !  
 —“ *And it came to pass at midnight.*”

*The following hymn is sung on the second night :*

“ THE SACRIFICE OF THE PASSOVER.”

“ *And ye shall say : This is the Passover sacrifice.*”

## I.

On Passover Thou didst display Thy might ;  
 This feast above all others Thou didst raise ;  
 To Abraham the wonders of this night  
 Thou didst reveal, that he Thy name might praise.  
 —“ *And ye shall say : This is the Passover sacrifice.*”

## II.

On Passover Thou cam'st in noonday heat ;  
 He gave the angels cakes and ran to bring  
 From out the herd the very choicest meat,  
 A symbol of the paschal offering.  
 —“ *And ye shall say : This is the Passover sacrifice.*”

VI.

עֹרַרְתָּ נֶצְחָךָ עָלָיו בְּנֶדֶד שְׁנַת-לַיְלָה :  
 פִּוְרָה תִּדְרֹךְ לְשׁוֹמֵר מַה-מְּלִילָה :  
 צָרָה בְּשׁוֹמֵר וְשָׂחָ אֶתְּא בִּקְרָ וְגַם-לַיְלָה :  
 וַיְהִי בַחֲצֵי הַלַּיְלָה :

VII.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה :  
 רָם הוֹבֵעַ בִּי-לֶךְ יוֹם אֶף-לֶךְ הַלַּיְלָה :  
 שׁוֹמְרִים הַפְּקֵד לְעֵרְךָ כָּל-הַיּוֹם וְכָל-הַלַּיְלָה :  
 תֵּאֵיר כְּאֹר יוֹם הַשְּׁבֵת לַיְלָה :  
 וַיְהִי בַחֲצֵי הַלַּיְלָה :

“THE PASSOVER SACRIFICE.”

”וַאֲמַרְתֶּם זְבַח-פֶּסַח :”

[This hymn is sung only on the second night.]

I.

אֲמִין גְּבוּרוֹתֶיךָ הַפְּלֵאָתָה בַּפֶּסַח :  
 בְּרֵאשִׁי כָּל מוֹעֲדוֹת נִשְׂאָתָה פֶּסַח :  
 גְּלִיתָ לְאֹזְרְחֵי חֲצוֹת לַיִל פֶּסַח :  
 וַאֲמַרְתֶּם זְבַח-פֶּסַח :

II.

דָּלְתִיו דְּפַקְתָּ כְּהוֹם הַיּוֹם בַּפֶּסַח :  
 הַסְּעִיד נּוֹצְצִים עֲגוֹת מִצּוֹת בַּפֶּסַח :  
 וְאַל-הַפְּקֵד רֵין וְכָר לְשׁוֹר עֲרַךְ פֶּסַח :  
 וַאֲמַרְתֶּם זְבַח-פֶּסַח :



THE SLAYING OF THE FIRSTBORN.



## III.

The Sodomites who roused the heavenly ire,  
 On Passover were utterly downcast ;  
 But Lot, who fed the angels, 'scaped the fire,  
 So Egypt's princes fell when Israel passed.  
 —“ *And ye shall say : This is the Passover sacrifice.*”

## IV.

Upon this night the first-born Thou didst slay,  
 But passed the dwellings of Thy children o'er,  
 Marked with the saving sign, and Thou didst stay  
 Death's messenger from entering my door.  
 —“ *And ye shall say : This is the Passover sacrifice.*”

## V.

On Passover the walls dropped at a peal,  
 And Midian's fateful destiny was learnt  
 From cake baked with the paschal barley meal.  
 Thus Pul and Lud with all their strength were burnt.  
 —“ *And ye shall say : This is the Passover sacrifice.*”

## VI.

Till Passover brought death, Sennacherib kept state  
 In Nob. This night upon the wall  
 The hand came forth and wrote Belshazzar's fate  
 Above the laden tables in the hall.  
 —“ *And ye shall say : This is the Passover sacrifice.*”

## VII.

On Passover Queen Esther called a fast,  
 And Haman met his end on gallows' height ;  
 Thus swiftly shall Thy rebels be downcast,  
 And Thou victorious as on the paschal night.  
 —“ *And ye shall say : This is the Passover sacrifice.*”



## THE PASSOVER HAGADAH.

“ TO HIM BE ALL PRAISE.”

