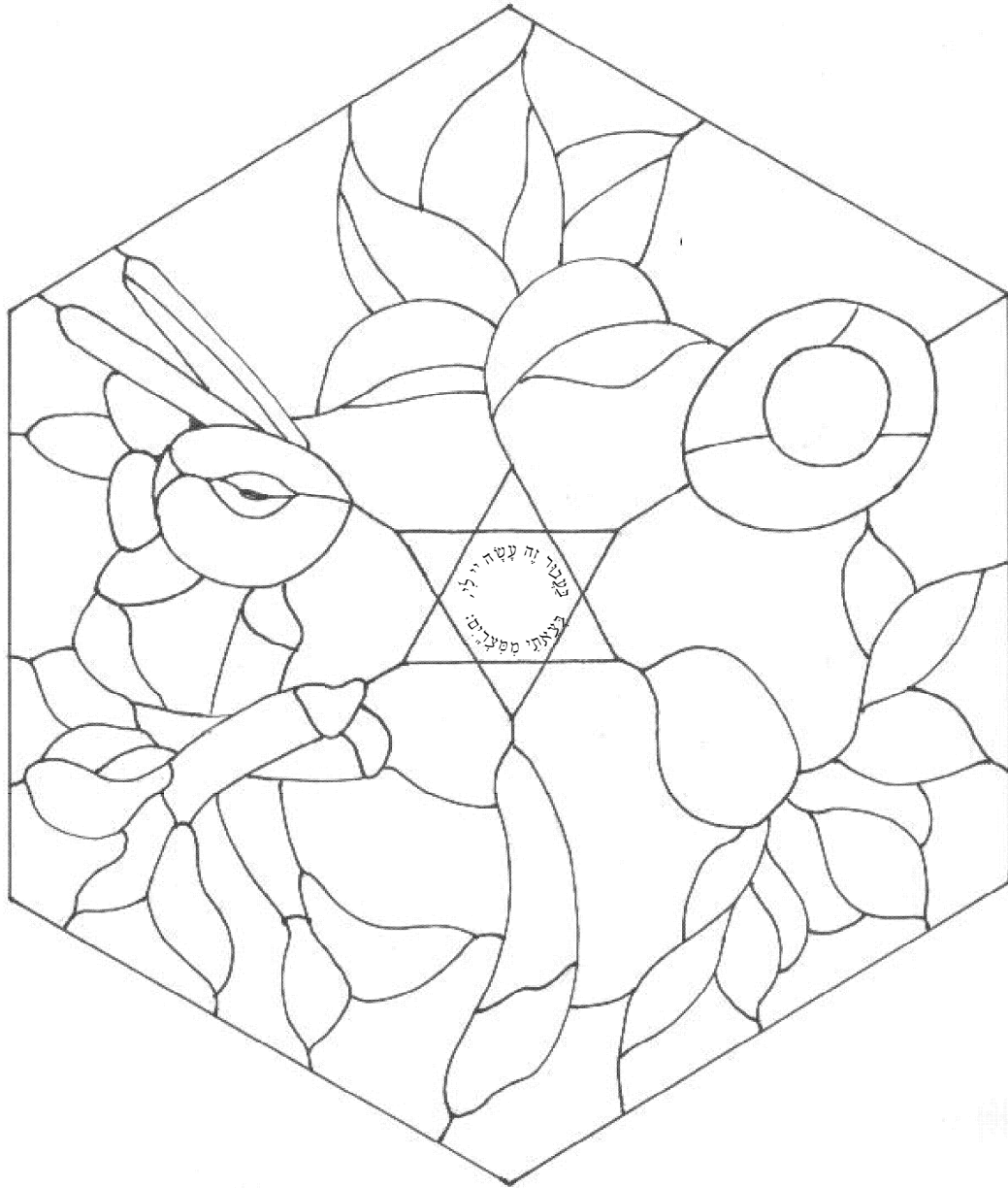


התורה של פסח



Tell Your Children: A Family Seder

Translation © 2011 by Shira Eliaser

INTRODUCTION

הָא לַחֲמַא עֲנִיא

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וַיְכוּל, כָּל דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשְּׁתָּא הֲכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָּא עַבְדִּי, לְשָׁנָה הַבְּאָה בְּנִי חוֹרִין:

This is the bread of poverty that our people ate in the land of Egypt. Anyone who is hungry should come and eat with us. Anyone who needs should come celebrate Passover with us. This year, we are here. Next year, we hope to be in our land of Israel. This year, we are still in a bad situation. Next year, we hope we will be free.

