

This edition is specifically for

Saturday night, April 12, 2025 | 5785

THE CONCISE PASSOVER HAGGADAH

According to Maimonides
(al pi haRambam)

“IN THE NAME OF אֱלֹהֵינוּ THE ETERNAL POWER” (Genesis 21:33)

"בְּשֵׁם יְהוָה, אֱלֹהֵינוּ." (בראשית כא, לג)

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ONLY text with background is required liturgy per MT (Maimonides).

PASSOVER SEDER CHECKLIST:

****REMOVE ALL EDIBLE LEAVENED PRODUCTS FROM YOUR DOMAIN PASSOVER EVE MORNING****

NULLIFY IN YOUR HEART ALL OWNERSHIP OF ANY LEAVENED PRODUCTS YOU MAY HAVE, THAT YOU REGARD IT LIKE DUST OF THE EARTH, IF YOU MAY HAVE OVERLOOKED ANY.

- 1) YAIYEEN - Wine or grape juice, enough for 4 cups of wine for all attendees;
- 2) NATLAN - Wash cup and wash basin;
- 3) SHULHAAN - Platters which are each arranged with the following ingredients:
- 4) MAROR - Bitter herbs (Ashkenazim traditionally use horseradish; others use lettuces);
- 5) KARPAAS - Leafy-green vegetable (literally: celery; often parsley is used);
- 6) HAROSET - sweet paste reminiscent of the mortar of Egypt;
- 7) MASAH ('matzah') - whole pieces of unleavened bread;
- 8) BASAAR Two types of meat on each platter, in memory of the Pesach & Hagiga offerings
- 9) OREHEEM - Guests, especially orphans, widows, converts, and the poor;

In the year 5785 (**2025**), the first day of Passover starts right after the weekly Shabbat ends. Because of this, the Havdalah ceremony (which marks the end of Shabbat) is a bit different than usual. Those wishing to follow tradition should make sure to light a candle *before* Shabbat begins — one that can stay lit all through Shabbat and still be burning afterward. This is important because we aren't to ignite new flames on Shabbat or on the first day of Passover. But once Shabbat is over, Jewish tradition **permits** lighting from a flame that was already burning. This is relevant to the Havdalah ceremony because normally people light a new flame after Shabbat, but this year it is not possible for those following traditional Jewish practice. Therefore, one can simply say the regular Havdalah blessing over seeing the flame of the Shabbat candle that is still burning, or one can light a new candle from its existing flame. **In 2025 Havdalah is embedded into the Passover Qiddush ceremony, found on page 4.**

The Guidelines for the Passover Seder and the Haggadah can be found in the MISHNEH TORAH, in SEFER ZEMANIM (Book of Times) in HILKOT HAMES U-MASA (Laws of Leavened and Unleavened Bread), chapters 7-8. The Rambam (Maimonides) included the traditional haggadah of his time following chapter 8 of his book HILKOT HAMES U-MASA. It is important to note that, just as with the Order of Prayer that the Rambam included following HILKOT TEFILLA (Laws of Prayer), not everything included in the Haggadah of the MISHNEH TORAH is a requirement per the guidelines that the Rambam gave in the chapters just before it. This edition of the haggadah, THE CONCISE PASSOVER HAGGADAH, is tailored specifically for newcomers in mind, or anyone else who may find the Passover Seder more meaningful and enriching if they will know what key elements are fundamental to the Seder and which elements are optional. May the Holy One, the Redeemer of Israel, rouse our hearts to remove the proverbial leaven from our minds, that Israel awaken to a national repentance and the rebuilding of the House of His Great Name speedily and in our days, ken yehi rason. Next year in Jerusalem!

STEP ONE

קידוש

QIDUSH

(pronounced 'qee-dewsh') means 'sanctification'.

THE FIRST CUP

סדור עשית מצוות אלו בליל חמשה עשר, כך הוא: בתחלה מביאין כוס לכל אחד ואחד, ומברך בורא פרי הגפן; ואומר עליו קידוש היום, וזמן, ושונה. ואחר כך מברך על נטילת ידים, ונוטל ידיו. ומביאין שלחן ערוך, ועליו מרור וירק אחר ומצה וחרסת וגופו שלקבש הפסח ובשר חגיגה שליום ארבעה עשר; ובזמן הזה, מביאין על השלחן שני מיני בשר--אחד זכר לפסח, ואחד זכר לחגיגה.

The Qidush is performed in the following manner:

- A cup of wine or grape juice is brought to each person.
- **The leader lifts their cup and gives praise to the ETERNAL for the wine or grape juice, reciting this blessing:**

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

BARUK ATA ADONAY ELOHEH-NU MELEK HA-OLAM, BOREH FEREE
HA-GAFEN.

You are the Source of all blessing and most worthy of worship, O ETERNAL
our God, King of the Universe, Creator of the fruit of the vine.

Everyone listening responds: 'AMEN'

- NO ONE DRINKS YET!
Everyone should remain silent until after Qidush, other than responding 'Amen'.
- **The leader continues lifting the cup, praising the ETERNAL for sanctifying the day by reciting this blessing:**

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ מִכָּל עָם, וְרוֹמַמְנוּ מִכָּל לָשׁוֹן, בְּחֵר בָּנוּ
וַיְגַדְּלֵנוּ, רָצָה בָּנוּ וַיַּפְאֲרֵנוּ; וַתֵּתֵן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה, מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים
לְשִׁשׁוֹן, אֶת יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ, בְּאַהֲבָה,
זָכַר לִיציאת מִצְרַיִם: כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, מוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה
וּבְשִׁשׁוֹן הַנִּחֲלָתָנוּ. בְּרוּךְ אַתָּה יְהוָה, מִקְדָּשׁ יִשְׂרָאֵל וְהַזִּמְנִים.

