

Minimal Hagadah

*Shortest English
hagada which fulfills all
halachic requirements.*

Approved by:

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One following only this hagadah fulfills all halachic requirements for a seder, nevertheless “The customs of Israel are Torah” therefore the full-length hagadah should be recited whenever possible.

The seder plate should contain:

1. two cooked foods (customarily a cooked egg and a roasted shank)
2. two piles of maror (either romaine lettuce, endives, (pure) horseradish, or wormwood),
3. Charoses (chopped nuts and apples or pears)
4. a non-maror vegetable.

The plate should be placed atop three whole matzos.

Everything that the leader says, he should have in mind to be helping the listeners fulfill their obligations. While listening, the listeners should intend to fulfill their obligations.

In order to avoid disgracing G-d's name, the vowels in His name have been replaced with dashes. In every instance, “G-d” is to be pronounced as the English word god, and “L-rd” is to be pronounced as the English word lord.

key:

On Friday night add greyed text

On Saturday night add boxed text

Instructions (don't need to be vocalized):

Hagadah (should be said as instructed)

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[Kadeish]

The seder plate is arranged, and the first cup is poured and held by the leader. Leader:

And the heaven and the earth were finished, and all their host. And on the seventh day G-d finished His work which He had done; and He rested on the seventh day from all His work which He had done. And G-d blessed the seventh day, and sanctified it; because He rested on it from all of His work which G-d created in doing.

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the vine.

The listeners respond:

Amen.

Leader:

Blessed are You, L-rd our G-d, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments. And You have given us, L-rd our G-d, (Sabbaths for rest), appointed times for happiness, holidays and special times for joy, this Sabbath day, and this Festival of Matzos, our season of freedom in love a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your holy Sabbath, and special times for happiness and joy.

Blessed are You, O L-rd, who sanctifies the Sabbath, Israel, and the appointed times.

The listeners respond:

Amen.

Leader:

[Look at a lit flame and say:]

Blessed are You, L-rd our G-d, King of the universe, who creates the lights of the fire.

[The listeners respond:]

Amen.

[Then say:]

Blessed are You, L-rd our G-d, King of the universe, who distinguishes between the holy and the profane, between light and darkness, between Israel and the nations, you have distinguished between the holiness of the Sabbath and the holiness of the Festival. Blessed are You, O L-rd, who distinguishes between the holy and the holy.

[The listeners respond:]

Amen.

Blessed are You, L-rd our G-d, King of the universe, who has granted us life and sustenance and permitted us to reach this season.

The listeners respond:

Amen.

Everyone drinks their cup while reclining to their left side.

[Urchatz]

Everyone washes their hands as they would for bread, but no blessing is recited.

[Karpas]

Everyone dips a small amount of the vegetable from the seder plate in salted water or vinegar. Everyone should intend that the blessing should also apply to the maror.

The leader recites:

Blessed are you, L-rd our G-d, King of the universe, who creates the fruit of the earth.

The listeners respond:

Amen.

The vegetable is then eaten.

[Yachatz]

The middle of the three matzos is broken. The larger of the two halves is then set aside to be the afikoman (traditionally after being broken into five smaller pieces).

[Magid]

The seder plate is pushed aside, and the second cup is poured.

The children ask the four questions. If no children are present, someone should nevertheless ask the questions:

What differentiates this night from all nights?

1. On all nights, we don't dip, even one time; tonight we dip twice.
2. On all nights we eat chametz and matzah; this night, only matzah?
3. On all nights we eat other vegetables; tonight maror.
4. On other nights, we eat either sitting or reclining; tonight we all recline.

The plate is returned to its place and the matzos are slightly uncovered. The leader reads:

We were slaves to Pharaoh in the land of Egypt. And the L-rd, our G-d, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would be enslaved to Pharaoh in Egypt. And even if we were all

sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who increases in telling the story of the exodus from Egypt, behold he is praiseworthy.

From the beginning, our ancestors were idol worshipers. And now, the Place [of all] has brought us close to His worship, as it is stated "Yehoshua said to the whole people, so said the L-rd, G-d of Israel, 'Over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other gods. And I took your father, Avraham, from over the river and I made him walk in all the land of Canaan and I increased his seed and I gave him Yitschak. And I gave to Yitschak, Ya'akov and Esav; and I gave to Esav, Mount Seir to inherit it; and Yaakov and his sons went down to Egypt.'"