THE FOUR QUESTIONS

מָה נְשִׁיתְנָה

מָה נְשִׁיתְנָה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת?

1. שְׂבֻכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה. הַלֵּילָה הַזֶּה כָּלוּ מָצָה:
2. שְׂבֻכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת הַלֵּילָה הַזֶּה מְרוּר:
3. שְׂבֻכָּל הַלֵּילוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּיֵינוּ פְּעַם אַחַת. הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים:
4. שְׂבֻכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה כָּלְנוּ מְסֻבִּין:

THE ANSWERS

עַבְדִּים הָיִינוּ



עַבְדִּים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וַיּוֹצִיאָנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה וּבְזִרוּעַ נְטוּיָה, וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת-אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מְשַׁעֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאֶפְּיֵינוּ כָּלְנוּ חֲכָמִים, כָּלְנוּ נְבוֹנִים, כָּלְנוּ זְקֵנִים, כָּלְנוּ יוֹדְעִים אֶת-הַתּוֹרָה, מַצּוּה עָלֵינוּ לְסַפֵּר בִּיעִיאת מִצְרַיִם. וְכָל הַמְּרַבֵּה לְסַפֵּר בִּיעִיאת מִצְרַיִם, הֲרִי זֶה מְשַׁבֵּחַ:

We were slaves to King Pharaoh in Egypt, and God took us out of Egypt with strength and power. And if God had not taken our people out of Egypt, we would still be slaves there, along with our children and our children's children, still working for lazy kings like Pharaoh, still so busy doing their work for them that we never had time to take care of our own children or our own lives. We wouldn't be able to choose where to work or where to live, whom to give our tax money to, and who makes the laws that tell us what to do. That is why it is so important to tell the story of Pesach every year, even if we have heard it already, even if we are so wise and have read the Torah many times. And the more we think about what it would be like to be slaves, the more we try to help those who are not free, the more we think about and retell the story, the better it will be.

RABBI ELIEZER'S STORY

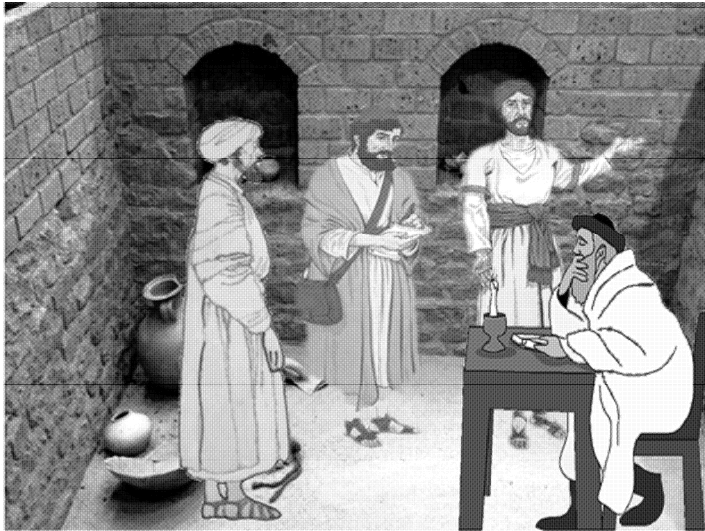
מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר, וְרַבִּי יְהוֹשֻׁעַ, וְרַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה, וְרַבִּי עֶקִיבָא, וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי-בְּרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל-אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית:



Sometimes it doesn't feel like God took us out of Egypt at all. Sometimes we still feel trapped and unhappy, as if we can't live where we want or work where we want, as if we're not free to choose. Many people still live under wicked governments like King Pharaoh, who will not let them go—or worse, governments that make people go and leave their homes when they want to stay. How can we tell the story of Pesach when we still aren't free?

Some very wise rabbis asked themselves the same question. In the days of ancient Rome, Rabbi Eliezer, Rabbi Elazar ben Azaria, Rabbi Akiva, and Rabbi Tarphon had their seder while hiding in a basement so the Roman king wouldn't catch them. They argued about the Pesach story



all night long until their students came downstairs to tell them, "Rabbis! It's morning! Are you still sitting at the seder table? It's time to go to shul!" And they decided that even though they were not free, it was still important to talk about freedom, to remind everyone that God rescued us from slavery in Egypt, and we should hope that someday he will help everyone who is not free.