BARUK ATA ADONOI ELOHEH-NU MELEK HA-OLAM, ASHAIR QIDESHA-NU
MEE-KOL 'AM, W-ROMEMA-NU MEE-KOL LASHON, BAHAR BA-NU
WAIY-GADELEH-NU, RASAH VA-NU WAIY-FA'AREH-NU; WA-TEETEN LA-NU
ADONOI ELOHEH-NU B-AHAVA MO'ADEEM L-SIMHAH, HAGEEM
UZMANEEM L-SASON, ET YOM TOV MEEQRA QODESH HA-ZEH, ET YOM
HAG HA-MASOT HA-ZEH, ZEMAN HERUTE-NU, B-AHAVA, ZEKAIR
LEE-SEEYAT MISRAIYEEM: KEE VA-NU VAHAR-TA W-OTA-NU QEEDASH-TA
MEE-KOL HA-'AMEEM MO'ADEH QADSHEH-KA B-SEEMHA EWV-SASON
HEENHAL-TANU. BARUK ATA ADONOI, MEQADESH YEESRA'EL
W-HA-ZEMANEEM.

You are the Source of all blessing and most worthy of worship, O ETERNAL
our God, King of all existence, who has chosen us from among all people,
and raised us above all tongues, and made us holy through His
commandments. And You, O ETERNAL, our God, have given us in love,
festivals for happiness, feasts and festive seasons for rejoicing the day of
this Feast of Unleavened Bread and this Festival of holy convocation, the
Season of our Freedom, a holy convocation, commemorating the departure
from Egypt. For You have chosen us and sanctified us from all the nations,
and You have given us as a heritage Your holy Festivals, in happiness and
joy. You are the Source of all blessing and most worthy of worship, O
ETERNAL, who sanctifies Israel and the festive seasons.

Everyone listening responds: 'AMEN'

- NO ONE DRINKS YET!
- *Everyone remains silent until after Qidush, other than responding 'Amen'.*
- Leader proceeds to say the blessing over the sight of the flame:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

BARUK ATA ADONOI ELOHEH-NU MELEK HA-OLAM

You are the Source of all blessing and most worthy of worship, O ETERNAL
our God, King of the Universe, Creator of the luminescence of fire.

Everyone listening responds: 'AMEN'

- NO ONE DRINKS YET!
- *Everyone remains silent until after Qidush, other than responding 'Amen'.*

- Leader proceeds to say the blessing Havdalah blessing:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל וּבֵין אֹר
לְחֹשֶׁךְ וּבֵין יִשְׂרָאֵל לְגוֹיִם וּבֵין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה
יְהוָה, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

BARÚK ATÁH ADONÓY ELOHÉH-NU MÉLEK HA-OLÁM, HA-MAVDEEL BEHN
QÓDESH LA-HÓL, U-VEHN 'ÓR LA-HÓSCHEJ, U-VEHN YISRA'ÉL LA-GOYÍM,
U-VEHN YOM HA-SHEVI'EE L-SHÉHSHET YEMEH HA-MÁ'ASEH. BARÚK
ATÁH ADONÓY, HA-MAVDEEL BEHN QÓDESH LA-QÓDESH.

You are the most worthy of praise, O ETERNAL our God, King of all existence,
who makes a distinction between sacred and mundane, between light and
darkness, between Israel and the nations, and between the seventh day and
the six days of creation. You are the most worthy of praise, O ETERNAL, who
makes a distinction between the sacred and the sacred.

Everyone listening responds: 'AMEN'

- NO ONE DRINKS YET!
- *Everyone remains silent until after Qidush, other than responding 'Amen'.*
- The leader continues lifting the cup, praising the ETERNAL for bringing us to this time by reciting the famous 'sheheh-heeyanu' blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהָיִינוּ וְקִיָּמנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

BARUK ATA ADONAY ELOHEH-NU MELEK HA-OLAM, SHEH'HEH'HEE'YA-NU
W-QIYEH'A-NU LA-ZEMAN HA-ZEH.

You are the Source of all blessing and most worthy of worship, O ETERNAL
our God, King of the Universe, Who gave us life, sustained us, and brought
us to this time.

Everyone listening responds: 'AMEN'

- The leader drinks, and **everyone drinks** with him.

STEP TWO

רחיצה

REHEESA

(pronounced 'reh-hee-suh') means 'washing.' In popular English language Haggadas, this part of the Haggadah is usually referred to as 'Urchatz', meaning 'and wash'. Handwashing was an established regular daily practice of the Jewish People in ancient times, long before modern Western norms of hygiene developed. A more common way to refer to ritual handwashing is 'NETEELAT YADAIYEEM', which literally means 'lifting up of hands.'

Traditionally, ritual handwashing is done in the following manner:

- **First**, the leader's hands are washed.
After the leader washes his hands, then everyone else should wash their hands as well.
- Someone, usually **children** of reasonable age, should be appointed to slowly pour at least a cup of water over the hands of those washing, making sure the water covers the entirety of both hands, to the wrist. A large bowl or bucket is placed below to collect the water that falls during the act of handwashing.
- The one whose hands are being washed should rub his hands together as the water follows over them, keeping his hands lifted up until drying them. If no one is present to pour the water, one may pour the water himself. It is permitted to wash with soap either before or after the ritual washing.
- **Before washing hands**, say the blessing for washing hands. The leader should proclaim this blessing out loud and everyone should respond 'Amen'. After saying the blessing, he should not engage in conversation until having washed his hands.
- **After the leader washes his hands, all participants should do similarly. Immediately before washing their hands, each person first recites:**

בְּרוּךְ אַתָּה יְיָ הוֹאֵה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל נְטִילַת יָדַיִם.