*To Him be all praise  
And glory always!*

## I.

Lo! in His Kingdom He is set on high,  
And none His greatness can come ever nigh;  
His angel hosts proclaim His sov'reignty.  
—*To Him be all praise  
And glory always!*

## II.

Lo! in His Kingdom He holds mighty sway,  
And round His throne the glorious visions play;  
To Him His minions due allegiance pay.  
—*To Him be all praise  
And glory always!*

## III.

Lo! in His Kingdom He is Lord most pure,  
And in His might for ever shall endure.  
His seraph bands announce His kingship sure.  
—*To Him be all praise  
And glory always!*

## IV.

Lo! in His Kingdom He doth rule alone,  
Omnipotent upon His lofty throne;  
His faithful ones His benisons intone.  
—*To Him be all praise  
And glory always!*

## V.

Lo! in His Kingdom He doth all surmount;  
His terror girds around His holy mount;  
His retinue His majesty recount.  
—*To Him be all praise  
And glory always!*

## VI.

Lo! in His Kingdom He appears most meek,  
Who for His people doth salvation wreak;  
The righteous, therefore, Heaven's grace bespeak.  
—*To Him be all praise  
And glory always!*



## THE PASSOVER HAGADAH.

## VII.

Lo! in His Kingdom holiest is He ;  
 His loving-kindnesses flow ever free ;  
 The cherubim before Him bend the knee.

—*To Him be all praise*  
*And glory always !*

## VIII.

Lo! in His Kingdom He retains all might,  
 And ordereth His universe aright ;  
 The perfect ones in reverence unite.

—*To Him be all praise*  
*And glory always !*

**NEXT YEAR IN JERUSALEM!**

## THE REBUILDING OF THE TEMPLE.

## I.

Oh, Lord of Might !  
 Do Thou Thine ear incline.  
 Speedily raise  
 In our days  
 Thy Temple's sacred shrine.  
 God, give ear,  
 Swiftly rear  
 The holy house of Thine !

## II.

Oh, Lord on high,  
 Forever nigh  
 Unto our cry !  
 Do Thou Thine ear incline.  
 Speedily raise  
 In our days  
 Thy Temple's sacred shrine.  
 God, give ear,  
 Swiftly rear  
 The holy house of Thine !



## THE PASSOVER HAGADAH.

## III.

Oh, Thou Most Great,  
 Compassionate,  
 On Whom we wait  
 In humble state!  
 Do Thou Thine ear incline,  
 Speedily raise  
 In our days  
 Thy Temple's sacred shrine.  
 God, give ear,  
 Swiftly rear  
 The holy house of Thine!

## IV.

Oh, Thou Most Pure,  
 We Thee conjure!  
 Do Thou Thine ear incline.  
 Speedily raise  
 In our days  
 Thy Temple's sacred shrine.  
 God, give ear,  
 Swiftly rear  
 The holy house of Thine!

## V.

Almighty King,  
 To Whom we cling  
 For everything!  
 Do Thou Thine ear incline.  
 Speedily raise  
 In our days  
 Thy Temple's sacred shrine.  
 God, give ear,  
 Swiftly rear  
 The holy house of Thine!

## VI.

Oh, Lord of old  
 From Whom we hold  
 Gifts manifold!  
 Do Thou Thine ear incline.  
 Speedily raise  
 In our days  
 Thy Temple's sacred shrine.  
 God, give ear,  
 Swiftly rear  
 The holy house of Thine!