ALL THE DAYS OF YOUR LIFE

כָּל יְמֵי חַיֶּיךָ

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הֲרִי אֲנִי בֶּן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי, שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת. עַד שֶׁדָּרְשָׁה בֶּן זֹמָא. שֶׁנֶּאמַר: לְמַעַן תִּזְכֹּר, אֶת יוֹם יְצִאתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיָּמִים. כָּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת. וְחֻכְמִים אוֹמְרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ לְהֵבִיא לְיָמוֹת הַפְּשִׁיחַ:

Rabbi Elazar's friend Ben Zoma explained it very nicely. "The Torah says that we are supposed to remember how God freed us from Egypt ALL the days of our lives. Both the good days and the bad days, in bright sunshine when times are good, and in darkness when we are sad and scared. Especially when we are sad and scared, we need to remember that God freed us from Egypt and made Pharaoh let us go."

DIFFERENT CHILDREN, DIFFERENT ANSWERS

כְּנָגַד אַרְבָּעָה בָּנִים
דִּבְרָה תוֹרָה

בְּרוּךְ הַמָּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא. כְּנָגַד אַרְבָּעָה בָּנִים דִּבְרָה תוֹרָה. אֶחָד חָכֵם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹו יוֹדֵעַ לְשִׂאוֹל:

The great mitzvah of Pesach is to teach this story to our children. And every time we tell the story to a different child, we should tell it a little differently to help the child understand and get excited about it. Every time we tell the story anew, we answer a different child's question.

חָכָם מַה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֲקִים וְהַמְשָׁפְטִים, אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ
אֶתְכֶם? וְאֵף אֶתָּה אֲמַר-לוֹ בְּהִלְכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחַר הַפֶּסַח
אֶפִיקוֹמֵן:



WISE CHILD:

I know the story! I know the story! What can I do to help with the seder?

LEADER:

What should we tell the child who is very smart, who knows about freedom and is already excited about Pesach? Say, "This is what you should do about it! Here are the rules for a seder. Here are the mitzvot you can do to thank God for your freedom. And don't forget the afikomen!"

רָשָׁע מַה הוּא אוֹמֵר? מָה הָעֵבֶרָה הַזֹּאת לְכֶם? לְכֶם וְלֹא לוֹ. וְלִפִּי שְׁהוּצִיא
אֶת-עַצְמוֹ מִן הַכָּלֵל, כָּפַר בְּעֶקֶר. וְאֵף אֶתָּה הִקְהֵה אֶת-שִׁנְיֹו, וְאֲמַר-לוֹ: בְּעִבּוֹר
זֶה, עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם, לִי וְלֹא-לוֹ. אֱלוֹ הָיָה שָׁם, לֹא הָיָה נִגְאָל:

NAUGHTY CHILD:

Why are we doing all this work? Why do you care?

LEADER:

What should we tell the child who is contrary, who is grouchy and doesn't want to bother? Say, "I'm doing this seder because God rescued me from being a slave in Egypt! And if all you're going to do is pout about it, maybe you'd rather stay in Egypt and work for



Pharaoh. Cheer up and find something constructive to do, or God might just leave you behind!”

NAUGHTY CHILD:

All right, all right, I'm coming!

LEADER:

Good, I'm glad you want to be here.

HERE WE ARE TOGETHER

*Here we are together, together, together.
Here we are together at the Seder tonight.
The wise and the naughty, the sweet and the saucy,
Here we are together at the Seder tonight.*

תָּם מַה הוּא אוֹמֵר? מַה זֹאת? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם
מִבֵּית עֶבְדִּים:



LITTLE CHILD:

Ooh, what's this?

LEADER:

What should we tell the child who is filled with wonder and wants to know what's going on? Say, "King Pharaoh was being mean to us, making us slaves, and God rescued us with amazing power! God was SUPER COOL!"

HASHEM IS HERE

*Hashem is here, Hashem is there,
Hashem is truly everywhere. (2x)
Up up, down down, right, left, and all around,
Here, there, and everywhere,
That's where Hashem is found.*

וְשִׂאֵנוּ יוֹדְעַ לְשֵׂאוֹל, אֵת פֶּתַח לוֹ. שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר:
בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם:

BABY:

Dool dool dool dool dool. Massa?

LEADER:

What should we tell the child who doesn't yet know to ask? Say, "This is Pesach, baby. This is the holiday I celebrate because God rescued me from being a slave in Egypt."



WHY TONIGHT?