BARUK ATA ADONAI ELOHEH-NU MELEK HA-OLAM, 'AL NETEELAT YADAIYEEM.

4

You are the Source of all blessing and most worthy of worship, O ETERNAL
our God, King of the Universe, Who sanctified us with His commandments
and commanded us concerning the lifting of hands.

Everyone listening responds: 'AMEN'

STEP 3

כרפס

KARPAS

(pronounced 'kar-pahs') refers to a leafy-green vegetable, a cognate of the Arabic word for celery ('karafs'), which most likely originates from the Persian word of the same meaning.

- A large platter is brought before everyone, upon which is an arrangement of food consisting of a bitter herbs ('*maror*') and another leafy-green vegetable ('*karpas*'), unleavened bread (*masah*), a sweet paste that has the appearance mortar (*haroset*), and two types of meat – one meat in remembrance of the Paschal sacrifice and the other in remembrance of the pilgrimage festival offering. MISHNEH TORAH, HAMES U-MASA 8:1
- Several people partake from one platter.
- If one platter is not sufficient for all, additional arranged platters may be brought, according to need.
- **Leader takes at least an olive-sized amount of a leafy-green vegetable in his hand and gives praise to ETERNAL, saying:**

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

BARUK ATA ADONAI ELOHEH-NU MELEK HA-OLAM, BOREH FEREE
HA-ADAMAH.

You are the Source of all blessing and most worthy of worship, O ETERNAL
our God, King of the Universe, Creator of the fruit of the earth.

Everyone listening responds: 'AMEN'

5

- **After** everyone says 'Amen', the leader immediately dips the leafy-green vegetable (karpas) in the sweet paste (haroset), and eats at least an olive-sized portion while reclining to the left.
- Participants immediately follow his lead doing the same, eating at least an olive-sized portion of the leafy-green while reclining to the left.
- Dishes of non-bread foods may be served at this point, if desired; nuts and fruit are traditional. It is proper to abstain from filling up on whatever is served at this point so that one will still have an appetite when the time comes to eat the unleavened bread (masah).
- The platter which is before the leader is removed; other platters should remain.

STEP 4

הגדה

HAGADAH

(pronounced 'ha-guh-duh') meaning 'telling over' or 'retelling'. This part of the Passover Seder is usually referred to as 'Magid' in standard English language Haggadot. Both 'magid' and 'haggada' share the same Hebrew root-word: 'magid' refers to one who does the act of telling, whereas 'haggada' refers to that which is told over, ie: the story.

THE SECOND CUP

- The second cup is poured for everyone.
- **DO NOT** recite the blessing or drink yet.

Though the following paragraph is mentioned in his haggadah, the Rambam neither mentions nor requires it in MISHNEH TORAH, HILKOT HAMES U-MASA 7-8. We include it here in the Concise Haggadah because of its prominence, its context, and the welcoming nature of its invitation:

- **The leader may begin by declaring:**

בְּהִילּוֹ יֵצְאוּ מִמִּצְרַיִם. הָאֵל לְחֵמָא עֲנִיא, דְּאֶכְלוּ אֲבֵהֶתְנָא דְּנִפְקוּ מֵאֶרֶעָא דְּמִצְרַיִם. כָּל דְּכָפִין, יֵיטִי וְיִיכּוֹל; וְכָל דְּצָרִיךָ לְפִסְחָא, יֵיטִי וְיִפְסַח. שְׂתָא הָכָא, לְשָׁנָה הַבָּאָה בְּאֶרֶעָא דְּיִשְׂרָאֵל; שְׂתָא הָכָא עַבְדִּי, לְשָׂתָא דְּאֶתִּיא בְּנֵי חוּרֵי.

We left Egypt hastily. This is the bread of poverty eaten by our ancestors in the land of Egypt. Whoever is hungry, let him come and eat. Whoever is needy, let him come and join in the observance of Passover. This year we are here. Next year, may we

be in the Land of Israel. This year we are in servitude. Next year, let us be free!

Unlike the previous paragraph, the Rambam does mention the 'Four Questions' in MISHNEH TORAH, HILKOT HAMES U-MASA 7-8.

“THE FOUR QUESTIONS”

MA NISHTANA
(lit: “What changed?”)

- The youngest who can speak asks:

מה נשתנה הלילה הזה, מכל הלילות?

MA NEESHTANA HA-LAILA HA-ZEH MEE-KOL HA-LELOT?

Why are we doing things differently tonight?

- If no child is present, one asks their spouse.
- If your spouse is not present, those who are present ask each other.
- If one is alone, they ask themselves.
- A child should know that he may ask whatever he wishes to ask concerning the Passover meal, at any point in the meal, as long as he doesn't disrespectfully interrupt. If a child indicates that he has a question, the leader may interrupt the reading to hear the question at any point, so long as the leader is not in the middle of reciting a blessing.
- A child should be given personalized answers, according to the capability of the child's understanding.
- We should summarize the historical reason for Passover in a manner the child can comprehend, whether or not the child actually asked.
- Afterwards, the leader should recite:

מה נשתנה הלילה הזה, מכל הלילות?
שבכל הלילות, אין אנו מטבילין אפלו פעם אחת; והלילה הזה, שתי פעמים.
שבכל הלילות, אנו אוכלים חמץ ומצה; והלילה הזה, כלו מצה.
שבכל הלילות, אנו אוכלים שאר ירקות; והלילה הזה, מרורים.
שבכל הלילות, אנו אוכלין בין יושבין ובין מסבין; והלילה הזה, כלנו מסבין.

MA NEESHTAHNA HA-LAILA HA-ZEH MEE-KOL HA-LELOT?

Why is this night different from all other nights?

SHEBEH-KOL HA-LELOT EHN ANU MATBEELEEN AFEYLU PA'AM AHAAT, WEHA-LAILA HA-ZEH SHETEH PEH'AMEEM!