## III.

קָדוֹר הוּא . וְתִיק הוּא . וּפְאִי הוּא . חֲסִיד הוּא .  
 יִבְנֶה בֵּיתוֹ בְּקָרוֹב . בְּמַתְרָה . בְּמַתְרָה . בְּיַמֵּינוּ בְּקָרוֹב .  
 אֵל בְּנֵה . אֵל בְּנֵה . בְּנֵה בֵּיתְךָ בְּקָרוֹב :

## IV.

טְהוֹר הוּא . יְחִיד הוּא . יִבְנֶה בֵּיתוֹ בְּקָרוֹב . בְּמַתְרָה .  
 בְּמַתְרָה . בְּיַמֵּינוּ בְּקָרוֹב . אֵל בְּנֵה . אֵל בְּנֵה . בְּנֵה  
 בֵּיתְךָ בְּקָרוֹב :

## V.

כַּפִּיר הוּא . לְמוֹד הוּא . מְלֶכֶךְ הוּא . יִבְנֶה בֵּיתוֹ  
 בְּקָרוֹב . בְּמַתְרָה . בְּמַתְרָה . בְּיַמֵּינוּ בְּקָרוֹב . אֵל בְּנֵה .  
 אֵל בְּנֵה . בְּנֵה בֵּיתְךָ בְּקָרוֹב :

## VI.

נְאוֹר הוּא . סְגִיב הוּא . עֲזוּז הוּא . יִבְנֶה בֵּיתוֹ  
 בְּקָרוֹב . בְּמַתְרָה . בְּמַתְרָה . בְּיַמֵּינוּ בְּקָרוֹב . אֵל בְּנֵה .  
 אֵל בְּנֵה . בְּנֵה בֵּיתְךָ בְּקָרוֹב .

## VII.

Oh, Swift to save,  
 From Whom we have  
 Whate'er we crave!  
 Do Thou Thine ear incline.  
 Speedily raise  
 In our days  
 Thy Temple's sacred shrine.  
 God, give ear,  
 Swiftly rear  
 The holy house of Thine!

## VIII.

Oh, Fount of Grace,  
 Who dost embrace  
 Thy chosen race!  
 Do Thou Thine ear incline.  
 Speedily raise  
 In our days  
 Thy Temple's sacred shrine.  
 God, give ear,  
 Swiftly rear  
 The holy house of Thine!

From the second day of Passover until the Feast of Weeks the days are counted in accordance with the injunction in Leviticus xxiii. The days preceding the early harvest were marked by special offerings, a sheaf of the first-fruits of the harvest being brought to the priest, who waved it "before the Lord." The ceremony of counting is known as "Counting the Omer."

## COUNTING THE OMER.

*The following is recited on the second night:*

Blessed art Thou, O Lord our God, King of the Universe,  
 Who hast sanctified us with Thy commandments and hast  
 commanded us concerning the counting of the Omer.

## THIS IS THE FIRST DAY OF THE OMER.

May it be Thy will, O Lord our God, and the God of our  
 fathers, to build the holy Temple speedily in our days and to  
 give us our portion in Thy Law.

## VII.

פֹּדֶה הוּא. צַדִּיק הוּא. קָדוֹשׁ הוּא. יִבְנֶה בֵּיתוֹ  
 בְּקָרוֹב. בְּמַהֲרָה. בְּמַהֲרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה.  
 אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב :

## VIII.

רַחוּם הוּא. שְׂדֵי הוּא. תִּקְוָה הוּא. יִבְנֶה בֵּיתוֹ  
 בְּקָרוֹב. בְּמַהֲרָה. בְּמַהֲרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה.  
 אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב :



## COUNTING THE OMER.

*On the second night say :*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
 בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר :

הַיּוֹם יוֹם אֶחָד לְעֹמֶר :

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ שִׂיבְנֶה בֵּית  
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ :

## A MADRIGAL OF NUMBERS.

## I.

Who knows one? I know one!—  
Our God in Heaven and on earth alone!

## II.

Who knows two? I know two!—  
The Law was writ on two tables of stone;  
But our God in Heaven and on earth is One!

## III.

Who knows three? I know three!—  
Three Patriarchs, to God e'er true;  
The Law was writ on two tables of stone;  
But our God in Heaven and on earth is One!

## IV.

Who knows four? I know four!—  
Four Matrons dearly cherished me;  
The faithful Patriarchs were three;  
The Law was writ on two tables of stone;  
But our God in Heaven and on earth is One!