יכול מראש חֲדָשׁ

יכול מראש חֲדָשׁ, תִּלְמוּד לומר בַּיּוֹם הַהוּא. אֵי בַּיּוֹם הַהוּא. יְכוּל מִבְּעוֹד יוֹם.
תִּלְמוּד לומר. בְּעֵבוֹר זֶה. בְּעֵבוֹר זֶה לֹא אָמַרְתִּי, אֶלָּא בְּשָׁעָה שִׁישׁ מִצָּה וּמָרוֹר
מְנַחִים לְפָנֶיךָ:

But we've been telling the story of Pesach for two weeks in school! We learned about God making Pharaoh let the people go. We've been singing about Pesach since spring began!

SIMCHA RABA

Simcha raba, simcha raba, aviv higia, Pesach ba. (2x)

Tafru, tafru, tafru li beged im kisim.

Mil'u, mil'u, mil'u kisai b'egozim.

Simcha raba, simcha raba, aviv higia, Pesach ba. (2x)

Shato eshteh, shato eshteh arba kosot.

Shaol esh'al, shaol esh'al arba kushiyot.



So why do we have to tell the story again tonight? Can't we just eat?

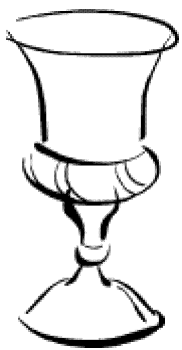
God said to the Jewish people in the Torah, "Tell each other on THAT VERY NIGHT, it is because of THIS that God took us all out of Egypt." God wants us to tell the story every year on the very night that he made us free, with matzah and maror that we can point to and say, "See this? This is the food we ate when we left Egypt."

THE BEGINNING OF THE STORY

מתחלה עובדי עבודה זרה היו אבותינו. ועבשיו קרבנו המקום לעבודתו. שנאמר: ויאמר יהושע אל-כל-העם. כה אמר יי אלהי ישראל, בעבר הנָהָר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור. ויעבדו אלהים אחרים: ואקח את-אביכם את-אברהם מעבר הנָהָר, ואולך אותו בכל-ארץ כנען. וארבה את-זרעו, ואתן לו את-יצחק: ואתן ליצחק את-יעקב ואת-עשו. ואתן לעשו את-הר שעיר, לרשת אותו. ויעקב ובניו ירדו מצרים:

Are Jewish people better than everybody else because God made us free? Should we say, "Ha ha, God made us free but everybody else is still sad and scared! We are free and you are not!" Absolutely not!

In the beginning, our people were just like everybody else. They bowed down to statues. They didn't have mitzvot to teach them how to be good people. They thought that there were lots of gods, and that the gods wanted people to have barbecues and do sacrifices instead of being nice to each other. But Avraham and Sarah figured out that there was only one God, that God doesn't want us to bow down to statues, and that God cares very much about whether we are nice to each other. Avraham and Sarah loved God very much, and so God promised them that he would make them into a great people.



ברוך שומר הבטחתו לישראל. ברוך הוא. שהקדוש ברוך הוא חשב את-הקץ, לעשות כמה שאמר לאברהם אבינו בברית בין הבתרים, שנאמר: ויאמר לאברהם ידע תדע, כי-גר יהיה זרעך, בארץ לא להם, ועבדום וענו אתם ארבע מאות שנה: וגם את-הגוי אשר יעבדו דן אנכי. ואחרי כן יצאו, ברכש גדול:

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

God didn't take us out of Egypt because we were the best. Yes, we had some nice people, but we had some pretty mean people, too. But God promised Avraham and Sarah that he would look after the Jewish people. And because of this promise, he has saved the Jewish people, not just from Pharaoh, but from all the other wicked kings who have tried to destroy us ever since then. Now it is up to us to behave like Avraham and Sarah did, to love God and be kind and fair, so God knows that he should continue keeping his promise.

LET'S LEARN!

צא ולמד

אַרְמֵי אֲבִד אָבִי וַיֵּרֶד מִצְרַיִם וַיִּגְר שָׁם בְּמַתִּי מֵעַט וַיְהִי־שָׁם לְגוֹי גָּדוֹל עָצוּם וְרַב: וַיֵּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה: וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת־קִלְנוּ וַיֵּרָא אֶת־עַנְיֵנוּ וְאֶת־עַמְלָנוּ וְאֶת־לְחַצְנוּ: וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֶרַע נְטוּיָה וּבְמָרָא גָּדֹל וּבְאֹתוֹת וּבְמִפְתֵּי־

Avraham and Sarah had a child named Yitzchak, and Yitzchak's younger son was named Ya'akov. God changed Ya'akov's name to Yisrael (Israel), and his thirteen children became the Jewish people. They moved to Egypt when there was not enough food to eat in the land of Israel. But after they had lived in Egypt for a long time, the king of Egypt got scared of the Jewish people and decided to make them slaves. He made them to his work for him, so they did not have time to take care of their families or do their own work.