For on all other nights we don't dip [like this] even once, but tonight we do it twice!

SHEBEH-KOL HA-LELOT ANU OKELEEN HAMES U-MASAH; WEHA-LAILA HA-ZEH KULLO MASAH!

For on all other nights we eat leavened or unleavened bread, but tonight its all unleavened!

SHEBEH-KOL HA-LELOT ANU OKELEEN SHEH'AR YERAQOT, WEHA-LAILA HA-ZEH MEROREEM.

For on all other nights we eat other vegetables, but tonight [we eat] bitter herbs (meror)!

SHEBEH-KOL HA-LELOT ANU OKELEEN BEHN YOSHEVEEN U-VEHN MESUBEEN, WEHA-LAILA H-AZEH KULLA-NU MESUBEEN.

For on all other nights we eat whether sitting or reclining, but tonight we're all reclining!

- **After** the leader reads the text, everyone present may the previous questions in unison, or participants may take turns reading each line.
- **Leader continues, saying:**

מתחלה, עובדי עבודה זרה היו אבותינו; ועכשו, קרבנו המקום ברוך הוא
לעבודתו, שנאמר

Originally, our ancestors were servants of a type of worship that was contrary to the will of God; but the Holy One, praised be He, has now drawn us unto His proper service, as Joshua 24:2-4 states:

- The leader may read Joshua 24:2-4 himself, or participants may take turns reading the selection:

"וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם, כֹּה-אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל, בְּעֶבֶר הַנָּהָר יָשְׁבוּ
אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אֲבִי אַבְרָהָם וְאָבִי נָחוֹר; וַיַּעֲבֹדוּ, אֱלֹהִים אֲחֵרִים."

"And Joshua said unto all the people: 'Thus says the ETERNAL, the God of Israel: Long ago, your ancestors dwelt beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.'"

"וָאֶקַּח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם, מֵעֶבֶר הַנָּהָר, וָאוֹלַךְ אוֹתוֹ, בְּכָל-אֶרֶץ כְּנָעַן; וָאֲרָבָה,
אֶת-זָרְעוֹ, וָאֶתֵּן-לוֹ, אֶת-יִצְחָק."

"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."

"וְאֶתֵּן לְיִצְחָק, אֶת-יַעֲקֹב וְאֶת-עֵשָׂו; וְאֶתֵּן לְעֵשָׂו אֶת-הָר שְׁעִיר, לְרִשְׁתָּהוּ, וְיַעֲקֹב
וּבְנָיו, יָרְדוּ מִצְרָיִם."

"And unto Isaac I gave Jacob and Esau; and I gave unto Esau Mt. Se'eer, to possess it; and Jacob and his children went down into Egypt."

- **Leader says** "In Genesis 15:13-14, God said to Abraham:"

"וַיֹּאמֶר לְאַבְרָם, יָדַע תְּדַע כִּי-גֵר יִהְיֶה זֶרְעֶךָ בְּאֶרֶץ לֹא לָהֶם, וְעִבְדוּם, וְעָנּוּ אֹתָם--אַרְבַּע
מֵאוֹת, שָׁנָה. וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ, דָּן אֲנִי; וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרֶכֶשׁ גָּדוֹל"

"Know with certainty that your seed will be an immigrant in a land not their own. [The natives] will enslave them and oppress them for 400 years. Yet I also shall execute judgment upon that nation which they shall serve, and afterwards they shall leave with numerous possessions."

"HE SH-'AMDAH"

- **Leader** can read the translation, and then everyone can sing the Hebrew in unison:

הִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ, וְלָנוּ--שְׁלֹא אֶחָד בְּלֶבֶד עִמָּד עָלֵינוּ, אֲלֵא בְּכָל דּוֹר וָדוֹר עוֹמְדִים
עָלֵינוּ לְכַלּוֹתֵנוּ; וְהַקְדוֹשׁ בְּרוּךְ הוּא, מְצִילֵנוּ מִיָּדָם.

This [covenant] has proven true for our forebears as well as for us. For not only has one risen up against us to destroy us; Rather, in every single generation, there are those who rise against us to finish us off; but the Holy One, praised be He, rescues us from their hand.

SONG:

HE SHEH-AMDA LA-AVOTEH-NU. HE SHEH-AMDA LA-AVOTEH-NU
W-LAANU, SHEH-LO EHAD BEEL-VAAD AMAAD ALEH-NU
LEH-KALOTEH-NU; ...'OMED ALEH-NU LEH-KALOTEH-NU. WEHA-QADOSH,
BARUK HU, MASEELEH-NU...,
HU MASEELEH-NU..., MEE-YAHDAAM; (x2) (...hum melody...)

ESER HA-MAKOT

"THE 10 PLAGUES"

OPTIONAL: Participants can take turns, each reading one of the 10 plagues:

- I) Blood.
- II) Frogs.
- III) Lice.
- IV) Swarms.
- V) Death to livestock.
- VI) Boils.
- VII) Fiery Hail.
- VIII) Locusts.
- IX) Darkness.
- X) Death of the firstborn.

OPTIONAL: Participants can then recites the 10 plagues aloud together in Hebrew:

- I) DAHM.
- II) SEFARDE'EEM.
- III) KEENEEM.
- IV) 'AROV.
- V) DEHVEHR.
- VI) SH'HEEN.
- VII) BARAAD.
- VIII) ARBEH.
- IX) HOSHEHKH.
- X) MAKKAATH BEHKOROTH.