Blessed be the One who keeps His promise to Israel, blessed be He; since the Holy One, blessed be He, calculated the end of the exile, to do as He said to Avraham, our father, in the Covenant between the Pieces, as it is stated, "And He said to Avram, 'you should surely know that your seed will be a stranger in a land that is not theirs, and they will enslave them and afflict them four hundred years. And also that nation for which they shall toil will I judge, and afterwards they will go out with much property.'"

The matzos are covered, and the cup is raised.

And it is this that has stood for our ancestors and for us; since it is not one that has stood against us to destroy us, but rather in each generation, they stand against us to destroy us, but the Holy One, blessed be He, rescues us from their hand.

The cup is set down, and the matzos are uncovered.

[The following paragraphs until the paragraph beginning "*The Pesach sacrifice*" on pg. 13 may be said over the meal (pg. 19) when needed]

Go out and learn what Lavan the Aramean sought to do to Ya'akov, our father; since Pharaoh only decreed on the males but Lavan sought to uproot us as a whole. As it is stated, "An Aramean was destroying my father and he went down to Egypt, and he resided there with a small number and he became a nation there, great, powerful and numerous."

"And he went down to Egypt" - helpless on account of the word.

"And he resided there" teaches that Ya'akov, our father, didn't go down to settle in Egypt, but rather to reside there, as it is stated

"And they said to Pharaoh, "To reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in the Land of Goshen.""

"As a small number" - as it is stated, "With seventy souls did your ancestors come down to Egypt, and now the L-rd your G-d has made you as numerous as the stars of the sky."

"And he became there a nation" teaches that Israel was distinguishable there. "Great, powerful" - as it is stated "And the Children of Israel multiplied and swarmed and grew numerous and strong, most exceedingly and the land became full of them."

"And numerous" - as it is stated, "I have given you to be

numerous as the vegetation of the field, and you increased and grew and became highly ornamented, your breasts were set and your hair grew, but you were naked and barren." "And when I passed by thee, and saw thee weltering in thy blood, I said to thee, In thy blood live! yea, I said to thee, In thy blood live!"

"And the Egyptians did bad to us" as it is stated, "Let us be wise towards him, lest he multiply and it will be that when war is called, he too will join with our enemies and fight against us and go up from the land."

"And afflicted us" - as is stated "And they placed upon him leaders over the work-tax in order to afflict them with their burdens; and they built storage cities, Pithom and Ra'amses."

"And put upon us hard work" - as it is stated, "And they enslaved the children of Israel with breaking work." "And we cried out to the L-rd, the G-d of our ancestors, and the L-rd heard our voice, and He saw our affliction, and our toil and our duress"

"And we cried out to the L-rd, the G-d of our ancestors" - as it is stated; "And it was in those great days that the king of Egypt died and the Children of Israel sighed from the work and yelled out, and their supplication went up to G-d from the work."

"And the L-rd heard our voice" - as it is stated; "And G-d heard their groans and G-d remembered His covenant with Avraham and with Yitschak and with Ya'akov." "And He saw our affliction" - this is the separation from the way of the world, as it is stated "And G-d saw the Children of Israel and G-d knew."

"And our toil" - this is the sons, as it is stated, "Every boy that is born, throw him into the Nile and every girl you shall keep alive."

"And our duress" - this is the pressure, as it is stated "And I also saw the duress that the Egyptians are applying on them."

"And the L-rd took us out of Egypt with a strong hand and with an outstretched forearm and with great awe and with signs and with wonders"

"And the L-rd took us out of Egypt" - not through an angel and not through a seraph and not through a messenger, but the Holy One, blessed be He, Himself, as it is stated "And I will pass through the Land of Egypt on that night and I will smite every firstborn in the Land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgments, I am the L-rd."

"And I will pass through the Land of Egypt" - I and not an angel.

"And I will smite every firstborn" - I and not a seraph.

"And with all the gods of Egypt, I will make judgments" - I and not a messenger.

"I am the L-rd" - I am He and there is no other.

"With a strong hand" - this is the pestilence, as it is stated, "Behold the hand of the L-rd is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle and upon the flocks, a very heavy pestilence."