WORKING SONG

Bang, bang, bang, hold your hammer low.

Bang, bang, bang, make a heavy blow.

For it's work, work, work, every day and every night.

For it's work, work, work, when it's dark and when it's light.

Dig, dig, dig, dig your shovel deep

Dig, dig, dig, there's no time to sleep.

For it's work, work, work, every day and every night.

For it's work, work, work, when it's dark and when it's light.

MAROR

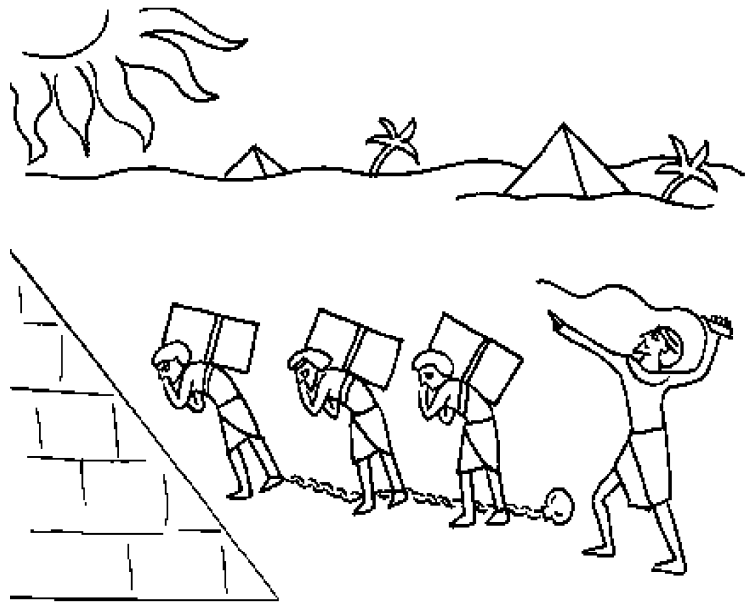
מָרֹר



מָרֹר זֶה שְׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שְׁמָרְרוּ
הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שְׁנֵאָמַר: וַיִּמְרְרוּ
אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בְּהֶמְר וּבְלִבְנִים, וּבְכָל־עִבְדָּה
בְּשָׂדֵה: אֵת כָּל־עִבְדָּתָם, אֲשֶׁר עָבְדוּ בָּהֶם בְּפָרֶךְ.

This maror on the seder plate, why do we eat it? We eat bitter maror to remind us of how bitter the Egyptians made our lives. They made us build cities out of heavy stones. They made us work growing food in the hot sun. They worked us cruelly, never letting us rest, never letting us have enough food, and never letting us stop working to be with our families.

God was angry with Pharaoh for being so mean to the Jewish people. He gave Pharaoh ten chances to let the Jewish people go. Pharaoh tried to play games with God. He said, "Only the daddies can go, but the mommies and children must stay and be slaves." Or he said, "The mommies and children can go, but you must leave all your things, your animals and pets behind." Or he said, "I will let them go," and then changed his mind and said, "NO!"

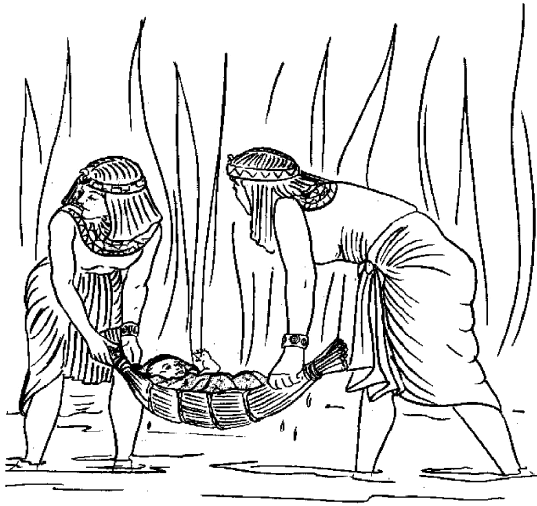


OH LISTEN

*Oh listen! Oh listen! Oh listen King Pharaoh!
Oh listen! Oh listen! Please let my people go!
That want to go away. They work too hard all day.
King Pharaoh, King Pharaoh, what do you say?
"No, no, no, I will not let them go!"*

FROG SONG

*One morning when Pharaoh awoke in his bed.
There were frogs on his bed and frogs on his head.
Frogs on his nose and frogs on his toes.
Frogs here, frogs there, frogs are jumping everywhere!*



God punished Pharaoh and all the Egyptian people. Every time Pharaoh said, "No!" he sent them a terrible plague. We are grateful that God made us free, that the Egyptians stopped being mean to us, but we are sorry that they had to be hurt in order to understand how we felt. We do not want to drink and laugh and celebrate while other people are hurting, even if they were mean to us.