- **Leader** continues:

Go and learn what Laban the Aramean attempted to do to our patriarch, Jacob; for Pharaoh decreed only against the males, but Laban attempted to uproot everything, as Deuteronomy 26:5-10 states:

“An Aramean was destroying my father, and he, [my father,] went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous. And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage. And we cried unto the ETERNAL, the God our fathers, and the ETERNAL heard our voice, and saw our affliction, and our toil, and our oppression. And the ETERNAL 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. And He brought us into this place, and gave us this Land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the Land, which You, O ETERNAL, have given me.’ And you shalt set it down before the ETERNAL your God, and prostrate before the ETERNAL your God.”

- Leader's platter is returned and placed before him.
- **Leader says:**

"Rabban Gamli'el said: 'Anyone who did not say these three things did not fulfill his obligation:

The continuation may be said in unison:

1. **Passover (*pesahh*)**
2. **Unleavened bread (*masaa*)**
3. **Bitter herbs (*merorim*)**

- **Leader** alone continues:

The Passover offering (*pesahh*) that our forebears ate during Temple times was a remembrance of how the Holy One, praised be He, passed over (*pasahh*) our forebears' homes in Egypt, as it states in Exodus 12:27 –

"וַאֲמַרְתֶּם זֶבַח-פֶּסַח הוּא לַיהוָה, אֲשֶׁר פָּסַח עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת-מִצְרַיִם, וְאֶת-בְּתֵינֵנוּ הִצִּיל; וַיִּקַּד הָעָם, וַיִּשְׁתַּחֲווּ"

"And you shall say, 'This Passover sacrifice is to the ETERNAL, for He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and spared our households.' And the people bowed down and prostrated."

- **Leader** should now lift up bitter herbs (*maror*) in his hands and say:

This bitter herb (*maror*) which we are eating is a remembrance that the Egyptians made bitter (*mereru*) the lives of our forebears in Egypt, as it states in Exodus 1:14 –

"וַיִּמְרֹרוּ אֶת-חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בַּחֲמֶר וּבִלְבָּנִים, וּבְכָל-עֲבֹדָה, בְּשָׂדֶה--אֶת, כָּל-עַבְדֵּיהֶם, אֲשֶׁר-עָבְדוּ בָהֶם, בַּפֶּרֶךְ"

"And they made bitter (*wai-moreru*) their lives with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them slave laboriously."

- **Leader** lifts up a piece of unleavened bread (*masaa*) and says:

This unleavened bread (masaa) which we are eating is a remembrance that our forebears dough did not succeed to rise before the Holy One, praised be He, was manifest about them and immediately redeemed them, as Exodus 12:39 states –

"וַיֹּאפּוּ אֶת-הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֶגֶת מִצּוֹת--כִּי לֹא חָמץ: כִּי-גִרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמֶה, וְגַם-צִדָּה, לֹא-עָשׂוּ לָהֶם"

"And they baked unleavened loaves from the dough which they brought out of Egypt, for it was not leavened; because they could not wait, for they were thrust out of Egypt; nor were they able to prepare for themselves any provision."

- Leader sets the unleavened bread (masah) down.
- **Leader proceeds to the Hallel:**

HALLEL

"Therefore, it is incumbent upon us to give thanks, to laud, praise, glorify, exalt, magnify, and forever worship the One who did all these miracles for us and our forebears, Who took us out from slavery to freedom, from subjugation to redemption, from sorrow to joy, from mourning to festivity, from total darkness to great light.

And let us say before Him: hallelu-Yah!"

- **Participants** respond: "hallelu-Yah!"
- **Leader** and participants recite the remainder of Psalm 113 - 114 in unison:

PSALM 113

א הַלְלוּיָהּ | הָלְלוּ עַבְדֵי יְהוָה הָלְלוּ אֶת-שֵׁם יְהוָה:
ב יְהִי שֵׁם יְהוָה מְבָרָךְ מְעַתָּה וְעַד-עוֹלָם:
ג מִמִּזְרַח-שֶׁמֶשׁ עַד-מְבֹאֵז מְהִלֵּל שֵׁם יְהוָה:
ד רַם עַל-כָּל-גּוֹיִם | יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ:
ה מִי כִיהוָה אֱלֹהֵינוּ הַמְגַבִּיחַ לַשִּׁבְתָּ:
ו הַמְשִׁפִּילִי לָרָאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:
ז מְקִימֵי מַעֲרָךְ דָּל מְאַשְׁפֹּת יָרִים אֲבִיוֹן:
ח לְהוֹשִׁיבֵי עַם-נְדִיבִים עִם נְדִיבֵי עַמּוֹ:
ט מוֹשִׁיבֵי | עֲקֶרֶת הַבַּיִת אֶם-הַבְּנִים שְׂמֵחָה הַלְלוּיָהּ:

1 Give praise, O servants of the ETERNAL, praise the name of the

ETERNAL!

- 2 Most worthy is the name of the ETERNAL from now and evermore.
- 3 From the rising of the sun till its going down, the name of the ETERNAL be praised.
- 4 The ETERNAL is high above all nations, His Honor is above the heavens!
- 5 Who is like unto the ETERNAL ONE our God, enthroned on high?
- 6 Who looks down low upon the heavens and the earth?
- 7 Who raises the poor up out of the dust, and lifts up the needy out of refuse;
- 8 That He may set him with nobles, even with the nobility of His people.
- 9 Who makes the barren woman to dwell in her home a joyful mother of children.
- 10 hallelu-Yah!