## V.

Who knows five? I know five!—  
Five books of Moses—bounteous store!  
Four Matrons dearly cherished me;  
The faithful Patriarchs were three;  
The Law was writ on two tables of stone;  
But our God in Heaven and on earth is One!

## VI.

Who knows six? I know six!—  
Six treatises of the Mishna give  
Light on the books of Moses five;  
Four Matrons dearly cherished me;  
The faithful Patriarchs were three;  
The Law was writ on two tables of stone;  
But our God in Heaven and on earth is One!

## A MADRIGAL OF NUMBERS.

## "אחד מי יודע."

## I.

אחד מי יודע . אחד אני יודע . אחד אלהינו  
שבשמים ובארץ :

## II.

שנים מי יודע . שנים אני יודע . שני לחות הברית .  
אחד אלהינו שבשמים ובארץ :

## III.

שלושה מי יודע . שלושה אני יודע . שלושה אבות .  
שני לחות הברית . אחד אלהינו שבשמים ובארץ :

## IV.

ארבע מי יודע . ארבע אני יודע . ארבע אמהות .  
שלושה אבות . שני לחות הברית . אחד אלהינו  
שבשמים ובארץ :

## V.

חמשה מי יודע . חמשה אני יודע . חמשה חמשי  
תורה . ארבע אמהות . שלושה אבות . שני לחות  
הברית . אחד אלהינו שבשמים ובארץ :

## VI.

ששה מי יודע . ששה אני יודע . ששה סררי  
משנה . חמשה חמשי תורה . ארבע אמהות . שלושה  
אבות . שני לחות הברית . אחד אלהינו שבשמים  
ובארץ :

## VII.

Who knows seven? I know seven!—  
 The days by which a week we fix;  
 Six treatises of the Mishna give  
 Light on the books of Moses five;  
 Four Matrons dearly cherished me;  
 The faithful Patriarchs were three;  
 The Law was writ on two tables of stone;  
 But our God in Heaven and on earth is One!

## VIII.

Who knows eight? I know eight!—  
 Eight days before the seal of Heaven;  
 The days in every week are seven;  
 Six treatises of the Mishna give  
 Light on the books of Moses five;  
 Four Matrons dearly cherished me;  
 The faithful Patriarchs were three;  
 The Law was writ on two tables of stone;  
 But our God in Heaven and on earth is One!

## IX.

Who knows nine? I know nine!—  
 Nine months till bearing-time to wait;  
 Eight days before the seal of Heaven;  
 The days in every week are seven;  
 Six treatises of the Mishna give  
 Light on the books of Moses five;  
 Four Matrons dearly cherished me;  
 The faithful Patriarchs were three;  
 The Law was writ on two tables of stone;  
 But our God in Heaven and on earth is One!

## X.

Who knows ten? I know ten!—  
 Ten commandments from the lips divine;  
 The months till bearing-time are nine;  
 Eight days before the seal of Heaven;  
 The days in every week are seven;  
 Six treatises of the Mishna give  
 Light on the books of Moses five;  
 Four Matrons dearly cherished me;  
 The faithful Patriarchs were three;  
 The Law was writ on two tables of stone;  
 But our God in Heaven and on earth is One!

## VII.

שְׁבַעַה מִי יוֹדַע . שְׁבַעַה אֲנִי יוֹדַע . שְׁבַעַה יָמֵי  
 שִׁבְתָּא . שְׁשָׁה סְדְרֵי מִשְׁנָה . חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה .  
 אַרְבַּע אַמְהוֹת . שְׁלֹשָׁה אָבוֹת . שְׁנַי לַחֹת הַבְּרִית .  
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ :

## VIII.

שְׁמוֹנָה מִי יוֹדַע . שְׁמוֹנָה אֲנִי יוֹדַע . שְׁמוֹנָה יָמֵי  
 מִילָה . שְׁבַעַה יָמֵי שִׁבְתָּא . שְׁשָׁה סְדְרֵי מִשְׁנָה . חֲמִשָּׁה  
 חֲמִשֵּׁי תוֹרָה . אַרְבַּע אַמְהוֹת . שְׁלֹשָׁה אָבוֹת . שְׁנַי  
 לַחֹת הַבְּרִית . אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ :

## IX.

תְּשַׁעָה מִי יוֹדַע . תְּשַׁעָה אֲנִי יוֹדַע . תְּשַׁעָה יַרְחֵי  
 לֵידָה . שְׁמוֹנָה יָמֵי מִילָה . שְׁבַעַה יָמֵי שִׁבְתָּא . שְׁשָׁה  
 סְדְרֵי מִשְׁנָה . חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה . אַרְבַּע אַמְהוֹת .  
 שְׁלֹשָׁה אָבוֹת . שְׁנַי לַחֹת הַבְּרִית . אֶחָד אֱלֹהֵינוּ  
 שְׁבַשְׁמַיִם וּבְאָרֶץ :

## X.

עֶשְׂרָה מִי יוֹדַע . עֶשְׂרָה אֲנִי יוֹדַע . עֶשְׂרָה דְּבָרִיא .  
 תְּשַׁעָה יַרְחֵי לֵידָה . שְׁמוֹנָה יָמֵי מִילָה . שְׁבַעַה יָמֵי  
 שִׁבְתָּא . שְׁשָׁה סְדְרֵי מִשְׁנָה . חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה .  
 אַרְבַּע אַמְהוֹת . שְׁלֹשָׁה אָבוֹת . שְׁנַי לַחֹת הַבְּרִית .  
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ :

## XI.

Who knows eleven? I know eleven!—  
 Eleven stars the skies inpen ;  
 Ten commandments from the lips divine ;  
 The months till bearing-time are nine ;  
 Eight days before the seal of Heaven ;  
 The days in every week are seven ;  
 Six treatises of the Mishna give  
 Light on the books of Moses five ;  
 Four Matrons dearly cherished me ;  
 The faithful Patriarchs were three ;  
 The Law was writ on two tables of stone ;  
 But our God in Heaven and on earth is One !

## XII.

Who knows twelve? I know twelve!—  
 Twelve tribes that marched by sign of Heaven ;  
 The stars that stud the skies eleven ;  
 Ten commandments from the lips divine ;  
 The months till bearing-time are nine ;  
 Eight days before the seal of Heaven ;  
 The days in every week are seven ;  
 Six treatises of the Mishna give  
 Light on the books of Moses five ;  
 Four Matrons dearly cherished me ;  
 The faithful Patriarchs were three ;  
 The Law was writ on two tables of stone ;  
 But our God in Heaven and on earth is One !

## XIII.

Who knows thirteen? I know thirteen!—  
 God's attributes to Moses shown ;  
 Twelve tribes that marched by sign of Heaven ;  
 The stars that stud the skies eleven ;  
 Ten commandments from the lips divine ;  
 The months till bearing-time are nine ;  
 Eight days before the seal of Heaven ;  
 The days in every week are seven ;  
 Six treatises of the Mishna give  
 Light on the books of Moses five ;  
 Four Matrons dearly cherished me ;  
 The faithful Patriarchs were three ;  
 The Law was writ on two tables of stone ,  
 But our God in Heaven and on earth is One !

## XI.

אֶחָד עָשָׂר מִי יוֹדֵעַ. אֶחָד עָשָׂר אֲנִי יוֹדֵעַ. אֶחָד  
 עָשָׂר כּוֹכְבֵי־אֵל. עֲשָׂרָה דְּבָרֵי־אֵל. תְּשַׁעַת יְרַחֵי לֵידָה.  
 שְׁמוֹנָה יָמֵי מִילָה. שִׁבְעָה יָמֵי שְׁפָתָא. שֵׁשֶׁת סְדָרֵי  
 מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אֲמָחוֹת. שְׁלֹשָׁה  
 אָבוֹת. שְׁנַי לְחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם  
 וּבְאָרֶץ :

## XII.

שְׁנוֹת וַעֲזָר מִי יוֹדֵעַ. שְׁנוֹת וַעֲזָר אֲנִי יוֹדֵעַ. שְׁנוֹת



"חד גדיא."

I.

חד גדיא חד גדיא דזבן אבא בתרי זוני. חד גדיא  
חד גדיא:  
ואתא שונרא. ואכלה לגדיא. דזבן אבא בתרי זוני.  
חד גדיא חד גדיא:

II.

ואתא פלגא. ונשך לשונרא. דאכלה לגדיא. דזבן  
אבא בתרי זוני. חד גדיא חד גדיא:

III.

ואתא חוטרא. והפה לכלבא. דנשך לשונרא. דאכלה  
לגדיא. דזבן אבא בתרי זוני. חד גדיא חד גדיא:

IV.

ואתא נגרא. ושךף לחוטרא. דהפה לכלבא. דנשך  
לשונרא. דאכלה לגדיא. דזבן אבא בתרי זוני. חד גדיא  
חד גדיא:

V.

ואתא מיא. וכבה לנגרא. דשךף לחוטרא. דהפה  
לכלבא. דנשך לשונרא. דאכלה לגדיא. דזבן אבא בתרי  
זוני. חד גדיא חד גדיא:

VI.

ואתא תורא. ושתא למיא. דכבה לנגרא. דשךף  
לחוטרא. דהפה לכלבא. דנשך לשונרא. דאכלה לגדיא.  
דזבן אבא בתרי זוני. חד גדיא חד גדיא:



## VII.

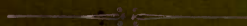
וַאֲמַת שְׂוֹמֵט . וְשִׁמְט לְחוּרָא . וְשִׁמְט לְמַשָּׁה . וְכִבְּח  
 לְגוּרָא . וְשִׁבְח לְחוּמְרָא . וְהִכָּה לְכַלְבָּא . וְנִשְׁבַּח לְשׁוּגְרָא .  
 וְצִלְלוּ לְגוּרָא . וְזָבֵן אֶפְסָא בְּתַרְי וְזָבֵן . מִדְּבַרְיָא בְּרִי בְּרִיָּא :

## VIII.

וַאֲמַת מְלַצֵּף הַמּוֹת . וְשִׁמְט לְשׁוֹמֵט . וְשִׁמְט לְחוּרָא .  
 וְשִׁמְט לְמַא . וְכִבְּח לְגוּרָא . וְשִׁבְח לְחוּמְרָא . וְהִכָּה  
 לְכַלְבָּא . וְנִשְׁבַּח לְשׁוּגְרָא . וְצִלְלוּ לְגוּרָא . וְזָבֵן אֶפְסָא בְּתַרְי  
 וְזָבֵן . מִדְּבַרְיָא בְּרִי בְּרִיָּא :

## IX.

וַאֲמַת מְקַרְוֵשׁ בְּרוּךְ הוּא . וְשִׁמְט לְמְלַצֵּף הַמּוֹת . וְשִׁמְט  
 לְשׁוֹמֵט . וְשִׁמְט לְחוּרָא . וְשִׁמְט לְמַא . וְכִבְּח לְגוּרָא .  
 וְשִׁבְח לְחוּמְרָא . וְהִכָּה לְכַלְבָּא . וְנִשְׁבַּח לְשׁוּגְרָא . וְצִלְלוּ  
 לְגוּרָא . וְזָבֵן אֶפְסָא בְּתַרְי וְזָבֵן . מִדְּבַרְיָא בְּרִי בְּרִיָּא :



## VII.

And there came a slaughterer, who slaughtered the ox, which drank the water, which quenched the fire, which burnt the stick, which beat the dog, which bit the cat, which ate the kid, which my father bought for two zuzim—only one kid, only one kid.

## VIII.

And there came an angel of death, who slew the slaughterer, who slaughtered the ox, which drank the water, which quenched the fire, which burnt the stick, which beat the dog, which bit the cat, which ate the kid, which my father bought for two zuzim—only one kid, only one kid.

## IX.

And there came the Holy One, blessed be He, and smote the angel of death, who slew the slaughterer, who slaughtered the ox, which drank the water, which quenched the fire, which burnt the stick, which beat the dog, which bit the cat, which ate the kid, which my father bought for two zuzim—only one kid, only one kid.





"AND SMOTE THE ANGEL OF DEATH" (p. 91).











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