דָּם. צְפַרְדֵּי. בְּנִים. עָרוֹב. דָּבָר. שְׁחִין. בָּרָד. אֲרָבָה. חֲשָׁד. מַכַּת בְּכוֹרוֹת:

These are the ten plagues with which God punished the Egyptian people.

LEAVING EGYPT

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם. לֹא עַל-יְדֵי מַלְאָךְ, וְלֹא עַל-יְדֵי שָׂרָף. וְלֹא עַל-יְדֵי שְׁלִיחַ.
אֵלָּא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֲצוּמוֹ. שֶׁנֶּאֱמַר: וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם
בְּלִילָה הַזֶּה, וְהַפִּיתִי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל-אֱלֹהֵי
מִצְרַיִם אֲעֲשֶׂה שְׁפָטִים אֵנִי יְיָ:

God came down to take us out of Egypt. He didn't send a messenger, or an angel or a seraph. He didn't hire anyone to do his work for him. He came down to Egypt that very night, punished the Egyptians for being so cruel, and showed everyone that he was the only God.



PESACH

פֶּסַח

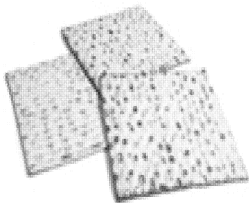


פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זִבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינֵנוּ הִצִּיל, וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

This passover lamb bone, why is it here? Because when God punished the Egyptians with plagues, he passed over our houses. The last night in Egypt, each Jewish family marked its doorpost with lamb's blood as a sign that God should pass over their house and not punish them. As they packed all their things to leave Egypt, and had a special last meal of lamb chops to celebrate their freedom, they felt God pass over their house; they were thankful, and they all bowed down to God.

MATZAH

מַצָּה



מַצָּה זֹאת שֶׁאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ, עַד שֶׁנִּגְזְרָה עֲלֵיהֶם מִלְּכֵי הַמִּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפֹּן אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגַת מִצּוֹת, כִּי לֹא חָמֵץ: כִּי גֵרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמֵהוּ, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

LEADER:

Jewish people, you're free! Time to go! Time to go! Pack your things, quick! You don't have any time to bake bread this morning! You don't have time for the bread dough to rise! Just put the dough in a bag, sling it on your back, and run!

Why do we eat matzah? We eat matzah every year to remember how quickly we had to leave Egypt, when we had to bake flat matzah instead of fluffy bread that takes so much time to rise and bake.

LEADER:

Jewish people, stop! Here you are at the shores of the Reed Sea. What will you do? Pharaoh has changed his mind and is chasing you!

LITTLE CHILD:

Waa! I will cry!

NAUGHTY CHILD:

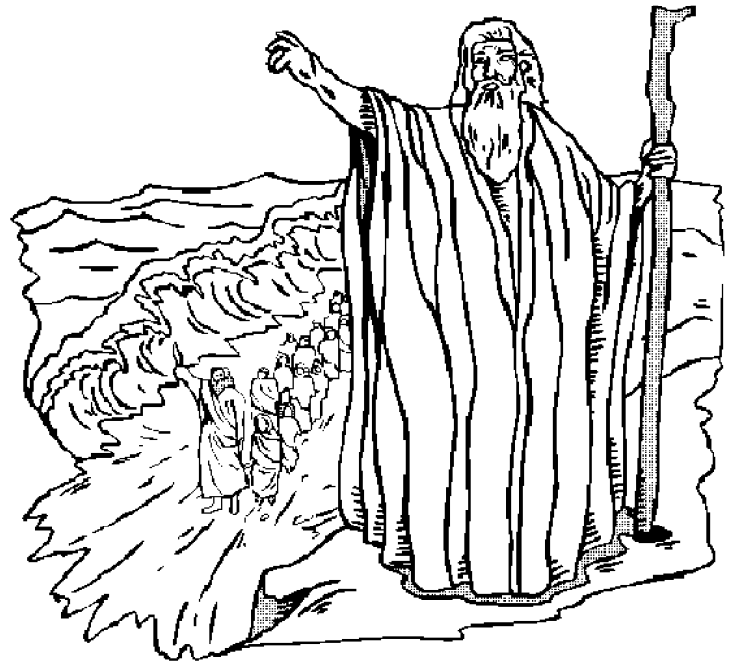
Whine whine whine! Why did you take us out of Egypt just to get stuck here? Did you lose the map, Moses?