PSALM 114

א בצאת ישראל ממצרים בית יעקב מעם לעז: בהיתה יהודה לקדשו ישראל ממשלותיו:
ג הים ראה ויגס הירדן יסב לאחור:
ד ההרים רקדו כאילים גבעות כבני-צאן:
ה מה-לך הים כי תנוס הירדן תסב לאחור:
ו ההרים תרקדו כאילים גבעות כבני-צאן:
ז מלפני אדון חולי ארץ מלפני אלוה יעקב:
ח ההפכי הצור אגם-מים חלמיש למעינו-מים:

- 1 When Israel came forth out of Egypt, the house of Jacob from a people of foreign language;
- 2 Judah became His sanctuary, [the people of] Israel His dominion.
- 3 The sea saw it, and fled; the Jordan turned backward.
- 4 The mountains skipped like rams, the hills like young sheep.
- 5 What is with thee, O sea, that you flee? O Jordan, that you turn back?
- 6 O mountains, that you skip like rams; O hills, like young sheep?
- 7 Tremble, O earth, before the Lord, in the presence of Aloah Ya'aqov;
- 8 Who turned the rock into a pool of water, flint into a spring of waters.

- **Leader** alone continues aloud:

ברוך אתה יהוה אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו ללילה הזה לאכל בו מצה ומרורים. ובזמן הזה מוסיף, כן יהוה אלהינו ואלהי אבותינו, יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבנין עירך וששים בעבודתך, ונאכל שם מן הדבחים ומן הפסחים שיגיע דמם על קיר מזבחך לרצון, ונודה לך שיר חדש על גאלתנו ועל פדות נפשנו. ברוך אתה יהוה, גואל ישראל. ומברך על הגפן, ושותה הכוס השני.

“You are the Source of all blessing and most worthy of worship,

O ETERNAL our God, King of all existence, who redeemed us and our forebears in Egypt, and brought us to this night to eat unleavened bread (*masaa*) and bitter herbs (*merorim*). And so, may the ETERNAL our God, the God of our forebears, bring us in peace to the other appointed times and pilgrimage festivals that are headed our way; [may we be] rejoicing in the rebuilding of Your City and gladdened in [doing] Your service; and may we there eat from the sacrificial and Passover offerings, and may the blood thereof reach the wall of Your altar with favor; and we shall then thank You with a new song for our redemption and for the emancipation of our souls. You are the Source of all blessing and most worthy of worship O ETERNAL, the Redeemer of Israel.”

Everyone listening responds: ‘AMEN’

- The leader lifts their cup and gives praise to the ETERNAL for the wine or grape juice, reciting this blessing:

בָּרוּךְ אַתָּה יְיָ הוֹאֵה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

BARUK ATA ADONAY ELOHEH-NU MELEK HA-OLAM, BOREH FEREE HA-GAFEN.

You are the Source of all blessing and most worthy of worship, O ETERNAL our God, King of the Universe, Creator of the fruit of the vine.

Everyone listening responds: ‘AMEN’

- The leader drinks, and **everyone drinks** with him, reclining to the left.
- *Individuals who drank the majority of their cup and don't intend to drink during the meal should say the after-blessing for wine / grape juice at this point.*

REHEESA

(pronounced ‘*reh-hee-suh*’) means ‘washing.’ In popular English language Haggadas, this part of the Haggadah is usually referred to as ‘Urchatz’, meaning ‘*and wash*’. Handwashing was an established regular daily practice of the Jewish People in ancient times, long before modern Western norms of hygiene developed. A more common way to refer to ritual handwashing is ‘NETEELAT YADAIYEEM’, which literally means ‘*lifting up of hands*.’

Traditionally, ritual handwashing is done in the following manner:

- **First**, the leader’s hands are washed.
After the leader washes his hands, then everyone else should wash their

hands as well.

- Someone, usually **children** of reasonable age, should be appointed to slowly pour at least a cup of water over the hands of those washing, making sure the water covers the entirety of both hands, to the wrist. A large bowl or bucket is placed below to collect the water that falls during the act of handwashing.
- The one whose hands are being washed should rub his hands together as the water follows over them, keeping his hands lifted up until drying them. If no one is present to pour the water, one may pour the water himself. It is permitted to wash with soap either before or after the ritual washing.
- **Before washing hands**, say the blessing for washing hands. The leader should proclaim this blessing out loud and everyone should respond 'Amen'. After saying the blessing, he should not engage in conversation until having washed his hands.
- **After the leader washes his hands, all participants should do similarly. Immediately before washing their hands, each person first recites:**

בָּרוּךְ אַתָּה יְיָ הוֹא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל נְטִילַת יָדַיִם.

BARUK ATA ADONAY ELOHEH-NU MELEK HA-OLAM, 'AL NETEELAT YADAIYEEM.

You are the Source of all blessing and most worthy of worship, O ETERNAL our God, King of the Universe, Who sanctified us with His commandments and commanded us concerning the lifting of hands.

Everyone listening responds: 'AMEN'

SEH'UDA

THE FESTIVE MEAL

- **Leader** takes two loaves of unleavened bread, breaks one of them, and places one of the halves inside the unbroken loaf.
(*Traditional unleavened bread is flexible, similar to a pita.*)
- **Leader gives praise to the ETERNAL, holding up the one and a half unleavened loaves, saying:**

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

BARUK ATA ADONAY ELOHEH-NU MELEK HA-OLAM,
HA-MOSEE LEHEM MEEN HA-ARES.

You are the Source of all blessing and most worthy of worship
O ETERNAL ONE our God, King of all existence,
Who brings forth bread from the earth.

Participants respond: "Amen."

- **BEFORE EATING**, the leader praises the ETERNAL, saying:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

BARUK ATA ADONAY ELOHEH-NU MELEK HA-OLAM, ASHAIR
QEEDESHA-NU B-MISWO-TAW W-SEEWA-NU 'AL AKEELAT MASAH.

You are the Source of all blessing and most worthy of worship
O ETERNAL ONE our God, King of all existence,
Who has sanctified us with His commandment, and commanded us
regarding the eating of unleavened bread.

Participants respond: "Amen."

- **Leader** distributes the unleavened bread to the participants.
- **Leader and participants now dip** unleavened bread into the sweet paste (*haroseth*) and eat at least an olive-size portion of unleavened bread while reclining to the left.
- **Leader and participants** now dip bitter herbs (*maror*) into the sweet paste (*haroseth*), but **DO NOT EAT the bitter herbs until the leader blesses:**

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

BARUK ATA ADONAY ELOHEH-NU MELEK HA-OLAM, ASHAIR
QEEDESHA-NU B-MISWO-TAW W-SEEWA-NU 'AL AKEELAT MAROR.

You are the Source of all blessing and most worthy of worship
O ETERNAL ONE our God, King of all existence, Who has sanctified us with His
commandment, and commanded us regarding the eating of bitter herbs.

Participants respond: "Amen."

- Leader and participants now dip bitter herbs into the sweet paste (*haroseth*), if they haven't already, and eat at least an olive-sized portion of bitter herbs.

ZEHKER LA-MIQDAHSH

Remembrance for the Temple

- **Leader** folds some unleavened bread and bitter herbs together and dips them into the sweet paste (*haroseth*).
- **Participants** do the same as the leader.
- **Everyone eats and drinks as they wish.**
- At the end of the meal, everyone should eat a final olive-size portion of unleavened bread, after which nothing else should be eaten the remainder of the night, except for the final cups of wine / grape juice of Seder, or water.

BIRKAHT HA-MAZOHN

Blessing After the Meal

- Table and all trays should be cleared.
- Everyone should rinse their hands, without a blessing.
- A third cup of wine or grape juice should be poured for everyone.
- The third cup is not consumed until after the "Birkahth ha-Mazon" is recited.
- Traditionally, if there are 3 or more Israelites of the same gender present, the invitation to Birkat ha-Mazon, known as 'zeemoon', is recited.

ZEEMOON: THE INVITATION

Traditionally, if there are 3 or more Israelites of the same sex is present, the invitation to Birkat ha-Mazon, known as 'zeemoon', is recited. If not, then each person says Birkat ha-Mazon individually, unless some present do not know the text. In that case, a person can read Birkat ha-Mazon aloud and they can respond 'Amen' – but without preceding it with the 'Zeemoon' Invitation.

Leader invites those present to join in reciting Birkat ha-Mazon, saying:

נְבָרֵךְ שֶׁאֵכְלָנוּ מִשְׁלוֹ NEVARÉK SHEH-AKÁHL-NU MEE-SHEH-LÓ!

Let us bless the One from Whose bounty we have eaten!

All present respond saying:

בְּרוּךְ שֶׁאֶכְלֵנוּ מִשְׁלוֹ וּבְטוֹבוֹ חַיִּינוּ

BARÚK SHEH-AKÁHL-NU MEE-SHEH-LÓ
EWV-TUVÓ HAIYEE-NU!

Let us bless the One from Whose bounty we have eaten!

The Leader then repeats everything those present just said. The Leader then recites all 4 blessings of Birkat ha-Mazon aloud. All present respond 'Amen' at the short pause after each blessing.

THE FOUR BLESSINGS OF 'GRACE AFTER MEALS'

All four blessings are traditionally recited only after a bread-based meal. One fulfills their most basic duty from the Torah even if they only recited the first of these four:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן
אֶת הָעוֹלָם כָּל בְּטוֹב בְּחֶסֶד וּבְרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ, הַזֶּן אֶת הַכֹּל.

BARÚK ATÁH ADONÓY ELOHÉNU MÉLEK
HA-OLÁM, HA-ZÁHN ET HA-OLÁM KULÓ
B-TOV B-HÉSED UV-RÁHAMEEM. BARÚK
ATÁH ADONÓY, HA-ZÁHN ET HA-KÓL.

Most worthy are You, O ETERNAL, the Powerful-Authority over us, King of all existence, who nourishes all existence with goodness, with devoted loving-kindness, and compassion. You are most worthy, O ETERNAL, nourisher of all.

All present respond: 'Ahmen'

נוֹדֶה לָךְ יְיָ אֱלֹהֵינוּ כִּי הִנְחַלְתָּנוּ אֶרֶץ
חֲמֻדָּה טוֹבָה וְרַחֲבָה, בְּרִית וְתוֹרָה; [*] עַל
כָּל אֲנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה יְיָ, עַל
הָאֶרֶץ וְעַל הַמָּזוֹן.

NODÉH LAHK ADONÓY ELOHÉNU, KEE
HEENHALTÁ-NU ÉRES HÉMDA TOVÁH
URHAVAHA, BEREET W-TORAH, [*] AL KULÁM
AHNU MODEEM LAHK. BARÚK ATÁH
ADONÓY, AL HA-ÁRES W-AL HA-MAHZÓN.

We thank You, O ETERNAL, the Powerful-Authority over us, for you have caused us to inherit a desirable, goodly, and spacious Land, covenant and Torah. For all these we are grateful to You. Most worthy are You, O ETERNAL, for the Land and for the nourishment.

All present respond: 'Ahmen'

רַחֵם יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמּוֹ, וְעַל
יְרוּשָׁלַיִם עִירָךְ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וְתִגְדֵּל כְּבוֹד הַבַּיִת וּמַלְכוּת בֵּית דָּוִד תַּחֲזִיר
לְמַקְוָמָה בְּיָמֵינוּ.

RAHÉM ADONÓY ELOHÉNU AL YEESRA'ÉL
AHMÁK, W-AL YERUSHALÁIYEEM EERÁK,
W-AL ŞIYÓN MISHKÁHN KEVODÁK,
UT'GADÉL KAVÓD HA-BÁIYIT U-MALKÚT BET
DAWEED TAḤZEER LEEMQOMÁHH
B-YAHMÉNU.

Passover addition:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיִבָּא, יְגִיעַ,

ELOHEH-NU WEH-LOHEH AVOTEH-NU, YAH'ALEH
W-YAVO, YAGEEA', YERA'EH, YEEPAQED,

יִרְאֶה, יִפְקֹד, יִזְכֹּר זְכוּרֵינוּ, זְכוּרֵנוּ אֲבוֹתֵינוּ,
זְכוּרֵנוּ יְרוּשָׁלַיִם עִירָהּ, זְכוּרֵנוּ עֲמָךְ כָּל בֵּית
יִשְׂרָאֵל לִפְנֵיךְ לְטוֹבָה, בְּיוֹם מִקְרָא קֹדֶשׁ הַזֶּה,
בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. זְכָרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ
לְטוֹבָה. פָּקְדָנוּ בּוֹ לְבִרְכָה. הוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

YEEZAKAIR ZEEKRONEH-NU, ZEEKRON
AVOTEH-NU, ZEEKRON YERUSHALAIYEEM EERAK,
ZEEKRON AHMEH-KA KOL BEHT YEESRA'EL
LEFANEH-KA L-TOVAH, B-YOM MEEQRAH
QOHDESH HA-ZEH, B-YOM HAHG HA-MAHSOHT
HA-ZEH. ZAKREH-NU ADONAY ELOHEH-NU BO
L-TOVAH. PAQEDEH-NU VO LEEVRAKAH.
HOSHEE'EH-NU VO L-HAIYEEM.

BARÚK ATÁH ADONÓY, BONÉH
YERUSHALÁIYEEM. AHMÉN.

בָּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם. אָמֵן.

O ETERNAL, the Powerful-Authority over us, have compassion on Israel Your people, and on Jerusalem Your city, and upon Zion, the dwelling place of Your honor; and increase the honor the Temple, and return the kingdom of the House of David to its place in our days.

Passover Addition:

Our God, God of our predecessors, may the remembrance of us arise, come, reach, be seen, taken into account, and be remembered: the remembrance of our predecessors, of Jerusalem Your City, of Your People the entire House of Israel before You for good, on this day of holy convocation, on this day of the Pilgrimage Festival of Unleavened Bread. Remember us on it, O ETERNAL our God, for good. Take us into account on it for a blessing. Deliver us on it for life!

Most worthy are You, O ETERNAL, builder of Jerusalem. Amen.

All present respond: 'Ahmen'

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל,
אֲבִינוּ, מֶלְכֵנוּ, בּוֹרְאֵנוּ, הַמֶּלֶךְ הַטּוֹב
וְהַמְּטִיב שְׂבָכָל יוֹם וַיּוֹם גּוֹמְלֵנוּ חַן וְחֶסֶד
וְרַחֲמִים וְכָל טוֹב.

BARÚK ATÁH ADONÓY ELOHÉH-NU MÉLEK
HA-OLÁM, HA-ÉL, AVEE-NU, MALKÉH-NU,
BOR'ÉH-NU, HA-MÉLEK HA-ṬÓV
W-HA-METEEV SHEH-B-KÓL YOM W-YOM
GOMEHLÉH-NU HEN W-ḤÉSED
W-RÁḤAMEEM W-KOL ṬUV.

Most worthy are You, O ETERNAL, the Powerful-Authority over us, King of all existence, the most Powerful, our Father, our King, our Creator, the absolute King who is quintessentially good and causes good, who every single day bestows upon us grace, loving-kindness, compassion, and all good.

All present respond: 'Ahmen'

THE THIRD CUP

- **Leader** gives praise over the 3rd cup of wine or grape juice:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

BARUK ATA ADONAY ELOHEH-NU MELEK HA-OLAM, BOREH FEREE

HA-GAFEN.

You are the Source of all blessing and most worthy of worship, O ETERNAL
our God, King of the Universe, Creator of the fruit of the vine.

Everyone listening responds: 'AMEN'

- **Everyone** should drink at least a majority of their cup, reclining to the left.

COMPLETE HALLEL

THE FOURTH CUP

- A fourth cup of wine or grape juice should be poured for everyone.
- DO NOT DRINK this fourth cup until after the Hallel completed
- **Leader and participants recite Psalm 115-118 aloud in unison.**
- Leader alone recites the blessing that concludes the Hallel, if customary.
- **Leader praises the ETERNAL over the 4th cup of wine or grape juice:**

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

BARUK ATA ADONAI ELOHEH-NU MELEK HA-OLAM, BOREH FEREE
HA-GAFEN.

You are the Source of all blessing and most worthy of worship, O ETERNAL
our God, King of the Universe, Creator of the fruit of the vine.

Everyone listening responds: 'AMEN'

- Everyone should drink at least about a cup, reclining to the left.
- **Leader says final blessing** for having having drank a reeve'eet of wine or grape juice:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן, וְעַל תְּנוּבַת הַשָּׂדֶה,
וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה שְׂרָצִית וְהִנְחַלְתָּ אֶת אֲבוֹתֵינוּ; רַחֵם עַל יְרוּשָׁלַיִם עִירָךְ
וְעַל מִקְדָּשְׁךָ, וְשִׁמְחָנוּ בְּבִנְיָנָה בְּתוֹכָהּ. בָּרוּךְ אַתָּה יְהוָה, עַל הָאָרֶץ וְעַל הַנִּירוֹת.

(עַל הָאָרֶץ וְעַל בִּירוֹתֶיהָ...)

You are the Source of all blessing and most worthy of worship, O ETERNAL our
God, King of all existence, Creator of numerous refreshments; for everything
He created, the Life-source of the worlds.

Everyone listening responds: **'AMEN'**

HAPPY PASSOVER!
HAG PESAHK KASHAIR W-SAMEAHH!