"And with an outstretched forearm" - this is the sword, as it is stated "And his sword was drawn in his hand, leaning over Jerusalem."

"And with great awe" - this is the Divine Presence, as it is stated, "Or did G-d try to take for Himself a nation from within a nation with enigmas, with signs and with wonders and with war and with a strong hand and with an outstretched forearm and with great and awesome acts, like all that the L-rd, your G-d, did for you in Egypt in front

of your eyes?"

"And with signs" - this is the staff, as it is stated; "And this staff you shall take in your hand, that with it you will perform signs."

"And with wonders" - this is the blood, as it is stated; "And I will place my wonders in the skies and in the earth:

It is customary to pour a drop of wine from the second cup into a broken vessel while saying each of the following three entities:

blood and fire and pillars of smoke."

Another explanation:

"With a strong hand" is two;

"and with an outstretched forearm" is two;

"and with great awe" is two;

"and with signs" is two;

"and with wonders" is two.

These are the ten plagues that the Holy One, blessed be He, brought on the Egyptians in Egypt and they are:

It is customary to pour a drop of wine from the second cup into a broken vessel while saying each of the following ten plagues:

Blood,

frogs,

lice,

a mixture of animals,

pestilence,

boils,

hail,
locusts,
darkness,
and the slaying of the firstborn.

Rabbi Yehuda was accustomed to giving them mnemonics:

It is customary to pour a drop of wine from the second cup into a broken vessel while saying each of the following three mnemonics:

Datzach, Adash, B'achav.

The cup is refilled.

The Pesach sacrifice that our ancestors were accustomed to eating when the Temple existed, is to commemorate what? To commemorate that the Holy One, blessed be He, passed over the homes of our ancestors in Egypt, as it is stated "And you shall say: 'It is the passover sacrifice to the L-rd, for that He passed over the homes of the Children of Israel in Egypt, when He smote the Egyptians, and our homes he saved.' And the people bowed their heads and bowed."

The middle matzah is held for the following paragraph:

This matzah that we are eating, is to commemorate what? To commemorate that our ancestors' dough was not yet able to rise, before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them, as it is stated "And they baked the dough which they brought out of Egypt into matzah cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions."

The maror is held for the following paragraph.

This maror that we are eating, is to commemorate what? To commemorate that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated; "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated "And you shall explain to your son on that day: For the sake of this, did the L-rd do [this] for me in my going out of Egypt." Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us, with them, did He redeem, as it is stated; "And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."

The cup is held until the end of Magid, and the matzos are covered.

Therefore we are obligated to thank, praise, laud, glorify, exalt, lavish, bless, raise high, and acclaim He who made all these miracles for our ancestors and for us: He brought us out from slavery to freedom, from sorrow to joy, from mourning to a festival, from darkness to great light, and from servitude to redemption. And let us say a new song before Him, Halleluyah!

Hahl'looyah Hahl'loo ahvday Ado-nai, hahl'loo et shaym ahdonai

Y'hee shaym Ado-nai m'vorach may-ahtah v-ahd olahm Mi-mizrahch shemesh ahd m'vo'o m'hoolahl shaym Ado-nai

Ram ahl kol goyim Ado-nai ahl hah-shahmahyim k'vodo

*mee k'Ado-nai elohaynoo hah-mahgbeeyee lah-shahvet
hah-mahshpeelee lir-ot bah-shahmahyim oo-vah-ahrets.
M'keemee may-ahfahrl dahl may-ahshpot yahreem evyon
l-hoshevee im n'deeveem im n'deevay ahmo Moshevee
ahkeret hah-bahyit aym hah-bahneem s'maychah.
Hahl'looyah.*

*B-tsayt yisrah'ayl mi-mitsrahyim bayt yah'ahkov
may-ahm lo'ayz*

*Hahytah y'hudah l-kodsho yisrah'ayl mahmsh'lotahv
Ha-yahm rah'ah vah-yahnos hah-yahrdayn yisov
l-ahchor Heh-hahreem rahk'doo ch-ayleem g'vah'ot
ki-vnay tson. Mah l'chah hah-yahm kee tahnoos
hah-yahrdayn tison l-ahchor*

*Heh-hahreem tirk'doo ch-ayleem g'vah'ot kiv-nay tson.
Mi-lifnay ahdon choolee ahrets mi-lifnay elo'ah
yah'ahkov. Hah-hofchee hah-tsoor ahgahm mahyim
chahlahmeesh l-maino mahyim.*

Blessed are You, L-rd our G-d, King of the universe, who redeemed us and redeemed our ancestors from Egypt, and brought us on this night to eat matzah and maror; so too, L-rd our G-d, and G-d of our ancestors, bring us to other appointed times and holidays that will come to greet us in peace, joyful in the building of Your city and happy in Your worship; that we shall eat there from the

Saturday night:

Pesach sacrifices and from the offerings

Other nights:

offerings and from the Pesach sacrifices,

All nights continue:

the blood of which shall reach the wall of Your altar for favor, and we shall thank You with a new song upon our redemption and upon the restoration of our souls. Blessed are you, L-rd, who redeemed Israel.

The listeners respond:

Amen.

The leader continues:

Blessed are You, L-rd our G-d, who creates the fruit of the vine.

The listeners respond:

Amen.

Everyone drinks their second cup while reclining to their left.

[Rachtzah]

Everyone washes for bread. After the hands are washed, everyone should say:

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments and has commanded us on the washing of the hands.

The hands should be rubbed together while they are still wet, and then they should be dried, one should refrain from speaking from the time of washing until eating matzah except for the blessings in the following two sections

[Motzi]

The matzos are all held, and the leader recites:

Blessed are You, L-rd our G-d, King of the Universe, who brings forth bread from the ground.

The listeners respond:

Amen.

[Matzah]

The bottom matzah is placed on the table, and the leader, still holding the top two matzos, recites:

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of matzah.

The listeners respond:

Amen.

The leader must eat at least a minute amount of the top matzah. Everyone should eat a portion of matzah, and preferably everyone should eat at least one portion of the top matzah, as well as an additional portion from the broken matzah. No interruption should be made while eating the matzah. The matzah should be eaten while reclining to the left.

[Maror]

The maror dipped into the charoses, and it is held by the leader, and he recites:

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of maror.

The listeners respond:

Amen.

Everyone eats a portion of maror. No interruption should be made while eating the maror.

[Koreich]

Maror from the second pile is dipped into charoses, and wiped off. It is then placed between two pieces of the bottom matzah to form a sandwich. The leader then recites:

This is what Hillel would do when the Temple existed: He would wrap the matzah and maror and eat them together, in order to fulfill what is stated: "You should eat it upon matzos and marorim."

Everyone should eat a portion of this sandwich, or of a sandwich made in the same way. It should be eaten while reclining to the left.

[Shulchan Oreich]

[The meal is served. Everyone should be mindful of the fact that after the meal they will still need to eat at least one portion of matzah for the afikoman, drink two cups of wine, and eat accordingly.]

[Tzafun]

[The afikoman is eaten. Everyone should eat at least one portion of the afikoman, and optimally two. If there isn't enough matzah for everyone from the original afikoman, more may be added to it. The afikoman should be eaten while reclining to the left.]

[Beirach]

Optimally, at least three people should recite the after-blessings together.

The third cup is poured.

the leader holds his cup and says:

when three or more people are participating

My masters, let us bless

The others respond, and the leader responds the same to them afterwards:

May the Name of the L-rd be blessed from now and forever.

If ten Jewish men over the age of bar mitzvah are present, the words “our G-d” are added as indicated.

The leader continues:

With the permission of our gentlemen and our teachers and my masters, let us bless (our G-d) from whom we have eaten.

The others respond, and the leader repeats after:

Blessed is (our G-d) from whom we have eaten and from whose goodness we live.

The leader continues:

Blessed are You, L-rd our G-d, King of the Universe, who nourishes the entire world in His goodness, in grace, in kindness and in mercy he feeds and provides for all and does good to all and prepares nourishment for all of his creatures that he created. Blessed are You, L-rd, who sustains all.

The listeners respond:

Amen.

The leader continues:

We thank you, L-rd our G-d, that you have given as an inheritance to our ancestors a lovely, good and broad land, the covenant and the Torah, and that You took us out from the land of Egypt. And for everything, L-rd our G-d, we thank You and bless your name. Blessed are You, L-rd, for the land and for the nourishment.

The listeners respond:

Amen.

On Friday night, the words in parentheses are added. The leader continues:

Please have mercy, L-rd our G-d, upon Israel, Your people; and upon Jerusalem, Your city; and upon your temple; and upon the kingdom of the house of David, your anointed one. May You be pleased to embolden us on this day of Shabbos. And cause us to rejoice on this day of the festival of Matzos. And build Jerusalem, the holy city, quickly and in our days. Blessed are You, L-rd, who builds Jerusalem in His mercy.

And everyone says:

Amen.

The leader sets down his cup and continues:

Blessed are You, L-rd our G-d, King of the Universe, our Father, our King, the good King, who does good to all, He has done good, He does good, He will do good, to us; He has granted us, He grants us, He will grant us forever: grace and kindness and mercy and all good.

The listeners respond:

Amen.

The leader holds his cup and recites:

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the vine.

The listeners respond:

Amen.

Everyone drinks their third cup while reclining to the left.

[Halel]

Halel should optimally be recited with at least three people.

The leader recites:

Ado-nai z'chahrahnoo yivahraych Y'vahraych et bayt
yisrah'ayl

y'vahraych et bayt ah'hahron

y'vahraych yiray ahdonai hah-k'tahneem im hah-g'doleem.

Yosayf Ado-nai ahlaychem ahlaychem v-ahl b'naychem

b'roocheem ahtem l'Ado-nai osay shahmahyim vah-ahrets.

Hah-shahmahyim shahmahyim l'Ado-nai v-hah-ahrets

nahtahn liv-nay ahdam.

Lo hah-mayteem y'hahl'loo YAH v-lo kol yorday doomah.

Vah-ahnahchnoo n'vahraych YAH may-ahtah v-ahd olahm

Hahl'looyah.

Mah ashiv l'Ado-nai kol targulo'ee alai

Kos yeshu'ot esha u'vshem Ado-nai ekra

Ne'dari l'Ado-nai ashalem negda na l'khol amo Yakar
b'einei Ado-nai ha-mavta l'chasidav

Ana Ado-nai ki ani avdecha ani avdecha ben amatecha,
pitachta l'moserai

Lecha ezvakh zevakh todah, u'veshem Ado-nai ekra
Nedarai l'Ado-nai ashalem, negda na l'chol amo Bechatsrot
beit Ado-nai betochechi Yerushalayim, Halle-lu-yah!

Hah'l'loo et Ado-nai kol goyeem shahb'choohoo kol
hah-oomeem

kee gahvahr ahlaynoo chahsdo ve-emet ahdonai l-olahm.
Hah'l'looYAH.

Hodoo l'Ado-nai kee tov kee l-olahm chahsdo

Everyone responds to the leader:

Hodoo l'Ado-nai kee tov kee l-olahm chahsdo

The leader continues:

Yomahr nah yisrah'ayl kee l-olahm chahsdo

Everyone responds to the leader:

Hodoo l'Ado-nai kee tov kee l-olahm chahsdo

The leader continues:

Yom'roo nah vayt ah'hahron kee l-olahm chahsdo

Everyone responds to the leader:

Hodoo l'Ado-nai kee tov kee l-olahm chahsdo

The leader continues:

Yom'roo nah yir'ay YAH kee l-olahm chahsdo

Everyone responds to the leader:

Hodoo l'Ado-nai kee tov kee l-olahm chahsdo

The leader continues:

Min hah-maytsahr kahrahtee YAH ahnahnee
vah-merchahv YAH.

Ado-nai li lo ira

Mah yaaseh li adam

Ado-nai li b'ozrai

V'Ani ereh v'sonai

Tov lachasot b'Ado-nai mibtoach ba'adam

Tov lachasot b'Ado-nai mibtoach b'indivim

Kol goyim s'avavuni b'shem Ado-nai ki amilam Sabuni gam
s'avavuni b'shem Ado-nai ki amilam Sabuni kidvorim
do'achu k'esh kotzim

b'shem Ado-nai ki amilam

D'acho d'chitani linpol v'Ado-nai azarani

Ozi v'zimrat Yah vayehi li lishua

Kol rina vi'shua b'ahalei tzadikim

Yemin Ado-nai oseh chayil

Yemin Ado-nai romema

Yemin Ado-nai oseh chayil

Lo amut ki echyeh v'asaper ma'aseh Yah

Yasor yisrani Yah v'lamavet lo neta'nani

Pitchoo lee shah-ahray tsedek ahvo vahm odeh YAH. Zeh
hah-shah'ahr lah-donai tsahdeekeem yahvo'oo vo. Odecha
ki anitani v'ate'hi li lishua

Odecha ki anitani v'ate'hi li lishua

Even ma'asu habonim hayta le'rosh pina
Even ma'asu habonim hayta le'rosh pina
Me'eyt Ado-nai hayta zot hi niphlat be'neinu
Me'eyt Ado-nai hayta zot hi niphlat be'neinu
Zeh hayom asah Ado-nai nagila ve'nismecha vo Zeh hayom
asah Ado-nai nagila ve'nismecha vo

The next four lines, everyone responds to the leader by repeating each line:

Ana Ado-nai hoshiah na
Ana Ado-nai hoshiah na
Ana Ado-nai hatzlicha na
Ana Ado-nai hatzlicha na

The leader continues:

Baruch hab'ah bshem Ado-nai
berachnuchem mibeit Ado-nai
Baruch hab'ah bshem Ado-nai
berachnuchem mibeit Ado-nai
El Ado-nai va'yaeir lanu isru chag ba'avotim ad karnot
hamizbeach
El Ado-nai va'yaeir lanu isru chag ba'avotim ad karnot
hamizbeach
Eli atah odecha E-lohai arome'mecha
Eli atah odecha E-lohai arome'mecha
Hodu l'Ado-nai ki tov, ki l'olam chasdo
Hodu l'Ado-nai ki tov, ki l'olam chasdo
All of your works shall praise You, L-rd our G-d, and your
pious ones, the righteous ones who do Your will; and all of
Your people, the House of Israel will thank and bless in
joyful song: and extol and glorify, and exalt and acclaim,

and sanctify and coronate Your name, our King. Since, You
it is good to thank, and to Your name it is pleasant to sing,
since from always and forever are you the Power.

Thank the L-rd, since He is good,
since His kindness is forever.

Thank the Power of powers
since His kindness is forever.

To the Master of masters,
since His kindness is forever.

To the One who alone does wondrously great deeds,
since His kindness is forever.

To the one who made the Heavens with discernment,
since His kindness is forever.

To the One who spread the earth over the waters,
since His kindness is forever.

To the One who made great lights,
since His kindness is forever.

The sun to rule in the day,
since His kindness is forever.

The moon and the stars to rule in the night,
since His kindness is forever.

To the One that smote Egypt through their firstborn,
since His kindness is forever.

And He took Israel out from among them,
since His kindness is forever.

With a strong hand and an outstretched forearm,
since His kindness is forever.

To the One who cut up the Reed Sea into strips,
since His kindness is forever.

And He made Israel to pass through it,

since His kindness is forever.
And He jolted Pharaoh and his troop in the Reed Sea,
since His kindness is forever.
To the One who led his people in the wilderness,
since His kindness is forever.
To the One who smote great kings,
since His kindness is forever.
And he killed mighty kings,
since His kindness is forever.
Sichon, king of the Amorite,
since His kindness is forever.
And Og, king of the Bashan,
since His kindness is forever.
And he gave their land as an inheritance,
since His kindness is forever.
An inheritance for Israel, His servant,
since His kindness is forever.
That in our lowliness, He remembered us,
since His kindness is forever.
And he delivered us from our adversaries,
since His kindness is forever.
He gives bread to all flesh,
since His kindness is forever.
Thank the Power of the heavens,
since His kindness is forever.
The soul of every living being shall bless Your Name, L-rd
our G-d; the spirit of all flesh shall glorify and exalt Your
remembrance always, our King. From the world and until
the world, You are the Power, and other than You we have
no king, redeemer, or savior, restorer, rescuer, provider,

and merciful one in every time of distress and anguish; we have no king, besides You! G-d of the first ones and the last ones, G-d of all creatures, Master of all Generations, Who is praised through a multitude of praises, Who guides His world with kindness and His creatures with mercy. The L-rd neither slumbers nor sleeps. He who rouses the sleepers and awakens the dozers; He who makes the mute speak, and frees the captives, and supports the falling, and straightens the bent. We thank You alone. Were our mouth as full of song as the sea, and our tongue as full of joyous song as its multitude of waves, and our lips as full of praise as the breadth of the heavens, and our eyes as sparkling as the sun and the moon, and our hands as outspread as the eagles of the sky and our feet as swift as deers - we still could not thank You sufficiently, L-rd our G-d and G-d of our ancestors, and to bless Your Name for one thousandth of the thousand of thousands of thousands, and myriad myriads, of goodnesses that You performed for our ancestors and for us. From Egypt, L-rd our G-d, did you redeem us and from the house of slaves you restored us. In famine You nourished us, and in plenty you sustained us. From the sword you saved us, and from plague you spared us; and from severe and enduring diseases you delivered us.

Until now Your mercy has helped us, and Your kindness has not forsaken us; and do not abandon us, L-rd our G-d, forever. Therefore, the limbs that You set within us and the spirit and soul that You breathed into our nostrils, and the tongue that You placed in our mouth - verily, they shall thank and bless and praise and glorify, and exalt and revere, and sanctify and coronate Your name, our King. For every mouth shall offer thanks to You; and every tongue shall swear allegiance to You; and every knee shall bend to You; and every upright one shall

prostrate himself before You; all hearts shall fear You; and all innermost feelings and thoughts shall sing praises to Your name, as the matter is written, "All my bones shall say, 'L-rd, who is like You? You save the poor man from one who is stronger than he, the poor and destitute from the one who would rob him.'" Who is similar to You and who is equal to You and who can be compared to You, O great, strong and awesome Power, O highest Power, Creator of the heavens and the earth. We shall praise and extol and glorify and bless Your holy name, as it is stated "By David. Bless the L-rd, O my soul; and all that is within me, His holy name." The Power, in Your powerful boldness; the Great, in the glory of Your name; the Strong One forever; the King who sits on His high and elevated throne. He who dwells always; lofty and holy is His name. And as it is written "Sing joyfully to the L-rd, righteous ones, praise is beautiful from the upright." By the mouth of the upright You shall be praised; By the lips of the righteous shall You be blessed; By the tongue of the devout shall You be exalted; And among the holy shall You be sanctified.

And in the assemblies of the myriads of Your people, the House of Israel, in joyous song will Your name be glorified, our King, in each and every generation; as it is the duty of all creatures, before You, L-rd our G-d, and G-d of our ancestors, to thank, to praise, to extol, to glorify, to exalt, to lavish, to bless, to raise high and to acclaim - beyond the words of the songs and praises of David, the son of Yishai, Your servant, Your anointed one.

And with this, may Your name be praised forever, our King, the Power, the Great and holy King - in the heavens and in the earth. Since for You it is pleasant - O L-rd our G-d and G-d of our ancestors - song and lauding,

praise and hymn, boldness and dominion, triumph, greatness and strength, psalm and splendor, holiness and kingship, blessings and thanksgivings, from now and forever.

Blessed are You L-rd, Power, King greatened and exalted through laudings, Power of thanksgivings, Master of Wonders, creator of all souls, Great one over all actions, who chooses the songs of hymn - King, One, life of the worlds.

The leader then recites:

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the vine.

Everyone then drinks the fourth cup while reclining to the left.

The leader then recites:

Blessed are You, L-rd our G-d, King of the universe, for the vine and for the fruit of the vine; and for the bounty of the field; and for a desirable, good and broad land, which You wanted to give to our fathers, to eat from its fruit and to be satiated from its goodness. Please have mercy, L-rd our G-d upon Israel Your people; and upon Jerusalem, Your city: and upon Zion, the dwelling place of Your glory; and upon Your altar; and upon Your sanctuary; and build Jerusalem Your holy city quickly in our days, and bring us up into it and gladden us in its building; and we shall eat from its fruit, and be satiated from its goodness, and bless You in holiness and purity. **And may you be pleased to embolden us on this Shabbat day.** And gladden us on this day of the Festival of matzos. Since You, L-rd, are good and do good to all, we thank You for the land and for the fruit of the vine.

Blessed are You, L-rd, for the land and for the fruit of the vine

The listeners respond:

Amen.

[Nirtzah]

Everyone exclaims:

Next year in Jerusalem!