WISE CHILD:

God, help us!

MOSES:

Don't cry! Don't whine! God will save us! [parts the waters]



After they crossed the sea, Miriam, Moses' sister, took out her tambourine, and led the Jewish people in singing and dancing to thank God for their freedom.



Just imagine all the wonderful things that God did for us!

DAYENU

דַּיֵּינוּ

כִּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ!

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׂפָטִים, דִּיּוּנוֹ.
 אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׂפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דִּיּוּנוֹ.
 אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם, דִּיּוּנוֹ.
 אֱלֹהֵינוּ הָרַג אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם, דִּיּוּנוֹ.
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת מְמוֹנָם וְלֹא קָרַע לָנוּ אֶת הַיָּם, דִּיּוּנוֹ.
 אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, דִּיּוּנוֹ.
 אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה וְלֹא שָׁקַע צַרְנוֹ בְּתוֹכוֹ, דִּיּוּנוֹ.
 אֱלֹהֵינוּ שָׁקַע צַרְנוֹ בְּתוֹכוֹ וְלֹא סָפַק צַרְכָּנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, דִּיּוּנוֹ.
 אֱלֹהֵינוּ סָפַק צַרְכָּנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֶאֱכִילָנוּ אֶת הַמֶּן, דִּיּוּנוֹ.
 אֱלֹהֵינוּ הֶאֱכִילָנוּ אֶת הַמֶּן וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דִּיּוּנוֹ.
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי, דִּיּוּנוֹ.
 אֱלֹהֵינוּ קָרַבְנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דִּיּוּנוֹ.
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דִּיּוּנוֹ.
 אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָּנָה לָנוּ אֶת בַּיִת הַבְּחִירָה, דִּיּוּנוֹ.

God led us out of Egypt. He punished the Egyptians for being so mean. He split the Red Sea so we could walk through it. He fed us and took care of us in the desert. He led us to Mount Sinai and gave us the Torah. He led us to the land of Israel, and built us a Temple where we could atone for our sins.

FOR ALL TIME

בְּכָל יוֹר וְיוֹר



בְּכָל יוֹר וְיוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ בְּאֵלֵינוּ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאמַר: וְהִגַּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר, "בְּעֵבוֹר זֶה עָשָׂה יי לִי בְּעַתִּי מִמִּצְרַיִם." לֹא אֶת אֲבוֹתֵינוּ בְּלָבָד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתֵנוּ גָּאֵל עַמָּהֶם, שְׁנֵאמַר, "וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֹתֵנוּ, לְתֵת לָנוּ אֶת הָאֶרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם."

For all time, each and every one of us should feel as if he or she was freed from Egypt. This is why the Torah tells us to tell our children, "This is what happened to ME when I went out of Egypt!" The story of freedom isn't just something that happened long ago, it's happening right now, to many people all over the world! Will you benefit from the labor of slaves, or will you help them be free?

AND SO

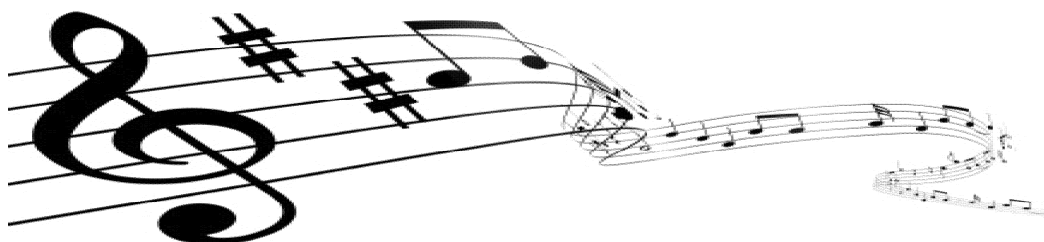
לְפִיכָךְ

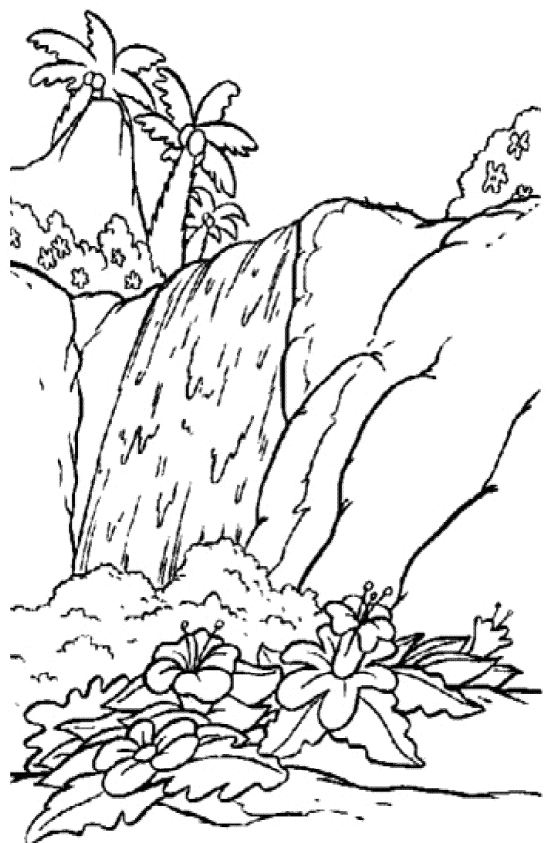
לְפִיכָךְ אֲנַחֲנוּ תִיבִים לְהוֹדוֹת, לְהִלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ,
לְעֵלָה וּלְקַלֵּם, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת-כָּל-הַנְּסִים הָאֵלֶּה. הוֹצִיאָנוּ
מֵעֲבָדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל,
וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמֵר לְפָנָיו שִׁירָה חֲדָשָׁה. הִלְלוּיָהּ:



And so, we need to say thank you to God for all the wonderful things he did for us! We were slaves, and he made us free; we were sad, and he made us happy; we were miserable, and he gave us a beautiful holiday! Let's sing and thank God!

הִלְלוּיָהּ. הִלְלוּ עַבְדֵי יי. הִלְלוּ אֶת-שֵׁם יי. יְהִי שֵׁם יי מְבֹרָךְ
מֵעַתָּה וְעַד עוֹלָם: מִמְּזֶרַח שֶׁשָׁשׁ עַד מְבֹאֵאוֹ. מְהִלֵּל שֵׁם יי. רֵם
עַל-כָּל-גּוֹיִם יי. עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ. הַמְּגַבִּיהִי
לְשַׁבֵּחַ: הַמְּשַׁפִּילִי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימֵי מַעֲפָר דָּל.
מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבֵי עַם-נְדִיבִים. עַם נְדִיבֵי עַמּוֹ:
מוֹשִׁיבֵי עֶקְרֵת הַבַּיִת אִם הַבָּנִים שִׂמְחָה. הִלְלוּיָהּ!



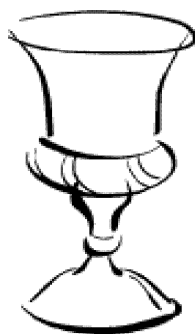


בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֹז:
הֵיטָה יְהוּדָה לְקָדְשׁוֹ. יִשְׂרָאֵל מִמְשָׁלוֹתָיו:
הַיָּם רָאָה וַיָּנַם, הַיַּרְדֵּן יָסַב לְאַחֹר:
הַהָרִים רָקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבְנֵי־צֹאן:

מִה־לֶּךְ הַיָּם כִּי תָנוּם. הַיַּרְדֵּן תִּסָּב לְאַחֹר:
הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבְנֵי־צֹאן:
מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהִפְכֵי הַצּוֹר אֲנִים־מַיִם. חֲלָמִישׁ לְמַעֲיָנוֹ־מַיִם.

כּוֹס שְׁנִי: קְדוּשַׁת "וְהַצֵּלְתִּי" SECOND CUP OF WINE: SALVATION

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם,
וְהַגִּיעָנוּ לְלִילָה הַזֹּאת, לְאֶכְל־בּוֹ מִצֵּה וּמְרוֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַגִּיעֵנוּ
לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאָתֵנוּ לְשָׁלוֹם. שְׂמֵחִים כְּבָנִין עִירָה,
וְשָׂשִׁים בְּעִבּוֹדְתֶךָ, וְנֹאכֵל שֵׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים, אֲשֶׁר יַגִּיעַ דָּמָם, עַל קִיר
מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלָּתֵנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה יְיָ,
גָּאֵל יִשְׂרָאֵל:



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן: