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AN ARCHEOLOGICAL

# PASSOVER HAGGADAH

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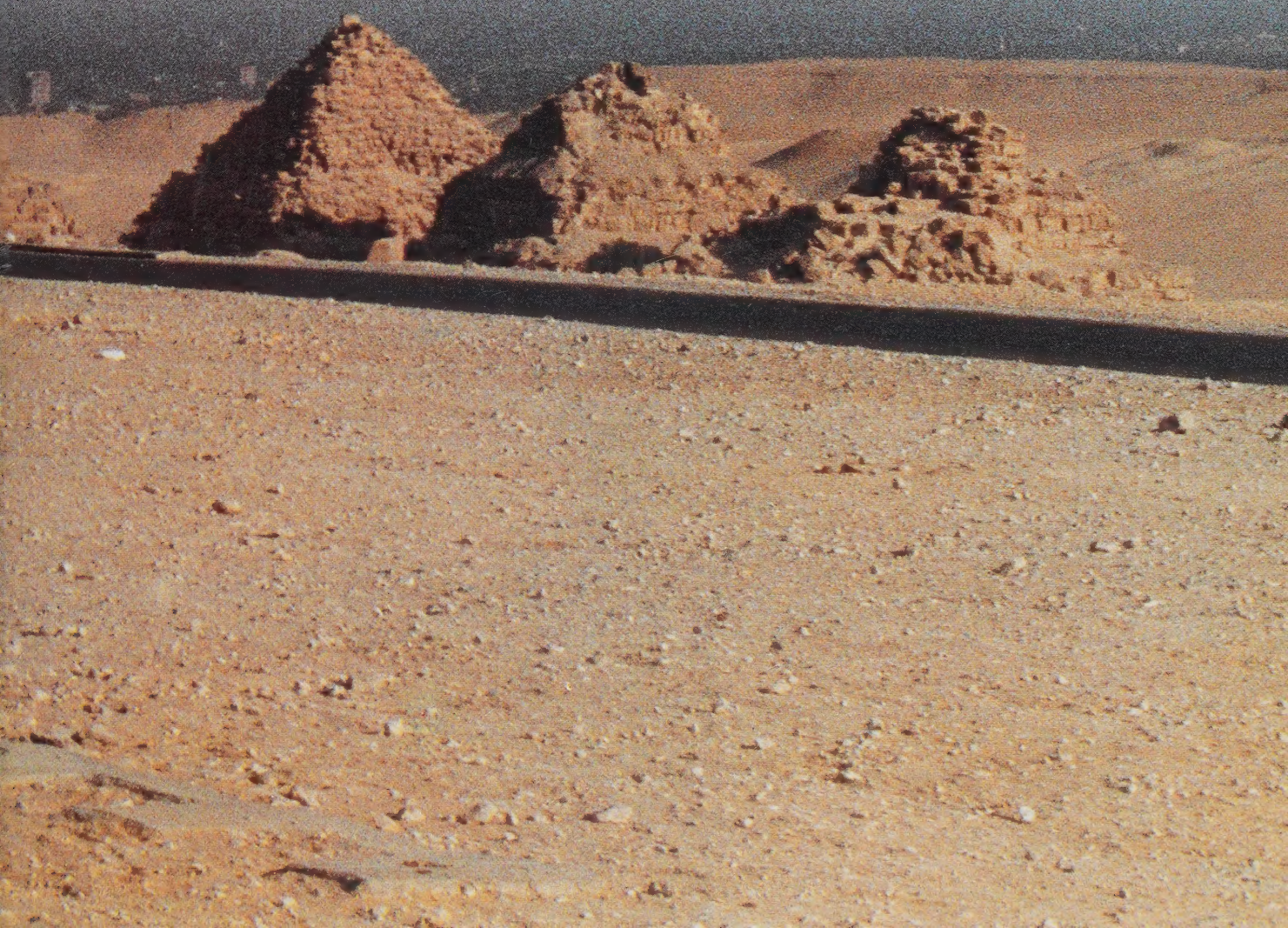








# THE PASSOVER HAGGADAH





*Justification for this daring experiment can be found in the vast transformation of the Jewish nation during our own times, which consists chiefly in a return to the sources: the sources of the soil and the sources concealed therein. This Haggadah, of course, does not disregard tradition. Rather, it links all the Amsterdam Haggadot. In addition, the ornamented utensils prepared by Jewish craftsmen and preserved at the Bezalel Jewish National Museum in Jerusalem, take us back to bygone centuries when our forefathers celebrated the Passover seder in the many exiles of Israel.*

*In other respects, however, the editor treats the Haggadah narrative as an account of an actual historic event, which took place at a definite period and in a specific region. The time was that of the Pharaohs who ruled Egypt of the 18th and 19th dynasties, and lived during the 15th and 14th centuries BCE; or, in the terminology of the archaeologists, at the end of the late Bronze Age. The region includes the Delta of the Nile, the Wildernesses of Sinai and the approaches to the Holy Land in the neighborhood of the Red Sea and the Arava Valley. Anybody who envisages the departure from Egypt as an overwhelming historic event, as a one-time experience which fused the tribes of Israel into a single people, will appreciate the liberation of the Haggadah from all the accretions which have clung to it in the course of generations, on account of a lack of historic awareness and archaeological knowledge.*

*Aspiration towards historic truth finds expression on every page through the new ornamentation and illustrations. Thus idolatry is exemplified by photographs of Canaanite idols, as the Patriarchs must actually have seen them. Egyptian wall paintings (from the tombs of Rekhmire and other nobles) show slaves of Semitic origin toiling to make bricks and build temples. The treasures of the Temple of Amon are evidence of the ample wealth which our forefathers took out of Egypt, and which served for the construction of the Tabernacle. The pyramids, the gigantic temple at Abu Simbel and the figure of Rameses II manifest the might of the monarchs before whom Moses and Aaron appeared. The representations of the rushes and the noble Egyptian woman draw attention to the legend of the infant Moses and the daughter of Pharaoh. The figure of Tutankhamen in his chariot sheds light on the story of Pharaoh's chariots which sank into the depths of the sea.*

*Parallel to these historic pictures come the landscapes, such as Kadesh Barnea, the Wilderness of Sin and the Mount Sinai of tradition. The specimens of the ancient script from which Hebrew writing is derived, and which were found in Sinai, exemplify the possibility of writing the Torah at the time and place stated in the Bible story. Nor is the share of the vision which is now being fulfilled missing in these pages: The reconstruction of Solomon's Temple following the most recent investigations and interpretations links this vision with the archaeological findings. A map illustrates the regions in the land of Israel in which the various tribes settled, according to the biblical texts.*

*The new Passover Haggadah being fashioned before our eyes suits our aspirations towards historic truth, while at the same time giving expression to the present Return to Zion. The editor, Dr. Beno Rothenberg, is to be congratulated for this handsome production, together with Modan Publishing, its graphic artists, printers and publishers.*



# INTRODUCTION

by Professor Michael Avi-Yonah

*The Passover Haggadah assumed a standard form as an independent work and was separated from the Festival Prayer Book in the 11th century CE. Since then it has been an important instrument for expressing the artistic aspirations of the Jews in spite of the prohibitive interpretation of the commandment: "Thou shalt not make thyself any graven image or any likeness." Illustrated Haggadot dating back to the 12th century are still in existence. Of them the most famous is the Haggadah in the Archives of the Sarajevo municipality, which originally came from Spain. The restricted subject matter of the Haggadah, the interest taken in it by women and to children to whom visual material speaks directly, and the fact that the Haggadah is used at home during the Passover seder and feast and was therefore not subjected to the restrictions applied to books taken to synagogue – all these facts served to enrich Haggadah manuscripts with ample and manifold illuminations and ornamentation. Here it is sufficient to mention the French manuscripts of the 13th century, the beautiful German Haggadot of the 14th and 15th centuries (particularly the Darmstadt Haggadah and the one at the Bezalel Museum in Jerusalem), Haggadot of the 15th and 16th centuries in Italy which were influenced by the Renaissance spirit and the many richly illustrated Amsterdam Haggadot of the 15th to 17th centuries. Although the number of printed Haggadot has been steadily increasing ever since the 16th century, the preparation and illumination of manuscript Haggadot continued until the threshold of the new epoch in the 18th century. And during all this time Haggadah illustrations faithfully expressed the artistic level of contemporary Jewry, its taste and the talent of its artists and craftsmen.*

*Haggadah illumination and ornamentation can be divided into two main types, suited to its two functions: the practical and the narrative. Here, that is, are descriptions directly or indirectly connected with the Passover seder itself, and descriptive illustrations of the Bible period and Messianic hopes. As befits the structure of the Haggadah, where the narrative of the departure from Egypt is linked with the vision of the future of the Jewish nation in its own rebuilt land, this type divides into two. One consists of pictures directly connected with Jewish history from the days of the Patriarchs until the Giving of the Torah (Genesis to Exodus XV). The other consists of pictures connected with the Passover seder itself: Preparations such as matza baking, elimination of leaven, and the feast of the seder night in all its details. Pictures of this kind provide us with reliable evidence on all aspects of Jewish life in those days.*

*In the present century many more or less successful attempts have been made to adapt Haggadah ornamentation to the new situation, and to the revival of the Jewish people in the Land of their Fathers. Many artists have toiled and labored to depict legends. There is even one Haggadah which shows incidents from Zionist history.*

*The Haggadah presented here is constructed on an entirely different foundation, namely, the landscape and antiquities of Eretz Israel and her neighbors.*





K'arah – Passover dish – Italy, 17th century

## THE K'ARAH OR PASSOVER DISH

Three matzot are placed in the k'arah.

Upon them are placed a shankbone on the right; a hard-boiled egg on the left; bitter herbs in the middle; haroset below the shankbone on the right; a vegetable (parsley, celery, a potato, etc.) below the hard-boiled egg on the left; and hazeret (another vegetable) at the bottom under the bitter herbs.

## ORDER OF THE SEDER SERVICE

## סִימָנֵי הַסֵּדֶר

Kiddush  
Washing the hands  
Karpas  
Dividing the matzah  
Reciting the Haggadah  
Washing the hands (with blessing)  
The blessing over bread  
The blessing of the matzah  
The bitter herb  
The matzah with the bitter herb  
The meal  
The Afikoman  
Grace after the meal  
Hallel  
All accepted!

קִדּוּשׁ  
יְרַחֵץ  
כַּרְפָּס  
יַחֲצֵץ  
מַגִּיד  
רְחֹצֶה  
מוֹצִיא  
מַצָּה  
מְרֹרֵר  
כוֹרֵךְ  
שׁוֹלְחַן עוֹרֵךְ  
צֶפּוֹן  
בִּרְךָ  
הַלֵּל  
נִרְצָה

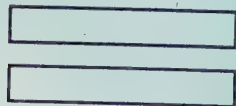


# מפת חלוקת הארץ לשבטים

מקרא:

נחלת כלב

ערי מקלט



הים הגדול

הבשן

גשור

גולן

אדרעי

קמון

רמות גלעד

יבש גלעד

מנשה

צפון

סכות

גד

אדם

יגבהה

יעזר

רבת בני עמון

הגלגל

חשבון

בית הישימות

בצר

מידבא

ראובן

דיבון

ערוער

מואב

קיר מואב

אדום

צוער

ים המלח

יהודה

חברון

כרמל

יתיר

לכיש

דביר

גרר

שמעון

באר שבע

חרמה

ערער

עקרון

אשדוד

אשקלון

עזה

אפרים

בית אל

אפק

תפוח

שילה

יפו

שעלבים

גזר

אילון

בית שמש

גת

בית לחם

יבוס

בנימין

דן

שכם

תרצה

שכה

חפר

מנשה

תענך

בית שאן

יבלעם

ירמות

יזרעאל

מגידו

דור

זבולון

אפק

רחוב

אכזיב

נפתלי

בית ענת

קדש

בית שמש

דן

צור



*On Friday night begin the kiddush by reciting the following paragraph, and add the sections in parentheses in the second paragraph. On every other night of the week, begin the kiddush with the second paragraph.*

*(Genesis 1:31 – 2:3)* And it was evening, and it was morning the sixth day. And the heavens and the earth were finished, and all their host. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because in it He rested from all His work which God created .

Blessed are You, O Lord our God, King of the Universe, Creator of the fruit of the vine. Blessed are You, O Lord our God, King of the Universe, who has chosen us from all peoples, and has exalted us above all tongues, and has sanctified us by your commandments. And You have given us, O Lord our God, in love, *(Sabbaths for rest and)* anniversaries for rejoicing, festivals and seasons for gladness; this *(Sabbath day and this)* Feast of Matzot, the season of our freedom, *(in love)*, a holy convocation, a memorial of our departure from Egypt. For You have chosen us, and sanctified us above all peoples; and You have given us as heritage Your holy *(Sabbath and)* seasons *(in love and in favor)*, in joy and in gladness. Blessed are You, O Lord, who sanctified *(the Sabbath and)* Israel and the festive seasons.

*On Saturday night add the following paragraph:*

Blessed are You, O Lord our God, King of the Universe, Creator of the light of fire. Blessed are You, O Lord our God, King of the Universe, who makes distinction between holy and profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of toil. You have made distinction between the sanctity of the Sabbath and the sanctity of the festival, and have sanctified the seventh day above the six days of toil; You have distinguished and sanctified Your people Israel with Your own sanctity. Blessed are You, O Lord, who makes distinction between holy and holy.

*The kiddush concludes with:*

Blessed are You, O Lord our God, King of the Universe, who has preserved us and sustained us and enabled us to reach this season.



# קִדְשׁ

מוזגים כוס ראשונה,  
מקדשים ושותים רוב הכוס בהסבה.

בשבת  
ויהי ערב ויהי בקר

יום הששי  
ויכלו השמים והארץ  
וכל צבאם.  
ויכל אלהים  
ביום השביעי  
מלאכתו אשר עשה.  
וישבת ביום השביעי  
מכל מלאכתו  
אשר עשה.

ויברך אלהים את יום השביעי  
ויקדש אתו, כי בו שבת מכל מלאכתו  
אשר ברא אלהים לעשות.



The kiddush wine goblet Augsburg,  
16th century.

כשחל ליל החג בחול מתחילים מכאן

סברי מרנן ורננן ורבותי:

ברוך אתה יי אל הינו מלך העולם  
בורא פרי הגפן.

ברוך אתה יי אל הינו מלך העולם אשר בחר בנו מכל עם ורוממנו  
מכל לשון וקדשנו במצותיו. ונתת לנו, יי אל הינו, באהבה (שבתות למנוחה  
(1) מועדים לשמחה חגים וזמנים לששון את יום (השבת הזה ואת יום) חג  
המצות הזה, ואת יום טוב מקרא קדש הזה זמן חרותנו (באהבה) מקרא  
קדש זכר ליציאת מצרים, כי בנו בחרת ואותנו קדשת מכל העמים  
(ושבתות) ומועדי קדשך (באהבה וברצון) בשמחה ובששון הנחלתנו. ברוך  
אתה יי מקדש (השבת ו) ישראל והזמנים.



*The celebrants wash their hands but do not say the customary blessing.*

*All take a vegetable, dip it in salt water and recite the following blessing:*

Blessed are You, O Lord our God, King of the Universe,  
Creator of the Produce of the Earth.

*The head of the household breaks the middle matzah into two and hides the larger portion  
to serve as the Afikoman.*



*The famous Temple of Abu Simbel. Statues of Rameses II, the Pharaoh of the Oppression, face the river.*



במוצאי שבת מקדשים יקנה"ז (ר"ת: יין, קידוש, נר, הבדלה, זמן).

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל, בֵּין אוֹר  
לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לַשַּׁשֹּׁת יְמֵי הַמַּעֲשֶׂה, בֵּין  
קֹדֶשׁת שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלָּה, וְאֵת יוֹם הַשְּׁבִיעִי מַשַּׁשֹּׁת יְמֵי  
הַמַּעֲשֶׂה קֹדֶשׁת, הַבְּדִלָּה וְקֹדֶשׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁתְךָ. בְּרוּךְ  
אַתָּה יְיָ הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחֲיָנוּ וְקִיּוּמֵנוּ וְהַגִּיעָנוּ לַזְמַן הַזֶּה.



וְרַחֵץ

בעל הבית נוטל ידיים ואינו מברך "על נטילת ידיים".

כַּרְפָּס

לוקחים כרפס, טובלים במי מלח ומברכים.

"בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרִי הָאֲדָמָה".

יַחַץ

בעל הבית יבצע את המצה האמצעית לשתיים ואת המחצית האחת יטמין לאפיקומן.

התימנים וקצת עדות המזרח פותחים: בְּהִילּוֹ יֵצְאוּ מִמִּצְרַיִם:

Special laver for washing the hands  
during the Passover seder. East Europe,  
19th century.



*The head of the household uncovers the matzot, raises the k'arah and says:*

This is the bread of affliction that our fathers ate in the land of Egypt.  
All who are hungry – let them come and eat;  
all who are needy – let them come and celebrate the Passover.  
Now we are here, but next year may we be free men!

*The head of the household puts the k'arah back.*



*Passover seder plates, Hungary, 19th century.*

*The second cup of wine is poured, and the youngest child asks:*

## HOW IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?

On all other nights, we may eat either leavened bread or matzah, but on this night only matzah;  
on all other nights we may eat other kinds of vegetables, but on this night bitter herbs:  
on all other nights we need not dip our herbs even once, but on this night we do so twice:  
on all other nights we eat either sitting upright or reclining, but on this night we all recline.



# מגיד

הריני מוכן ומזומן לקיים המצוה לספר ביציאת מצרים לשם יחוד קודשא בריך הוא ושכינתיה על ידי ההוא  
טמיר ונעלם בשם כל ישראל:

מגלים את המצות, מגביהים את הקערה ואומרים:

## הָא לַחֲמַא עֲנִיא

די אכלו אבהתנא בארעא דמצרים.  
כל דכפין ייתי ויוכל,  
כל דצריך לפסח ייתי ויפסח.  
השתא הקא, לשנה הבאה בארעא דישׂראל.  
השתא עבדי, לשנה הבאה בני חורין.  
מעמידים את הקערה.

מוזגים כוס שניה והבן שואל:

## מַה נִּשְׁתַּנָּה

### הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת

שבכל הלילות אנו אוכלין חמץ ומצה;  
הלילה הזה כלו מצה.

שבכל הלילות אנו אוכלין שאר ירקות;  
הלילה הזה כלו מרור.

שבכל הלילות אין אנו מטבילין אפלו פעם אחת;  
הלילה הזה שתי פעמים.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין;  
הלילה הזה כלנו מסבין.



*The head of the household uncovers the matzot and says.*

## “We were Pharaoh’s bondmen in Egypt;

and the Lord our God brought us out therefrom with a mighty hand”  
(Deut. 6:21) and an outstretched arm. Now if the Holy One, blessed be He,  
had not brought our fathers forth from Egypt, then we, and our children,  
and our children’s children, would be servants to Pharaoh in Egypt.  
Therefore, even were we all wise, all men of understanding, all advanced  
in years, and all endowed with knowledge of the Torah, it would  
nevertheless be our duty to tell the story of the coming forth from Egypt;  
and the more a person dwells on the exodus from Egypt, the more  
praiseworthy he is to be considered.

It is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Eleazar, son of Azariah,  
Rabbi Akiva, and Rabbi Tarfon, that they were once reclining at Bnei  
Brak, and were recounting the story of the coming forth from Egypt all  
that night, until their pupils came and said to them: “Our Masters! The  
time has come for reciting the **shema** prayer of the morning.”

Rabbi Eleazar b. Azariah, said: “I am as one of seventy years of age, yet  
I was not able to convince my colleagues to have the exodus from Egypt  
told at night until Ben Zoma explained it: It is said, “That you may  
remember the day when you came forth from the land of Egypt all the  
days of your life” (Deut. 16:3). “The days of your life” would imply only the  
days; “All the days of your life” includes the nights also. The Sages,  
however, expound it as follows:

“The days of your life” refers to this world; “All the days of your life” is  
to include the days of the Messiah.”

Blessed be the All-Present, blessed be He; Blessed be He who gave the  
Torah to His people Israel, blessed be He.





# עֲבָדִים הָיִינוּ לַפַּרְעָה בְּמִצְרַיִם וְיִוָּצֵאֵנוּ

יְיָ אֱלֹהֵינוּ מָשַׁם בְּיָד חֲזָקָה וּבְזִרְעָ נְטוּיָה.  
וְאֵלֹו לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,  
הָרִי אֲנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ לַפַּרְעָה בְּמִצְרַיִם.  
וְאִפְלוּ כָלָנוּ חֲכָמִים, כָּלָנוּ נְבוֹנִים, כָּלָנוּ זָקֵנִים, כָּלָנוּ יוֹדְעִים אֶת הַתּוֹרָה –  
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם.  
וְכָל הַמִּרְבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח.

## מַעֲשֵׂה

בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי  
טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי בֵּרֶק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ  
הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ! הֵגִיעַ זְמַן קְרִיאַת  
שְׁמַע שֶׁל שַׁחֲרִית.

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה: הָרִי אֲנִי כִּבֵּן שִׁבְעִים שָׁנָה וְלֹא זָכִיתִי  
שֶׁתֹּאמַר יִצִּיאַת מִצְרַיִם בְּלִילוֹת עַד שֶׁדִּרְשָׁה בֶּן־זוֹמָא, שֶׁנֶּאֱמַר: לְמַעַן  
תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ – הַיָּמִים; כָּל  
יְמֵי חַיֶּיךָ – הַלֵּילוֹת. וְחֲכָמִים אוֹמְרִים: יְמֵי חַיֶּיךָ – הָעוֹלָם הַזֶּה; כָּל יְמֵי  
חַיֶּיךָ – לְהֵבִיא לִימּוֹת הַמָּשִׁיחַ.

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא.

*Tomb painting from the tomb of Rekhmire, 15th century BCE, illustrating the toil and labor of the Israelites in Israel.*





THE TORAH SPEAKS  
WITH REFERENCE  
TO FOUR SONS:  
ONE WISE,  
ONE WICKED,  
ONE SIMPLE,  
AND ONE WHO DOES  
NOT KNOW HOW TO ASK.



*Tomb painting from tomb of Phoo-Em-Raeh from Thebes, 15th century BCE.*



כַּנְגַד אַרְבַּעָה בָּנִים דְּבָרָה תוֹרָה.  
אַחַד חֲכָם, וְאַחַד רָשָׁע,  
וְאַחַד תָּם,  
וְאַחַד שְׂאִינוֹ יוֹדֵעַ לִשְׂאֵל.

## חֲכָם

מָה הוּא אוֹמֵר?  
מָה הָעֵדוּת וְהַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צָוָה יי אֱלֹהֵינוּ אֲתָכֶם?  
וְאַף אַתָּה אָמַרְתָּ לֹא כְּהַלְכוֹת הַפֶּסַח: אֵין מַפְטִירִין אַחֲרֵי הַפֶּסַח  
אֲפִיקוֹמָן.

## רָשָׁע

מָה הוּא אוֹמֵר? מָה הָעֵבֶדָה הַזֹּאת לָכֶם?  
לָכֶם – וְלֹא לֹא. וְלִפִּי שְׁהוּצִיא אֶת עַצְמוֹ מִן הַכָּלָל כְּפָר בְּעֶקֶר, וְאַף  
אַתָּה הִקְהָה אֶת שְׁנֵי וְאָמַר לוֹ: בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם;  
לִי וְלֹא לֹא. אֱלֹהֵי הַיָּהוָה שֵׁם לֹא הָיָה נִגָּאֵל.



*A brick bearing the seal of  
Rameses II, found at  
Pithom where the children  
of Israel labored in  
bondage.*



## THE WISE SON

what does he say? “What is the meaning of the testimonies and the statutes and the judgments which the Lord our God has commanded you?” (*Deut. 6:20*) You must expound to him (all) the laws of the Passover, (*to the very last law, that*) we may not eat anything after the paschal sacrifice.

## THE WICKED SON

what does he say? “What is this service to you?” (*Ex. 12:26*) “You,” he insinuates, not himself. Since he has excluded himself from the community, he has denied a cardinal principle. Therefore blunt his teeth, and say, “It is because of that which the Lord did for me when I came forth from Egypt” (*Ex. 13:8*): for me, not for him – for if he had been there, he would not have been redeemed!

## THE SIMPLE SON

what does he say? “What is this?” (*Ex. 13:14*). And you shall say unto him, “By the strength of (*His*) hand the Lord brought us out of the Land of Egypt, from the house of bondage” (*ibid.*).

## AS FOR HIM WHO DOES NOT KNOW HOW TO ASK,

you shall yourself begin for him, as it is said: “And you shall tell your son in that day, saying, It is because of that which the Lord did for me when I came forth from Egypt.” (*Ex. 13:8*)

One might think that this exposition (of the story of the exodus) should begin from the New Moon of Nissan. The text says, however, “In that day.” If it is to be (expounded) “in that day,” it might be thought that this should begin in the daytime; but the text says “because of that.” “Because of **that**” implies the time when matzah and bitter herbs are laid before you.



# תם

מה הוא אומר? מה זאת?  
ואמרת אליו: בחזק יד הוציאנו יי ממצרים, מבית עבדים.

## ושאינו יודע לשאל?

את פתח לו  
שנאמר: והגדת לבנך ביום ההוא לאמר: בעבור זה עשה יי לי  
בצאתי ממצרים.

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

*Luxor Temple, Karnak*





# IN THE BEGINNING

our fathers were worshippers of strange gods; but now the All-Present has brought us to His service, as it is said: “And Joshua said unto all the people, Thus says the Lord God of Israel, originally your fathers dwelled beyond the River; Terah, the father of Abraham and father of Nahor; and they served other gods.

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

## Blessed be He who keeps His promise to Israel

blessed be He! For the Holy One, blessed be He, designed the end of the bondage in order to fulfill the promise which He had said to Abraham our father in the Covenant between the Portions, as it is said: “And He said unto Abram, know of a certainty that your seed will be a stranger in a land that is not theirs, and shall serve them. And they will afflict them for four hundred years; and also that nation whom they shall serve I will judge; and afterward they shall come out with great riches” (*Gen. 15:13*).



*The Canaanites worshipping Tut-Anch-Amon – a drawing from the 14th century BCE.*



# מתחלה



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



# ברוך

שומר הבטחתו לישראל.  
ברוך הוא.

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

At first our forefathers worshiped strange  
gods.  
Earthenware teraphim used in  
idol-worship, found in large numbers  
during archaeological excavations in the  
cities of ancient Canaan.  
In the picture: Figurines found in ancient  
Lachish.



*The head of the household covers the matzot and raises the wine goblet.*

## AND IT IS THIS FAITHFULNESS THAT HAS STOOD

by our fathers and us. For not one man only has risen up against us to destroy us, but in every generation men rise up against us to destroy us; but the Holy One, blessed be He, delivers us from their hands.

*The glass is set down and the matzot uncovered.*

## COME AND LEARN

what Laban the Aramean sought to do to Jacob our Father. For Pharaoh issued his edict only against the males, but Laban sought to uproot all, as it is said: “An Aramean would have destroyed my Father, and he went down to Egypt and sojourned there, few in number; and he became there a nation, great, mighty and populous” (*Deut. 26:5*).

*And he went down to Egypt.*

*Wall painting found in an ancient Egyptian tomb at Beni-Hassan from the times of Abraham. A caravan of Semites arriving in Egypt.*





# וְהָיָא שְׁעֵמְדָה

לַאבוֹתֵינוּ וְלָנוּ,  
שֶׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ,  
אֶלָּא שְׁבָכַל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ,  
וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

מעמידים את הכוס ומגלים את המצות.

## צֵא וּלְמַד

מַה בִּקֵּשׁ לָבֵן הָאֶרְמִי לַעֲשׂוֹת לִיעֶקֶב אָבִינוּ.  
שִׁפְרָעָה לֹא גָזַר אֱלֹא עַל הַזְּכָרִים,  
וְלָבֵן בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל, שֶׁנֶּאֱמַר: אֶרְמִי אֲבִד אָבִי,  
וַיֵּרֶד מִצְרִימָה וַיִּגְרַשׁ שֵׁם בְּמַתִּי מֵעַט, וַיְהִי שֵׁם לְגוֹי גָּדוֹל עַצוֹם וָרֵב.





“AND HE WENT DOWN  
INTO EGYPT” ...





# וַיֵּרֶד מִצְרַיִם

אָנוּס עַל פִּי הַדְּבוּר. וַיֵּגֶר שָׁם – מִלֵּמַד שֶׁלֹּא יֵרֶד לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם  
אֲלֵא לָגוּר שָׁם, שֶׁנֶּאֱמַר: וַיֹּאמְרוּ אֶל פַּרְעֹה לָגוּר בְּאֶרֶץ כְּנָעַן, כִּי אֵין  
מַרְעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן, וְעַתָּה יָשׁוּבוּ נָא  
עֲבָדֶיךָ בְּאֶרֶץ גִּשְׁן. בְּמַתִּי מַעֲט, כִּמָּה שֶׁנֶּאֱמַר: בְּשִׁבְעִים נֶפֶשׁ יֵרֶדוּ  
אֲבֹתֶיךָ מִצְרַיִם, וְעַתָּה שְׂמֹךְ יְיָ אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לָרֹב. וַיְהִי שָׁם  
לְגוֹי – מִלֵּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם.

גְּדוּל עֲצוּם, כִּמָּה שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצֻמוּ  
בְּמֵאד מְאֹד וַתִּמְלֵא הָאֶרֶץ אֹתָם. וְרַב, כִּמָּה שֶׁנֶּאֱמַר: רַבָּה כְּצֶמַח  
הַשָּׂדֶה נִתְתִּיךָ, וַתִּרְבִּי וַתִּגְדְּלִי, וַתִּבְאֵי בְּעֵדֵי עֲדִיִּים, שְׂדִים נִכְנוּ וַשְּׁעָרַי  
צִמַּח וְאֵת עֵרֶם וְעֵרִיָּה. וְאֶעֱבֹר עֲלֶיךָ וְאֶרְאֶה מִתְּבוֹסֶסֶת בְּדַמְיֶךָ.

וַאֲמַר לָךְ בְּדַמְיֶךָ חַיִּי וַאֲמַר לָךְ  
בְּדַמְיֶךָ חַיִּי

# וַיִּרְעוּ

אוֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבוּדָה קָשָׁה.  
וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים, כִּמָּה שֶׁנֶּאֱמַר:  
הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה,  
וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם הוּא עַל שְׁנֵאֵינוּ,  
וְנִלְחַם בָּנוּ וְעָלָה מִן הָאֶרֶץ.  
וַיַּעֲנוּנוּ, כִּמָּה שֶׁנֶּאֱמַר:

וַיִּשְׁמִימוּ עָלֵינוּ שְׂרֵי מִסִּים לְמַעַן עֲנֹתוּ בְּסִבְלָתָם,  
וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפַרְעֹה, אֵת פֶּתֶם וְאֵת רַעַמְסֵס.  
וַיִּתְּנוּ עָלֵינוּ עֲבוּדָה קָשָׁה, כִּמָּה שֶׁנֶּאֱמַר:  
וַיַּעֲבֹדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרָךְ.

◀ Statues of Ramses II,  
the Pharaoh who  
enslaved the Israelites  
in the Temple of Abu Simbel.



compelled by the divine decree. “And sojourned there” – teaching that he did not go to settle, but to sojourn for a time, as it is said, “They said unto Pharaoh, For to sojourn in the land have we come, for your servants have no pasture for their flocks, for the famine is severe in the land of Canaan; now we pray you, let your servants dwell in the land of Goshen” (*Gen. 47:4*).

“Few in number,” as it is said: “Your fathers went down into Egypt with seventy persons; and now the Lord thy God has made you as the stars of heaven for multitude” (*Deut. 10:22*).

“And he became there a nation” – teaching that Israel became a distinct nation there. “Great, mighty” – as it is said: “And the children of Israel were fruitful, and increased abundantly and multiplied, and waxed exceedingly mighty; and the land was filled with them” (*Ex. 1:7*).

“And populous,” as it is said: “I caused you to multiply as the growth of the field, and you increased and grew up, and you attained excellent beauty; your breasts were fashioned, and your hair was grown; yet you were naked and bare” (*Ezek. 16:7*).

## “AND THE EGYPTIANS TREATED US WICKEDLY

and afflicted us, and laid upon us hard bondage” (*Deut. 26:6*). “And the Egyptians treated us wickedly,” as it is said, “Come, let us deal wisely with them; lest they multiply, and it come to pass, that when there comes any war, they will join themselves with our enemies, and fight against us, and leave the land” (*Ex. 1:10*).

“And afflicted us,” as it is said, “Therefore they set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Ramses” (*Ex. 1:11*).

“And laid upon us hard bondage,” as it is said: “And the Egyptians made the children of Israel serve with rigor” (*Ex. 1:13*).

“And we cried unto the Lord the God of our fathers and the Lord heard our voice and saw our affliction and our toil and our oppression” (*Deut. 26:7*).





*And Moses and Aaron came to Pharaoh. (Exodus VII, 10) The gateway to the palace of Rameses II at Luxor.*



## “AND WE CRIED

unto the Lord the God of our fathers,” as it is said: “And it came to pass in the course of those many days, that the king of Egypt died; and the children of Israel sighed because of their bondage, and they cried, and their cry came unto God because of their bondage” (*Ex. 2:23*).

“And the Lord heard our voice,” as it is said: “And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob” (*Ex. 2:24*).

## “AND SAW OUR AFFLICTION”:

this refers to the separation of man from wife, as it is said: “And God saw the children of Israel, and God knew” (*Ex. 2:25*).

“And our toil”: this refers to the sons, as it is said: “Every son that is born you shall cast into the river, and every daughter you shall save alive” (*Ex. 1:22*).

“And our oppression”: this refers to its severity, as it is said, “Moreover, I have seen the oppression wherewith the Egyptians oppress them” (*Ex. 3:9*).

## “AND THE LORD BROUGHT US OUT

of Egypt with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders” (*Deut. 26:8*).

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

“For I will go through the land of Egypt in that night” – I, not an angel; “and I will smite all the first-born in the land of Egypt” – I, not a seraph; “and against all the gods of Egypt I will execute judgment” – I, not a messenger, “I am the Lord” – I am He, and no other.



# וַנַּצַּעַק

אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת קוֹלָנוּ, וַיֵּרָא אֶת עֲנִינוֹ וְאֶת עֲמָלָנוּ  
וְאֶת לַחֲצָנוּ. וַנַּצַּעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים  
הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֹּאנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבָדָה וַיִּזְעָקוּ,  
וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹהִים מִן הָעֲבָדָה.  
וַיִּשְׁמַע יְיָ אֶת קוֹלָנוּ, כְּמָה שֶׁנֶּאֱמַר:  
וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ,  
אֶת אֲבֹרָהֶם, אֶת יִצְחָק וְאֶת יַעֲקֹב.

**וַיֵּרָא** אֶת עֲנִינוֹ – זֶה פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ, כְּמָה שֶׁנֶּאֱמַר:  
וַיֵּרָא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים. וְאֶת עֲמָלָנוּ – אֱלֹו הַבָּנִים,  
כְּמָה שֶׁנֶּאֱמַר: כָּל הַבֶּן הַיְּלֹוֹד הַיֹּאֲרָה תִּשְׁלִיכֶהוּ וְכָל הַבֵּת תַּחְיוּן.  
וְאֶת לַחֲצָנוּ – זֶה הַדִּחָק, כְּמָה שֶׁנֶּאֱמַר:  
וְגַם רָאִיתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם.



*And Egypt made the children of Israel toil and labor. (Exodus I, 13)  
Among the slaves in the painting is a bearded Semite. Tomb painting from the tomb of  
Rekhmire, 15th century BCE, illustrating the making of building bricks in Egypt.*



## “WITH A MIGHTY HAND”:

this refers to the blight, as it is said, “Behold, the hand of the Lord is upon your cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks; there shall be a very grievous blight” (*Ex. 9:3*).



*And all the firstborn in Egypt perished...And there was a great outcry in all the Land of Egypt.*  
(Exodus XI, 5-6)

*Wailing Egyptian women. From the tomb of Userhet the priest, Thebes, 1300 BCE.*



# וַיּוֹצִיאֵנוּ

יְיָ מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזִרְעֵ נְטוּיָה וּבְמוֹרָא גָדוֹל וּבִאֲתוֹת וּבְמוֹפְתִים.  
וַיּוֹצִיאֵנוּ יְיָ מִמִּצְרַיִם –

לֹא עַל יְדֵי מַלְאָךְ וְלֹא עַל יְדֵי שָׂרָף וְלֹא עַל יְדֵי שְׁלִיחַ,  
אֲלָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ,  
שֵׁנֶאֱמַר: וַעֲבַרְתִּי בָאָרֶץ מִצְרַיִם בַּלִּילָה הַזֶּה,  
וְהִכִּיתִי כָל בְּכוֹר בָּאָרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה,  
וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי יְיָ.

[וַעֲבַרְתִּי בָאָרֶץ מִצְרַיִם אֲנִי וְלֹא מַלְאָךְ.  
וְהִכִּיתִי כָל בְּכוֹר בָּאָרֶץ מִצְרַיִם אֲנִי וְלֹא שָׂרָף.  
וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים,  
אֲנִי וְלֹא הַשְּׁלִיחַ; אֲנִי יְיָ – אֲנִי הוּא וְלֹא אֲחֵר].

## בְּיַד חֲזָקָה

זו הַדְּבָר, כְּמָה שֵׁנֶאֱמַר: הִנֵּה יָד יְיָ הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בְּשׂדֶּה:  
בְּסוּסִים, בְּחֻמְרִים, בְּגַמְלִים, בְּבָקָר וּבְצֹאן, דְּבָר כָּבֵד מְאֹד.

## וּבְזִרְעֵ נְטוּיָה

זו הַחֶרֶב, כְּמָה שֵׁנֶאֱמַר:  
וַחֲרָבוֹ שְׁלוּפָה בְּיָדוֹ נְטוּיָה עַל יְרוּשָׁלַיִם.

## וּבְמוֹרָא גָדוֹל

זו גְּלוּי שְׂכִינָה, כְּמָה שֵׁנֶאֱמַר: אוֹ הִנֵּסָה אֱלֹהִים לְבוֹא  
לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסַּת בָּאֲתוֹת וּבְמוֹפְתִים  
וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזִרְעֵ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים,  
כָּל אֲשֶׁר עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.



## “AND WITH AN OUTSTRETCHED ARM”:

this refers to the sword, as it is said,  
“And a drawn sword in his hand  
outstretched over Jerusalem (*I Chron. 21:16*).

## “AND WITH GREAT TERROR”:

this refers to the manifestation of the Divine Presence, as it is said: “Or  
has God ever sought to take Him a nation from the midst of another  
nation by trials, by signs, and by wonders, and by war, and by a mighty  
hand, and by an outstretched arm and by great terrors, according to all  
that the Lord your God did for you in Egypt before your eyes?” (*Deut. 4:34*)

## “AND WITH SIGNS”:

this refers to the rod, as it is said: “Take this rod in your hand, with  
which you will do all these signs” (*Ex. 4:17*).

## “AND WITH WONDERS”:

this refers to the blood, as it is said:  
“And I will show wonders in the  
heavens and in the earth;

*While reciting the words: “blood, and fire, and pillars of smoke,” the Ten Plagues, and the three  
abbreviations that follow, remove a drop of wine from the cup with the little finger at each word.*

## BLOOD, AND FIRE, AND PILLARS OF SMOKE”

(*Joel 2:30*).



# ובאתות

זֶה הַמָּטָה, כָּמָה שֶׁנֶּאֱמַר:  
וְאֵת הַמָּטָה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בּוֹ אֶת הָאֵתָת.

# ובמופתים

זֶה הַדָּם, כָּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ.



*A wall at Luxor Temple, Karnak*



Another explanation is as follows: “With a strong hand” indicates two plagues; “and with an outstretched arm,” two; “and with great terror,” two; “and with signs,” two; “and with wonders,” two.

This indicates the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt, these being:

BLOOD  
FROGS  
LICE  
WILD BEASTS  
BLIGHT  
BOILS  
HAIL  
LOCUSTS  
DARKNESS  
SLAYING OF THE  
FIRST-BORN

*Bearded captive Semites led by Egyptians – bas-relief from the tomb of Pharaoh Horemheb at Memphis, 14th century BCE.*





בשעת קריאת "דם ואש ותמרות עשן", עשר המכות וידצ"ך עד"ש באח"ב  
מטיפים באצבע מכוס היין עם כל מלה ומלה.

# דם ואש ותמרות עשן

דְּבַר אַחֵר:

בְּיַד חֲזָקָה שְׁתִּים וּבְזִרְעַ נְטוּיָה שְׁתִּים וּבְמוֹרָא גָדוֹל שְׁתִּים  
וּבְאוֹתוֹת שְׁתִּים וּבְמוֹפְתִים שְׁתִּים.

אֱלוֹ עֶשֶׂר מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא  
עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֱלוֹ הֵן:

דֵם  
עֲפָרְדֵּעַ  
כִּנִּים  
עָרַב  
דְּבַר  
נְשָׁחִין  
בָּרַד  
אַרְבָּה  
חֶשֶׁךְ  
בְּכוֹרוֹת

*Pharaoh Rameses II, king of Egypt,  
seated on his throne. In his right hand he  
holds the sceptre. On his head is the  
crown of Lower Egypt. It seems that this  
statue originally stood in the temple at  
Karnak.*



Rabbi Judah used to refer to them by abbreviation, thus:

## DETSACH ADASH BE'AHAB

Rabbi Jose the Galilean said: “How can you deduce that if the Egyptians were smitten with ten plagues in Egypt, then upon the sea they were smitten with fifty? With regard to Egypt, what does the text say? ‘Then the magicians said unto Pharaoh, This is the finger of God’ (*Ex. 8:15*); and at the sea, what does the text say? ‘And Israel saw the great hand which the Lord laid upon the Egyptians; and the people feared the Lord, and they believed in the Lord, and in His servant Moses’ (*Ex. 14:31*). How many were they smitten by the finger? Ten plagues. Deduce hence that in Egypt they were smitten with ten plagues, while at the sea they were smitten with fifty plagues.”

Rabbi Eliezer said: “From where may it be deduced that every plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt was equivalent to four plagues? It is said: ‘He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, a band of angels of evil’ (*Ps. 77:49*).

‘WRATH’ indicates one;

‘INDIGNATION,’ two;

‘TROUBLE,’ three;

‘A BAND OF ANGELS  
OF EVIL,’ four.

Deduce then that in Egypt they were smitten with forty plagues, while at the sea they were afflicted with two hundred plagues.”



רבי יהודה הִיה נותן בהם סימנים:

## דַּע"ךְ עַד"ש בַּאח"ב

רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו חמשים מכות?  
במצרים מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלהים היא; ועל הים מה הוא אומר? וירא ישראל את הַיָּד הגדלה אשר עֲשָׂה ייִ בַּמִּצְרַיִם, וַיִּירָאוּ הָעָם אֶת ייִ, וַיֹּאמִינוּ בַּיְיָ וּבַמֶּשֶׁה עַבְדּוֹ. כִּמָּה לָקוּ בְּאַצְבָּעוֹ עֶשֶׂר מִכּוֹת. אָמַר מֹעֲתָה: בַּמִּצְרַיִם לָקוּ עֶשֶׂר מִכּוֹת, וְעַל הַיָּם לָקוּ חֲמִשִּׁים מִכּוֹת.

רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של ארבע מכות? שנאמר: יִשְׁלַח בָּם חֲרוֹן אָפוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאָכֵי רָעִים.

עֲבָרָה אַחַת וְזַעַם שְׁתֵּים וְצָרָה שְׁלֹשׁ  
מִשְׁלַחַת מַלְאָכֵי רָעִים אַרְבַּע

אָמַר מֹעֲתָה: בַּמִּצְרַיִם לָקוּ אַרְבָּעִים מִכּוֹת, וְעַל הַיָּם לָקוּ מֵאֲתָיִם מִכּוֹת.



Thereafter Moses and Aaron came and spoke to Pharaoh. (Exodus V, 1)  
Reconstruction of the Court of Rameses II at Medinet Habu.



Rabbi Akiva said: “From where may it be deduced that every plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt was equivalent to five plagues? It is written: ‘He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, a band of angels of evil’.

‘THE FIERCENESS OF HIS ANGER’ indicates one;

‘WRATH,’ two;

‘INDIGNATION,’ three;

‘TROUBLE,’ four;

‘A BAND OF ANGELS OF EVIL,’ five.

Deduce then that in Egypt they were smitten with fifty plagues, while at the sea they were smitten with two hundred and fifty plagues.”



*Lotus flowers in pool surrounded by bulrushes, Thebes, 14th or 15th century.*



רַבִּי עֲקִיבָא אָמַר:  
 מִיָּיִן שֶׁכָּל מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל  
 הַמִּצְרִים בְּמִצְרִים הִיָּתָה שֶׁל חֲמֵשׁ מִכּוֹת? שֶׁנֶּאֱמַר: וַיִּשְׁלַח בָּם חֲרוֹן  
 אָפוּ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאֲכֵי רָעִים.

חֲרוֹן אָפוּ אַחַת עֲבָרָה שְׁתֵּים

וְזַעַם שְׁלֹשׁ וְצָרָה אַרְבַּע

מִשְׁלַחַת מַלְאֲכֵי רָעִים חֲמֵשׁ

אָמַר מֵעַתָּה: בְּמִצְרִים לָקוּ חֲמִשִּׁים מִכּוֹת, וְעַל הַיָּם לָקוּ  
 חֲמִשִּׁים וּמֵאֲתַיִם מִכּוֹת.



*She took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child within...(Exodus, II, 3)  
 Bulrushes by the bank of the Nile.  
 Section of a wall-painting in the tomb of Ken-Amon*



# FOR HOW MUCH DO WE OWE THE ALMIGHTY OUR THANKFULNESS!

Had He brought us out of Egypt, and not executed judgment on them – it would have sufficed us!

Had He executed judgment on them, but not wrought justice on their gods – it would have sufficed us!

Had He wrought justice on their gods, and not slain their first-born – it would have sufficed us!

Had he slain their first-born, and not given us their riches – it would have sufficed us!

Had He given us their riches, and not split the sea for us – it would have sufficed us!

Had He split the sea for us, and not brought us through it on dry land – it would have sufficed us!

Had He brought us through it on dry land, and not sunk our oppressors in its depths – it would have sufficed us!

Had He sunk our oppressors in its depths, and not satisfied our wants in the wilderness for forty years – it would have sufficed us!

Had He satisfied our wants in the wilderness for forty years, and not fed us with the manna – it would have sufficed us!

Had He fed us with the manna, and not given us the Sabbath – it would have sufficed us!

Had He given us the Sabbath, and not brought us to Mount Sinai – it would have sufficed us!

Had He brought us to Mount Sinai, and not given us the Torah – it would have sufficed us!

Had He given us the Torah, and not brought us into the Land of Israel – it would have sufficed us!

Had He brought us into the Land of Israel, and not built us the Temple – it would have sufficed us!



# כַּפָּה

## מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ

דִּינוּ	אלו הוציאנו ממצרים ולא עשה בהם שפטים
דִּינוּ	אלו עשה בהם שפטים ולא עשה באלהיהם
דִּינוּ	אלו עשה באלהיהם ולא הרג את בכוריהם
דִּינוּ	אלו הרג את בכוריהם ולא נתן לנו את ממונם
דִּינוּ	אלו נתן לנו את ממונם ולא קרע לנו את היס
דִּינוּ	אלו קרע לנו את היס ולא העבירנו בתוכו בחֶרֶבָה
דִּינוּ	אלו העבירנו בתוכו בחֶרֶבָה ולא שקע צרינו בתוכו
דִּינוּ	אלו שקע צרינו בתוכו ולא ספק צרכנו במדבר ארבעים שנה
דִּינוּ	אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את המן
דִּינוּ	אלו האכילנו את המן ולא נתן לנו את השבת
דִּינוּ	אלו נתן לנו את השבת ולא קרבנו לפני הר סיני
דִּינוּ	אלו קרבנו לפני הר סיני ולא נתן לנו את התורה
דִּינוּ	אלו נתן לנו את התורה ולא הכניסנו לארץ ישראל
דִּינוּ	אלו הכניסנו לארץ ישראל ולא בנה לנו את בית הבחירה

## דִּינוּ





# HOW MUCH MORE SO,

then, must we be thankful to the all-Present! For He brought us out of Egypt, and executed judgment on them, and wrought justice on their gods, and slew their first-born, and gave us their substance, and split the sea for us, and brought us through it on dry land, and sank our oppressors in its depths, and satisfied our wants in the wilderness for forty years, and fed us with the manna, and gave us the Sabbath, and brought us to Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built us the Temple to atone for all our sins.

Rabban Gamliel said: “Any person who does not make mention of the following three things on Passover has not fulfilled his obligation; and these are they:

# THE PASCHAL LAMB, MATZAH, BITTER HERBS.”

*Now all gaze at the shankbone.*

# THE PASCHAL LAMB

which our fathers used to eat at the time  
when the Temple was standing – what was the reason?

It is because the Holy One, Blessed be He, passed over the houses of our fathers in Egypt, as it is said: “And you shall say, It is the sacrifice of the Lord’s Passover, for he passed over the houses of the children of Israel in Egypt when he smote the Egyptians, and safeguarded our houses. And the people bowed their heads, and worshiped” (Ex. 12:27).



# עַל אַחַת

כַּמָּה וְכַמָּה טוֹבָה כְּפוֹלָה וּמִכְפֹּלֶת לַמָּקוֹם עָלֵינוּ:  
שְׁהוּצִיאָנוּ מִמִּצְרַיִם. עֲשֵׂה בָּהֶם שְׁפָטִים.  
עֲשֵׂה בְּאֱלֹהֵיהֶם. הָרַג אֶת בְּכוֹרֵיהֶם. נָתַן לָנוּ אֶת מְמוֹנָם.  
קָרַע לָנוּ אֶת הַיָּם. הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחָרָבָה. שָׁקַע צָרֵינוּ בְּתוֹכּוֹ.  
סָפַק צָרָכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה. הֶאֱכִילָנוּ אֶת הַמֶּן.  
נָתַן לָנוּ אֶת הַשַּׁבָּת. קָרַבָנוּ לִפְנֵי הָרֹם סִינַי. נָתַן לָנוּ אֶת הַתּוֹרָה.  
הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה  
לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר:  
כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסֶח לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן:

## פֶּסֶח מִצָּה מָרֹר



*The horse and his rider hath he thrown into the sea (Exodus XV, 1).  
Bas-relief in Thebes illustrates Hittite chariots fleeing and being engulfed by the water.*





*Pharaoh's army and chariots. Drawing on sides of the coffin of Tut-Anan-Amon, 15th century BCE.*

*Point to the matzah and say:*

**THIS MATZAH** which we eat – what is the reason? It is because there was not time for the dough of our fathers to become leavened before the supreme King of Kings, the Holy One, Blessed be He, revealed himself unto them and redeemed them, as it is said: “And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any provisions” (Ex. 12:39).



## פֶּסַח

מסתכלים בזרוע.

שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמֶן שְׁבִית הַמִּקְדָּשׁ הָיָה קִים עַל שׁוּם מָה?  
עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר:  
וַאֲמַרְתֶּם זֶבַח פֶּסַח הוּא לִי אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל  
בְּמִצְרַיִם, בְּנִגְפוֹ אֶת מִצְרַיִם וְאֶת בְּתֵינוּ הִצִּיל.  
וַיִּקַּד הָעָם וַיִּשְׁתַּחֲווּ.

## מִצָּה

מצביעים על המצה ואומרים:

זוֹ שְׁאָנוּ אוֹכְלִים עַל שׁוּם מָה?  
עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֶקֶם  
שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ  
עַד שֶׁנִּגְלָה עֲלֵיהֶם  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ  
הוּא וּגְאֻלָּם שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת הַבֶּצֶק  
אֲשֶׁר הוּצִיאוּ מִמִּצְרַיִם עֲגוֹת מִצּוֹת, כִּי לֹא חָמָץ.  
כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמֶה וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

## מֶרֶזֶר

מצביעים על המרזר ואומרים:

זֶה שְׁאָנוּ אוֹכְלִים עַל שׁוּם מָה?  
עַל שׁוּם שֶׁמֶרְרוּ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ  
אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בַּחֲמֶר וּבִלְבָנִים וּבְכָל עֲבֹדָה בְּשָׂדֶה, אֶת כָּל  
עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָּהֶם בַּפָּרֶךְ.

בְּכָל דּוֹר וָדוֹר

חַיֵּיב אָדָם לִרְאוֹת אֶת עַצְמוֹ

כְּאֵלּוֹ הוּא יֵצֵא מִמִּצְרַיִם





*Pharo in the lower left and say*

# THIS BITTER HERB

which we eat – What is the reason?  
It is because the Egyptians embittered  
the lives of our fathers in Egypt,  
as it is written: “And they made their  
lives bitter with hard bondage,  
in mortar and in bricks, and in all types  
of work in the field; all their work  
which they made them perform was  
with rigor” (Ex. 1:14).

IN EVERY  
GENERATION  
IT IS EACH  
ONE’S DUTY  
TO REGARD  
HIMSELF  
AS IF HE  
HAD GONE  
FORTH FROM  
EGYPT,

*And the daughter of Pharaoh came down to  
wash herself at the river (Exodus II, 5)  
An Egyptian noblewoman, evidently a queen, on  
a fresco in the cave of Badir-el-medina.*





שֵׁנֶאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם, שֶׁלֹּא אֶת אֲבוֹתֵינוּ בִּלְבָד גָּאל הִקְדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתָנוּ גָּאל עִמָּהֶם, שֵׁנֶאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לַתֵּת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

# לְפִיכָךְ:

מכסים את המצות, מרימים את הכוס וקוראים בקול רם:

אֲנַחְנוּ חִיבִים לַהֲדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לַעֲלֹה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ מֵעֲבָדוֹת לַחֲרוּת, מִיָּגוֹן לְשִׁמְחָה, מֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגָאֻלָּה.

## וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה, הַלְלוּיָהּ.

מעמידים את הכוס.



*Praise him with the psaltery and harp (Psalms CL, 3)  
Bas relief of harpist from grave of Pathantachol, 14th century BCE.*



as it is written: “And you shall tell your son in that day, saying, Because of that which the Lord did for me when I came forth out of Egypt” (*Ex 13:8*). It was not only our fathers that the Holy One, Blessed be He, redeemed, but us too He redeemed with them; as it is said: “And he brought us out from there, so that he might bring us in, to give us the land which he swore unto your fathers” (*Deut 6:23*).

*The head of the household now covers the matzot, and all raise their cups and declare loudly:*

## IT IS THEREFORE OUR DUTY

to thank, praise, laud, glorify, exalt, honor, bless, extol, and adore Him who performed all these wonders for our fathers and for us. He brought us forth from slavery to freedom, from anguish to joy, from mourning to a holy day, from darkness to great light, and from bondage to redemption.

## LET US THEREFORE SING BEFORE HIM A NEW SONG, HALLELUYAH!

*All put their cups down.*



*And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances (*Exodus XV, 20*)*

*Dancing women on a fresco in grave of Neferhotep, Thebes.*



# הַלְלוּיָהּ

הַלְלוּ עַבְדֵי יְיָ, הַלְלוּ אֶת שֵׁם יְיָ. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.  
מִמְזֶרֶח שֶׁשֶׁשׁ עַד מְבֹאוֹ מִהַלֵּל שֵׁם יְיָ. רָם עַל כָּל גּוֹיִם יְיָ,  
עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִי אֵלֵהֵינוּ הַמְּגִבִּיהִי לְשֹׁכֵת הַמְּשִׁפִּילִי לְרֹאוֹת  
בְּשָׁמַיִם וּבָאָרֶץ. מְקִימֵי מַעֲפָר דָּל, מַאֲשַׁפֵּת יָרִים אֲבִיוֹן לְהוֹשִׁיבֵי עִם  
נְדִיבִים עִם נְדִיבֵי עַמּוֹ, מוֹשִׁיבֵי עֶקְרֵת הַבַּיִת אִם הַבָּנִים שֶׁמְחָה הַלְלוּיָהּ.

## בְּצֵאת

יִשְׂרָאֵל מִמִּצְרַיִם  
בֵּית יַעֲקֹב מֵעַם לַעֲזַ  
הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ  
יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.  
הַיָּם רָאָה וַיֵּנֶס  
הַיַּרְדֵּן יֹסֵב לְאַחֹר  
הַהָרִים רָקְדוּ כְּאֵילִים  
גְּבְעוֹת כְּבָנֵי צֹאן.  
מֶה לָּךְ הַיָּם כִּי תִנוּס  
הַיַּרְדֵּן תִּסָּב לְאַחֹר  
הַהָרִים תִּרְקְדוּ כְּאֵילִים  
גְּבְעוֹת כְּבָנֵי צֹאן.  
מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ  
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב  
הַהֹפְכֵי הַצּוֹר אֲגָם מַיִם  
חִלְמֵי־שׁ לְמַעֲיָנוּ מַיִם.

*And Moses wrote all the words of the Lord.  
(Exodus XXIV, 4)*

*A Hebrew inscription from the period of the  
Exodus was discovered at Serabit el-Hadem in  
the ancient mines of Sinai where, it seems,  
Semitic miners worked. The inscription was  
incised on a small sphinx found at a temple in  
the mines.*



*Psalm 113:* **HALLELUYAH!** Praise, you servants of the Lord, praise the Name of the Lord. Let the Name of the Lord be blessed from this time forth and for evermore. From the rising of the sun until its going down the Lord's Name is to be praised. The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God, that dwells so high; that looks down so low upon the heavens and earth! He raised up the lowly out of the dust, and lifts up the needy from the dunghill; to set him with princes, with the princes of His people. He makes the barren woman dwell in her house as a joyful mother of children. Halleluyah!

*Psalm 114:* **WHEN ISRAEL WENT FORTH OUT OF EGYPT,** the house of Jacob from the people of a strange language; Judah became his sanctuary, Israel his dominion. The sea saw it, and fled; Jordan turned back. The mountains skipped like rams, the hills like lambs. What ails you, O you sea, that you flee? You Jordan, that you turn back? You mountains that you skip like rams? You hills, like lambs? At the presence of the Lord tremble, O earth, at the presence of the God of Jacob; who turned the rock into a pool of water, the flint into a fountain of waters.

*The head of the household uncovers the matzot, and all take their cups in hand and say with great joy:*

Blessed are You, O Lord, King of the Universe, who redeemed us, and redeemed our Fathers from Egypt, and enabled us to attain this night, on which to eat matzah and bitter herbs. Likewise, O Lord our God and God of our Fathers, enable us to reach other anniversaries and feasts (may they come to us in peace!), joyous in the building of Your city and exultant in Your service. There shall we partake of the festival sacrifices and of the paschal offerings, the blood of which shall be acceptably sprinkled upon the wall of Your altar; and there we will chant unto You a New Song, for our redemption and for our salvation. Blessed are You, O Lord, who redeemed Israel!

Blessed are You, O Lord our God, King of the Universe, Creator of the fruit of the vine.

*All drink the second cup, while leaning to the left.*



# בָּרוּךְ

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,  
וְהִגִּיעָנוּ לַלַּיְלָה הַזֶּה לֶאֱכֹל-בּוֹ מִצֶּה וּמִרֹר. כֵּן יְיָ אֱלֹהֵינוּ וְאֵלֵהֶם  
אֲבוֹתֵינוּ יִגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים הַבָּאִים לִקְרֹאתָנוּ לְשָׁלוֹם,  
שְׂמֵחִים בְּבִנְיַן עִירָךְ וְשֹׂשִׁים בְּעִבּוּדְךָ, וְנֹאכְל מִן הַזִּבְחִים וּמִן הַפִּסְחִים  
אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחְךָ לְרִצּוֹן, וְנוֹדֶה לָּךְ שִׁיר חֹדֶשׁ עַל גְּאֻלָּתָנוּ  
וְעַל פְּדוּת נַפְשָׁנוּ. בָּרוּךְ אַתָּה יְיָ גָּאֵל יִשְׂרָאֵל.

הנני מוכן ומזומן לקיים מצות כוס שניה מארבע כוסות, לשם יחוד קודשא בריך הוא ושכינתיה על ידי ההוא  
טמיר ונעלם בשם כל ישראל:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

שותים כוס שניה בהסבה לצד שמאל.



When evening came the quail rose and covered the camp. (Exodus XVI, 13)  
Drawing of quail in the Sinai wilderness in spring and autumn, during their migrations to and from Europe.



*All wash the hands and say:*

Blessed are You, our God, King of the Universe,  
who sanctified us by His commandments  
and commanded us concerning  
the washing of the hands.

*The head of the household breaks the upper matzah and the middle half and says:*

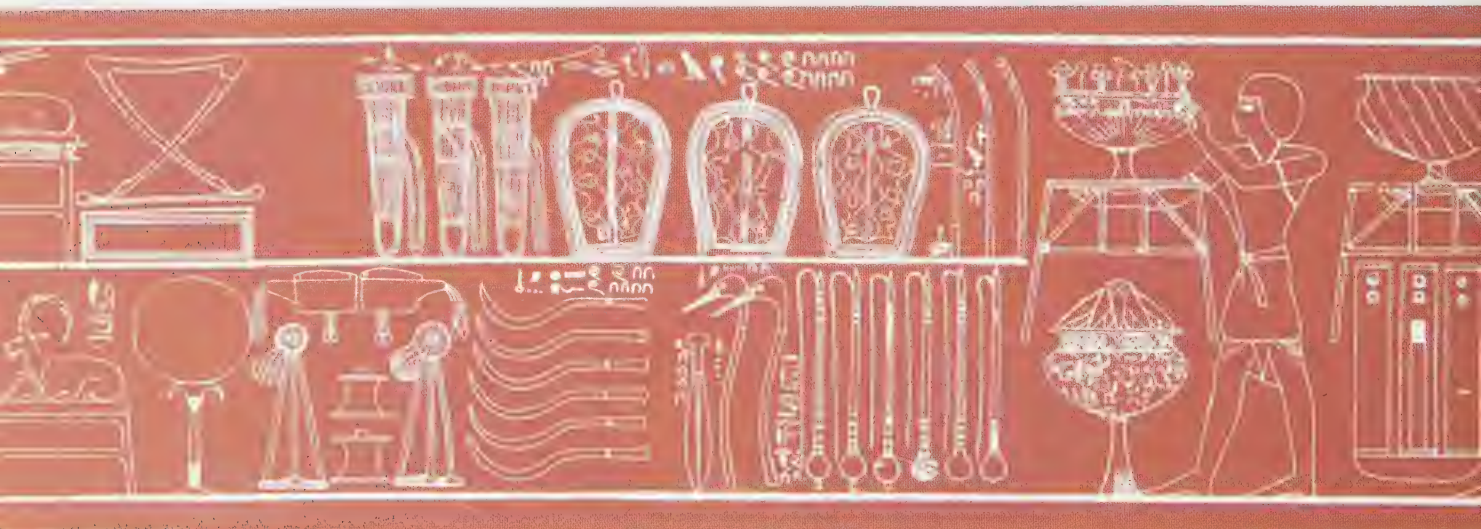
Blessed are You, O Lord our God, King of the Universe,  
who brings forth bread out of the earth.  
Blessed are You, O Lord our God, King of the Universe,  
who sanctified us by His commandments and commanded us  
concerning the eating of matzah.

*Everyone is given a portion of matzah from both the top and middle matzot,  
and eats it, leaning to the left.*

*All dip the bitter herb in the haroset and say:*

Blessed are You, O Lord our God, King of the Universe,  
who sanctified us by His commandments and commanded  
us concerning the eating of the bitter herb.

*The bitter herb is eaten sitting up straight, without leaning.*



*And the children of Israel did what Moses said, and they borrowed silver vessels and gold vessels and garments  
from the Egyptians. (Exodus XII. 35)  
The treasures of Pharaoh. From the tomb of Ken-Amon in Thebes.*

# רְחֻצָּה

נוטלים ידיים ומברכים

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל גְּטִילַת יָדַיִם.

בוצעים את המצה העליונה ואת המחצית האמצעית ומברכים:  
הנני מוכן ומזומן לקיים מצות אכילת מרור, לשם יחוד קודשא  
ברוך הוא ושכינתיה על ידי ההוא טמיר ונעלם בשם כל ישראל:

## מוציא

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

## מִצָּה

ועל הפרוסה מברכים:

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

טובלים המרור בחרוסת ומברכים:  
הנני מוכן ומזומן לקיים מצות אכילת מצה, לשם יחוד קודשא בריך הוא ושכינתיה  
על ידי ההוא טמיר ונעלם בשם כל ישראל:

## מָרֹר

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

## כוֹרֵךְ

מברכים חזרת בכוזית בין המצה האמצעית והאחרונה

זָכַר לְמִקְדָּשׁ כְּהִלָּל הַזֶּקֶן, שֶׁהָיָה כּוֹרֵךְ וְאוֹכֵל בְּבֵת אַחַת לְקִיָּם מֵהַ  
שְׁנָאִמֶּר: עַל מִצּוֹת וּמִרְרִים יֵאָכְלֶהוּ.

## שֶׁלַחן עוֹרֵךְ

מברכים בשניית החר

הנני מוכן ומזומן לקיים מצות אכילת אפיקומן, לשם יחוד קודשא בריך הוא ושכינתיה  
על ידי ההוא טמיר ונעלם בשם כל ישראל:

## צָפוֹן

לאחר הסעודה אוכלים כזית מן האפיקומן.

זָכַר לְקָרְבָּן פֶּסַח הַנֶּאֱכָל עַל הַשֶּׁבַע.



*Some of the bitter herb, dipped in haroset, is placed between two pieces of matzah. Each person receives such a "sandwich" once, toward all say.*

In remembrance of the Temple, according to the custom of Hillel. Hillel was accustomed to do thus when the Temple was still standing: he would place together some of the paschal sacrifice, matzah, and the bitter herb, and eat them as one, to fulfill that which is said: "Upon matzah and bitter herbs they shall eat it" (Num. 9:11).

*All eat the festive meal.*

*And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw. (Deuteronomy I, 19).*

*Sunset in the Sinai wilderness.*



## בִּרְךָ

הנני מוכן ומזומן לקיים מצות עשה של ברכת המזון שנאמר  
ואכלת ושבעת וברכת את יי אלהיך על הארץ  
הטובה אשר נתן לך: לשם יחוד קודשא בריך הוא  
ושכינתיה על ידי ההוא טמיר ונעלם בשם כל ישראל:

רבותי נברך.

ויאמר המברך

יהי שם יי מברך מעתה ועד עולם.

ועונים אחריו

ברשות מרנן ורפנן ורבותי נברך שאכלנו משלו.

ויאמר

ברוך שאכלנו משלו ובטובו חיינו.

ועונים

ברוך שאכלנו משלו ובטובו חיינו.

ויחזור ויאמר

ברוך הוא וברוך שמו.

יחיד מתחיל כאן

ברוך אתה יי אלהינו מלך העולם, הזן את העולם כלו בטובו, בחן  
בחסד וברחמים. הוא נותן לחם לכל בשר, כי לעולם חסדו. ובטובו  
הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם ועד. בעבור שמו  
הגדול, כי הוא אל זן ומפרנס לכל ומיטיב לכל ומכין מזון לכל  
בריותיו אשר ברא. ברוך אתה יי הזן את הכל.

נודה לך יי אלהינו על שהנחלת לאבותינו ארץ חמדה טובה ורחבה,  
ועל שהוצאתנו יי אלהינו מארץ מצרים ופדיתנו מבית עבדים, ועל  
בריתך שחתמת בבשרנו, ועל תורתך שלמדתנו, ועל חקיך  
שהודעתנו, ועל חיים, חן וחסד שחוננתנו, ועל אכילת מזון שאתה זן  
ומפרנס אותנו תמיד בכל יום ובכל עת ובכל שעה.

ועל הכל יי אלהינו אנחנו מודים לך ומברכים אותך. יתברך שמך בפי  
כל חי תמיד לעולם ועד, בכתוב:

ואכלת ושבעת וברכת את יי אלהיך על הארץ הטובה אשר נתן לך.  
ברוך אתה יי על הארץ ועל המזון.



*After the festive meal all eat a portion of the Afikoman.*

*The one who leads the Grace says:* My Masters, let us say Grace.

*The Response:* May the Name of the Lord be blessed from this time forth and for ever.

*The leader repeats:* May the Name of the Lord be blessed from this time forth and for ever. With the permission of my masters, rabbis and sirs, let us bless Him (our God) of whose bounty we have partaken.

*The response:* Blessed be He (our God) of whose bounty we have partaken and through whose goodness we live.

*The leader repeats:* Blessed be He (our God) of whose bounty we have partaken and through whose goodness we live.

*If there are males, the Grace begins here:*

Blessed are You, O Lord our God, King of the Universe; who sustains the whole world in his goodness; in grace, lovingkindness, and mercy. "He gives bread to all flesh; for His mercy endures for ever" (*Ps. 146:25*). And through His goodness, which is ever great, sustenance has never failed us, nor will fail us, for ever and ever, for His great Name's sake. For he sustains and supports all, and does good to all, and prepares sustenance to all His creatures which He has created. Blessed are You, O Lord, who sustains all.

Let us render thanks unto You, O Lord our God, because You gave as an inheritance to our fathers; a land which is pleasant, goodly and ample; and because You brought us forth, O Lord our God, from the land of Egypt, and redeemed us from the house of bondage; and for Your covenant which You sealed in our flesh, and for Your Torah which You taught us, and for Your statute which You made known unto us, and for the life, grace and lovingkindness with which You have favored us, and for this sustenance with which You sustain and support us continually – on every day, and at every time, and in every hour.

For all this, O Lord our God, we render thanks to You and bless You. Blessed be Your Name in the mouth of all that lives, continually and for evermore; as it is written: "And you shall eat, and be satisfied, and shall bless your Lord your God for the good land which He has given you" (*Deut. 8:10*). Blessed are You, O Lord, for the Land and for the sustenance.



*Near Mount Sinai*



Have mercy, O Lord our God, upon Israel Your people, and upon Jerusalem Your city, and upon Zion the abiding-place of Your glory, and upon the kingdom of the house of David, Your anointed, and upon the great and holy House which is called by Your Name. O our God, our Father! Lead us, sustain us, support us, maintain us, and deliver us! Deliver us, O Lord our God, speedily from all our troubles. And we beseech You, O Lord our God, do not make us dependent upon the gifts of flesh and blood, nor upon their loans, but only upon Your full, open, holy and ample hand; so that we may not be ashamed nor abashed for ever and ever.

*On Friday night the following paragraph is added:*

Be pleased, O Lord our God, to sustain us by Your precepts, and especially by the precept concerning the seventh day, the great and holy Sabbath. For this day is great and holy before You, that we may rest and repose on it lovingly, according to Your gracious precept. By Your grace, O Lord our God, grant us repose, that there may be no trouble nor sorrow nor lamentation upon our day of rest; and cause us to see the consolation of Zion, Your city, and the building of Jerusalem Your holy city; for You are He who is Lord of redemption and Lord of consolation. Our God, and God of our Fathers! May there ascend, and come, and arrive, and be seen, and accepted, and heard, and visited, and remembered – our remembrance, and our visitation, and the remembrance of our Fathers, and the remembrance of the anointed Messiah, son of David Your servant, and the remembrance of Jerusalem Your Holy city, and the remembrance of the whole of Your people the house of Israel; for deliverance, and for good, and for grace, and for lovingkindness, and for mercy, and for life, and for peace, before You, upon this day, the Feast of Matzot. Remember us on it, O Lord, for good, and visit us on it for a blessing, and save us on it for life; through tidings of redemption and mercy pity us and show us grace, and be merciful unto us and redeem us, for to You are our eyes turned, for You are a gracious and merciful God and King.

**AND BUILD JERUSALEM THE  
HOLY CITY** speedily in our days; blessed are You, O  
Lord, Rebuilder, in His mercy, of Jerusalem, Amen!

רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ, וְעַל יְרוּשָׁלַיִם עִירָךְ, וְעַל צִיּוֹן  
מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ  
שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רַעְנוּ, זִוְנֵנוּ, פְּרַנְסֵנוּ וְכַלְכַּלְנוּ  
וְהַרְוִיחֵנוּ, וְהַרְנוּ לָנוּ, יְיָ אֱלֹהֵינוּ, מִהֲרָה מְכַל צָרוֹתֵינוּ. וְנָא אֵל  
תַּצְרִיכֵנוּ, יְיָ אֱלֹהֵינוּ, לֹא לִידֵי מִתְנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלּוֹאֲתָם, כִּי  
אִם לְיָדְךָ הַמְּלָאָה, הַפְּתוּחָה, הַקְדוּשָׁה וְהַרְחֲבָה שֶׁלֹא נִבּוֹשׁ וְלֹא נִכְלָם  
לְעוֹלָם וָעֶד.

בשבת אומרים:

רָצָה וְהַחֲלִיצָנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי, הַשְּׁבֶת  
הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה, כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ לְשֶׁבֶת-בּוֹ  
וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ. וּבְרְצוֹנְךָ הֵנִיחַ לָנוּ יְיָ אֱלֹהֵינוּ שֶׁלֹּא  
תִּהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנַחֲמַת צִיּוֹן  
עִירָךְ וּבִבְנֵי יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל  
הַנַּחֲמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיַפְקֹד  
וְיִזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ,  
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, וְזִכְרוֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
לְפִלִּיטָה, לְטוֹבָה, לַחֵן, לַחֲסֵד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם חַג  
הַמִּצּוֹת הַזֶּה.

זְכְּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים  
טוֹבִים, וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי  
אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

# וּבְנֵה יְרוּשָׁלַיִם

עִיר הַקְדֵּשׁ בְּמִהֲרָה בְּיָמֵינוּ.  
בָּרוּךְ אַתָּה יְיָ בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם אָמֵן.



May the All-Merciful bless all that sit here – them, their household, their offspring, and all that is theirs; us, and all that is ours.

As our fathers Abraham, Isaac, and Jacob were blessed “in all” (*Gen. 24:1*) “of all” (*27:33*), “in respect of all” (*33:11*), so may He bless us all together with a perfect blessing; and let us say, Amen!

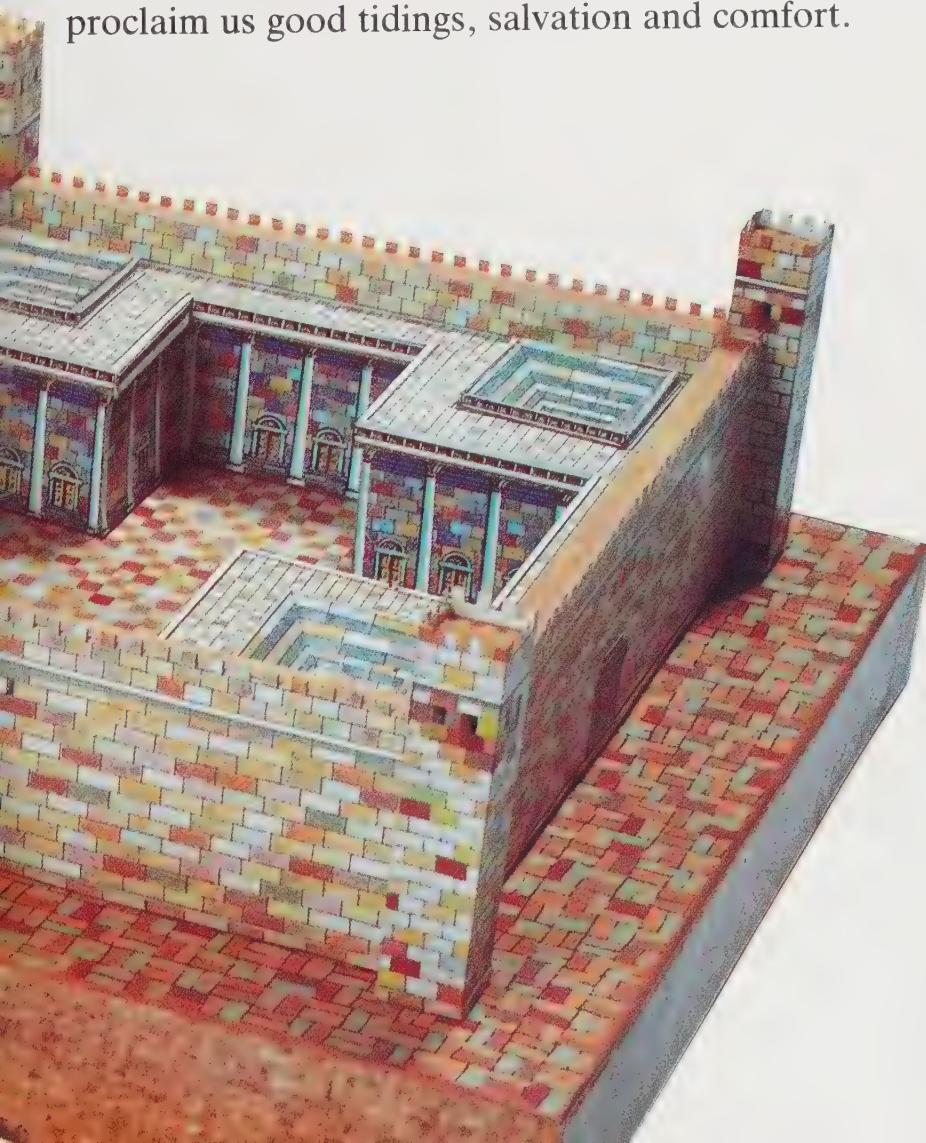
Upon high, may merit be found for us, which shall be for a store of peace; and may we receive a blessing from the Lord, and righteousness from the God of our salvation, so that we may find grace and good understanding in the sight of God and men!





Blessed are You, O Lord our God, King of the Universe; O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob; our Shepherd, the Shepherd of Israel; the good King, who does good to all, who, upon every day did good, does good, and will do good unto us. He has bestowed and He does bestow benefits upon us always, for grace, lovingkindness, mercy and deliverance; protection, prosperity, blessing, salvation, comfort, support, sustenance, mercy, life, peace and all good; and may He never let us lack all good!

May the All-Merciful reign over us, for ever and ever! May the All-Merciful be blessed in heaven and on earth! May the All-Merciful be praised for all generations, and may He be glorified through us for all ages, and exalted through us for ever, and for all eternity! May the All-Merciful grant us honorable sustenance! May the All-Merciful break the yoke from off our neck, and may He lead us upright to our land! May the All-Merciful send an ample blessing to this house, and upon this table whereon we have eaten! May the All-Merciful send us Elijah the Prophet (may he be remembered for good!), who shall proclaim us good tidings, salvation and comfort.



*And Solomon built the house and finished it. (I Kings VI, 14)  
The Temple built by Solomon symbolized the independence of the nation, and its rebuilding the fulfillment of the yearnings for redemption.*

*The Temple was divided into three parts: The Hall; the Temple Building in which the Holy Service was performed by the priests; the "Dvir" or inner sanctum containing the Ark of the Covenant and the cherubim. The two bronze pillars, Yachin and Boaz, stood on either side of the entrance to the Hall. At the foot of the steps stood the "bronze sea" with the bronze altar next to it.*

*Model of the Second Temple from the period of King Herod, in accordance with the model of Professor Michael Avi-Yonah in consultation with Professor Benjamin Mazar. Graphic rendition by Haim Ron.*



*On Friday night the following paragraph is added:*

May the All-Merciful cause us to inherit that day which shall be altogether Sabbath and repose, in everlasting life!

May the All-Merciful cause us to inherit that day which shall be altogether a Holy Day!

May the All-Merciful make us worthy of the days of the Messiah and the life of the world to come!

“He is a tower of deliverance to His King, and shows lovingkindness to His anointed, to David and to his seed, for evermore!” (II Sam, 22:51). He who makes peace in His high places, may He make peace for us and for all Israel; and say you, Amen!

“Fear the Lord, His saints, for there is no want to them that fear Him. The young lions lack, and suffer hunger, but they that seek the Lord shall not want any good thing” (Ps. 34:9-10). “O give thanks unto the Lord, for He is good, for His mercy endures for ever” (Ps. 118:1). “You open Your hand and satisfy every living thing with favor” (Ps. 145:16). “Blessed is the man that trusts in the Lord, and whose trust the Lord is” (Ps. 40:4).

“I have been young and now am old; yet I have not seen the righteous forsaken nor his seed begging for bread” (Ps. 37:25). “The Lord will give strength unto His people; the Lord will bless His people with peace” (Ps. 29:11).

*All take the third cup of wine, recite the blessing below, and then drink the wine while leaning to the left:*

Blessed are You, O Lord our God,  
King of the Universe, Creator of the  
fruit of the vine.



*Goblet of Elijah the Prophet, Austria, 19th century.*

ברוך אתה יי אל הינו מלך העולם, האל אבינו, מלכנו, אדירנו, בוראנו, גואלנו, יוצרנו, קדושנו, קדוש יעקב, רוענו רועה ישראל, המלך הטוב והמטיב לכל, שבכל יום ויום הוא הטיב, הוא מטיב, הוא ייטיב לנו, הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד, לחן, לחסד ולרחמים ולרחמים, הצלה והצלחה, ברכה וישועה, נחמה, פרנסה טובה וכלכלה ורחמים וחיים ושלוש, וכל טוב ומכל טוב לעולם אל יחסרנו.

הרחמן הוא ימלוך עלינו לעולם ועד. הרחמן הוא יתברך בשמים ובארץ. הרחמן הוא ישתבח לדור דורים ויתפאר בנו לעד ולנצח נצחים ויתהדר בנו לעד ולעולמי עולמים. הרחמן הוא יפרנסנו בכבוד. הרחמן הוא ישבר עלנו מעל צוארנו והוא יוליכנו קוממיות לארצנו. הרחמן הוא ישלח לנו ברכה מרבה בבית הזה ועל שלחן זה שאכלנו עליו. הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו בשורות טובות, ישועות ונחמות.

הרחמן הוא יברך את אבי מורי ואת אמי מורתי, אותם ואת ביתם ואת זרעם ואת כל אשר להם. (אם הוא נשוי אומר) אותי ואת אשתי ואת זרעי ואת כל אשר לי. אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו אברהם יצחק ויעקב, בכל מכל כל, כן יברך אותנו כלנו יחד בברכה שלמה ונאמר אמן.

במרום ילמדו עליהם ועלינו זכות, שתהא למשמרת שלום, ונשא ברכה מאת יי וצדקה מאלהי ישענו, ונמצא חן ושכל טוב בעיני אלהים ואדם.

#### בשבת מוסיפים

הרחמן הוא ינחילנו ליום שכלו שבת ומנוחה לחיי העולמים.

[הרחמן הוא ינחילנו יום שכלו ארוך ליום שהצדיקים יושבים ועטרותיהם בראשיהם ונהנים מזיו הכינה ויהיה חלקנו עמהם]:

הרחמן הוא ינחילנו ליום שכלו טוב. הרחמן הוא יזכנו לימות המשיח ולחיי העולם הבא.

מגדול ישועות מלכו ועשה חסד למשיחו, לדוד ולזרעו עד עולם. עשה שלום במרוםיו הוא יעשה שלום עלינו ועל כל ישראל ואמרו אמן.



*The fourth cup is filled, as is the Cup of Elijah.*

*The door is opened, and all say:*

## “POUR OUT YOUR WRATH UPON THE HEATHEN

that have not known  
You, and upon the kingdoms that have not called upon Your Name; for  
they have devoured Jacob and laid waste his dwelling place” (*Ps. 76:6*).  
“Pour out upon them Your indignation and let Your fierce anger  
overtake them” (*Ps. 64:25*). “Pursue them in wrath and destroy them from  
under the heavens of the Lord” (*Lam. 3:66*).

*Psalm 115:*

## NOT UNTO US,

O Lord, but unto Your Name  
give glory, for Your lovingkindness and for Your truth’s sake. Why  
should the nations say, Where, then, is their God? But our God is in the  
heavens, He does whatsoever He pleases. Their idols are silver and gold,  
the work of men’s hands. They have mouths, but they speak not; eyes  
have they, but they see not. They have ears, but they hear not; noses  
have they, but they smell not. As for their hands, they touch not, as for  
their feet, they walk not; they give no sound through their throat. They  
that make them shall be like unto them; and everyone that trusts in them.  
O Israel, trust in the Lord; He is their help and their shield. O house of  
Aaron, trust in the Lord; He is their help and their shield. You that fear  
the Lord, trust in the Lord; He is their help and their shield.

The Lord has remembered us; He will bless, He will bless the house of  
Israel; He will bless the house of Aaron. He will bless those that fear the  
Lord, both small and great. May the Lord increase you, you and your  
children. Blessed are you of the Lord, who made heaven and earth. The  
heavens are the heavens of the Lord; but the earth He has given to the  
children of men. The dead do not praise the Lord, neither any that go  
down in silence; but we will bless the Lord from this time forth and for  
evermore.

## HALLELUYAH!

יִרְאוּ אֶת יְיָ קְדוֹשֵׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרַעְבוּ וְדוֹרְשֵׁי  
 יְיָ לֹא יַחְסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. פּוֹתַח אֶת יָדָךְ  
 וּמַשְׁבִּיעַ לְכָל חַי רֶצוֹן. בָּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח בֵּי, וְהָיָה יְיָ מִבְטָחוֹ.  
 נַעַר הָיִיתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צָדִיק נֶעְזֵב וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם.

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

הַגְּנִי מוֹכֵן וּמְזוֹמֵן לְקִיָּם מִצֵּנוֹת כּוֹס שְׁלִישֵׁי שֶׁל אַרְבַּע כּוֹסוֹת, לְשֵׁם יַחֲדוֹ קוֹדֶשׁא בְּרִיךְ הוּא וּשְׂכִינְתָּה עַל יָדֵי  
 הַהוּא טָמִיר וְנֶעֱלַם בְּשֵׁם כָּל יִשְׂרָאֵל:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

שׁוֹתִים כּוֹס שְׁלִישִׁית בַּחֲסֵבָה לְצַד שְׂמָאל.

מְזוֹגִים כּוֹס רְבִיעִית וְכוֹס לֵאלֹהֵי הַנְּבִיא.

# שֹׁכֵן: חֲמַתְךָ אֶל הַגּוֹיִם

פּוֹתָחִים הַדֶּלֶת וְאוֹמְרִים:

אֲשֶׁר לֹא יִדְעוּךָ, וְעַל מַמְלָכוֹת

אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ.

כִּי אָכַל אֶת יַעֲקֹב וְאֶת נֹהוּ הַשָּׁמוֹ.

שֹׁכֵן-עֲלֵיהֶם זַעֲמָךְ וַחֲרוֹן אַפְּךָ יִשְׁיִגֵּם.

תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִם יְיָ.

סוֹגְרִים אֶת הַדֶּלֶת



*Thus saith the Lord. Do not study the ways of the Gentile and have no fear of the signs of the heavens even though the Gentiles do fear them. (Jeremiah X, 2) Akhenaton King of Egypt and his wife Nefertiti offer sacrifice to the Sun-god. Relief from the Temple of Aton at El Amarna, 14th Century BCE.*



*Psalm 116:* **I LOVE THE LORD**, because He hears my voice and my supplications. Because He has inclined His ear unto me, I will call upon Him as long as I live. The cords of death had encompassed me, and the straits of the grave had come upon me; I found trouble and sorrow. Then I called upon the Name of the Lord. O Lord: I beseech You, deliver my soul.





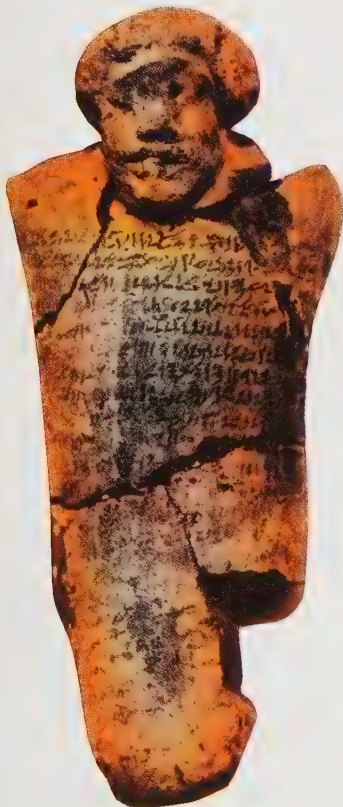
# הַלֵּל

לֹא לָנוּ יְיָ, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד עַל חֲסִדֶּךָ, עַל אֲמִתְּךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם: אֵיזָה נָא אֱלֹהֵיהֶם? וְאֵלֵהֶינוּ בְּשָׁמַיִם, כָּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יָדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינִים לָהֶם וְלֹא יֵרְאוּ, אָזְנִים לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְחוּן. יָדֵיהֶם – וְלֹא יִמְיִשּׁוּן, רַגְלֵיהֶם – וְלֹא יֵהַלְכוּ, לֹא יֵהָגוּ בַּגְּרוֹנָם. כְּמוֹתֵם יֵהִיו עֹשִׂיהֶם, כָּל אֲשֶׁר בָּטַח בָּהֶם.

יִשְׂרָאֵל, בָּטַח בְּיְיָ	עֲזָרָם וּמִגָּנָם הוּא
בֵּית אֶהְרֹן, בָּטְחוּ בְיְיָ	עֲזָרָם וּמִגָּנָם הוּא
יִרְאִי יְיָ, בָטְחוּ בְיְיָ	עֲזָרָם וּמִגָּנָם הוּא.

יְיָ זָכְרָנוּ יְבָרֶךְ. יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל,  
יְבָרֶךְ אֶת בֵּית אֶהְרֹן, יְבָרֶךְ יִרְאִי יְיָ, הַקְטָנִים  
עִם הַגְּדוֹלִים. יֹסֵף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.  
בְּרוּכִים אַתֶּם לִי, עָשָׂה שָׁמַיִם וָאָרֶץ.  
הַשָּׁמַיִם שָׁמַיִם לִי, וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.  
לֹא הִמָּתִים יֵהָלְלוּ יְהוָה וְלֹא כָּל יִרְדֵּי דוֹמָה.  
וְאִנְחָנוּ נְבָרֶךְ יְהוָה מִעַתָּה וְעַד עוֹלָם

## הַלְלוּיָהּ.



◀ Egyptian statuette from the Middle Kingdom (19th-18th centuries BCE). Jerusalem is mentioned for the first time in the inscription on it.

◀ A land of wheat and barley and vines and fig trees and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron and out of whose hills thou mayest dig brass (Deuteronomy VIII, 8-9).



Gracious is the Lord and righteous; our God is merciful. The Lord guards the simple; I was brought low, and He saved me. Return unto your rest, O my soul; for the Lord has dealt bountifully with you. For You have delivered my soul from death, my eyes from tears, my feet from falling. I shall walk before the Lord in the land of the living. I kept my faith in God even when I spoke, I was greatly afflicted; even when I said in my haste, All men are liars.

What can I render unto the Lord for all his benefits towards me? I will lift the cup of salvation and call upon the Name of the Lord. I will pay my vows unto the Lord, in the presence of all His people. Precious in the sight of the Lord is the death of His loving ones.

Ah, Lord, truly I am Your servant; I am Your servant, the son, of Your handmaiden; You have loosened my bonds. I will offer to You the sacrifice of thanksgiving, and will call upon the Name of the Lord. I will pay my vows unto the Lord, in the presence of all His people; in the courts of the Lord's house, in the midst of you, O Jerusalem,

## HALLELUYAH!

*Psalm 117:* **O PRAISE THE LORD**, all you nations; laud Him, all you peoples; for His lovingkindness is mighty over us, and the truth of the Lord endures for ever. Halleluyah!

*Psalm 118:* **O GIVE THANKS  
UNTO THE LORD;**

for He is good;  
for His lovingkindness endures for ever.

O let Israel say,  
that His lovingkindness endures for ever.

O let the house of Aaron say,  
that His lovingkindness endures for ever.

O let them that fear the Lord say,  
that His lovingkindness endures for ever.

# אֶהְבֵּתִי

כִּי יִשְׁמַע יְיָ אֶת קוֹלִי תַחֲנוּנִי, כִּי הִטָּה אָזְנוֹ לִי, וּבִימֵי אֶקְרָא.  
אֶפְפוּנִי חֲבִלֵי מוֹת וּמִצָּרֵי שְׁאוֹל מִצְאוּנִי, צָרָה וַיְגוֹן אִמְצָא וּבֶשֶׁם יְיָ  
אֶקְרָא: אָנָּה יְיָ מַלְטָה נַפְשִׁי. חֲנוּן יְיָ וְצַדִּיק וְאֱלֹהֵינוּ מֵרַחֵם.  
שׁוּמֵר פְּתָאִים יְיָ, דָּלוּתִי וְלִי יְהוֹשִׁיעַ.  
שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְיָ גָּמַל עָלַיִכִּי.  
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת עֵינַי מִן דִּמְעָה, אֶת רַגְלִי מִדָּחִי.  
אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים.  
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.  
אֲנִי אָמַרְתִּי בַחֲפוּזִי: כָּל הָאָדָם כֶּזֶב.

מָה אָשִׁיב לַיְיָ, כָּל תַּגְמוּלוֹהִי עָלַי? כּוֹס יִשׁוּעוֹת אֲשָׂא וּבֶשֶׁם יְיָ אֶקְרָא.  
נִדְרֵי לַיְיָ אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי יְיָ הַמּוֹתָה לַחֲסִידָיו. אָנָּה  
יְיָ כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן אִמְתְּךָ, פֶּתַחַת לְמוֹסְרִי. לָךְ אֲזַבַּח זֶבַח  
תּוֹדָה וּבֶשֶׁם יְיָ אֶקְרָא. נִדְרֵי לַיְיָ אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ.  
בַּחֲצֵרוֹת בֵּית יְיָ, בְּתוֹכְכִי יְרוּשָׁלַיִם

# הַלְלוּיָהּ.

The name "Israel" first appears in an Egyptian inscription of 1220 BCE.  
This shows that the tribes of Israel had already settled in the Land of Israel by then.  
The name "Israel," inscribed in hieroglyphics on a stele set up by Pharaoh Merneptah.





Out of my straits I called upon the Lord; the Lord answered me by setting me free. The Lord is for me, I will not fear; what can man do unto me? The Lord is for me among those that help me; I shall therefore see my desire on them that hate me. It is better to trust in the Lord than to confide in man. It is better to trust in the Lord than to confide in princes. All nations surrounded me; in the Name of the Lord I cut them down. They surrounded me like bees – they were extinguished as a fire of thorns – in the Name of the Lord I cut them down. You thrust at me that I might fall; but the Lord helped me. The Lord is my strength and song; and He is my salvation. The voice of exulting and salvation is in the tents of the righteous; the right hand of the Lord does valiantly. The right hand of the Lord is exalted; the right hand of the Lord does valiantly. I shall not die but live, and recount the works of the Lord. The Lord has chastened me; but He has not given me over unto death. Open to me the gates of righteousness; I will give thanks unto the Lord. This is the gate of the Lord; the righteous may enter into it.

## I WILL GIVE THANKS UNTO YOU,

for You have answered unto me, and are my salvation. The stone which the builders rejected became the headstone of the corner. This was the Lord's doing; it is marvelous in our eyes. This is the day which the Lord has made; we will be glad and rejoice on it.

Save, we beseech You, O Lord. Save, we beseech You, O Lord.

Send prosperity, we beseech You, O Lord. Send prosperity, we beseech You, O Lord.

Blessed be he that comes in the Name of the Lord; we bless you out of the house of the Lord. The Lord is God, He hath given us light; bind the festive offerings to the horns of the altar with cords. You are my God, and I will give thanks unto You; You are my God, I will exalt You, O give thanks unto the Lord, for He is good; for His lovingkindness endures for ever.

All Your works shall praise You, O Lord our God; and Your pious ones, the just who do Your will, and all the house of Israel shall thank and bless and praise and glorify and exalt and reverence and sanctify and ascribe sovereignty to Your Name, O our King, in song. For it is good to give thanks unto You, and becoming to sing praises to Your Name. For from everlasting unto everlasting You are God.

# הֵלֵלוּ:

אֶת יְיָ כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים.  
כִּי גִבֹּר עָלֵינוּ חֲסִדּוֹ, וְאַמֶּת יְיָ לְעוֹלָם. הֵלְלוּיָהּ.

הוֹדוּ לַיְיָ כִּי טוֹב	כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמֶר נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא בֵּית אֶהְרֶן	כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא יִרְאֵי יְיָ	כִּי לְעוֹלָם חֲסִדּוֹ.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בְמִרְחֹב יְהוָה. יְיָ לִי לֹא אֵירָא, מֶה יַעֲשֶׂה לִּי  
אָדָם? יְיָ לִי בְעֶזְרִי וְאֲנִי אֲרָאָה בְּשִׁנְאִי. טוֹב לַחֲסוֹת בֵּינִי מִבֶּטֶחַ בְּאָדָם.  
טוֹב לַחֲסוֹת בֵּינִי מִבֶּטֶחַ בְּנָדִיבִים. כָּל גּוֹיִם סָבְבוּנִי בְשֵׁם יְיָ כִּי אֲמִילָם.  
סְבֻנוּנִי גַם סָבְבוּנִי בְשֵׁם יְיָ כִּי אֲמִילָם. סְבֻנוּנִי כְּדַבּוּרִים, דַּעְכוּ כֹּאֵשׁ  
קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילָם. דָּחָה דְחִיתַנִּי לִנְפֹל וַיִּי עֲזָרֵנִי. עֲזִי וּזְמִירַת יְהוָה  
וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים, יָמִין יְיָ עָשָׂה חֵיל,  
יָמִין יְיָ רֹמְמָהּ, יָמִין יְיָ עָשָׂה חֵיל. לֹא אָמוֹת כִּי אַחִיָּה וְאַסְפֵּר מַעֲשֵׂי יְהוָה.  
יִסֹּר יִסְרֵנִי יְהוָה וְלִמּוֹת לֹא נִתְּנָנִי. פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם אוֹדָה יְהוָה.  
זֶה הַשַּׁעַר לַיְיָ, צְדִיקִים יָבֹאוּ בּוֹ.

# אוֹדֶה

כִּי עֲנִיתַנִּי וַתְּהִי לִי לִישׁוּעָה.  
אֲבֹן מָאֶסוּ הַבּוֹנִים הִיתָה לְרֹאשׁ פֶּנֶה.  
מֵאֵת יְיָ הִיתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ.  
זֶה הַיּוֹם עָשָׂה יְיָ נִגִּילָה וְנִשְׁמָחָה בּוֹ.

אָנָּה יְיָ הוֹשִׁיעָה נָא	אָנָּה יְיָ הוֹשִׁיעָה נָא
אָנָּה יְיָ הַצְּלִיחָה נָא	אָנָּה יְיָ הַצְּלִיחָה נָא

בְּרוּךְ הֵבֵא בְשֵׁם יְיָ, בְּרִכְנוּכֶם מִבֵּית יְיָ. בְּרוּךְ  
אֵל יְיָ וַיָּאֶר לָנוּ, אֶסְרוּ חַג  
בְּעֵבְתִּים עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵל  
אֵלֵינוּ אֶתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמָךְ. אֵלֵינוּ  
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ הוֹדוּ.



*Psalm 136:*

# O GIVE THANKS UNTO THE LORD;

for He is good;  
for His lovingkindness endures for ever.

O give thanks unto the God of gods;  
for His lovingkindness endures for ever.





יהללוך יי אלהינו כל מעשיך. וחסידיך צדיקים עושי רצונך וכל עמך בית ישראל רנה יודו ויברכו וישבחו  
ויפארו וירוממו ויגדו וימליכו את שמך מלכנו כי לך טוב להודות ולשמך נאה לזמר  
כי מעולם ועד עולם אתה אל:

## הודו ליי כי טוב

הודו לאלהי האלהים	כי לעולם חסדו
הודו לאדני האדנים	כי לעולם חסדו
לעשה נפלאות גדולות לבדו	כי לעולם חסדו
לעשה השמים בתבונה	כי לעולם חסדו
לרקע הארץ על המים	כי לעולם חסדו
לעשה אורים גדלים	כי לעולם חסדו
את השמש לממשלת ביום	כי לעולם חסדו
את הירח וכוכבים לממשלות בלילה	כי לעולם חסדו
למכה מצרים בבכוריהם	כי לעולם חסדו
ויוצא ישראל מתוכם	כי לעולם חסדו
ביד חזקה ובזרוע נטויה	כי לעולם חסדו
לגזר ים סוף לגזרים	כי לעולם חסדו
והעביר ישראל בתוכו	כי לעולם חסדו
ונער פרעה וחילו בים סוף	כי לעולם חסדו
למוליק עמו במדבר	כי לעולם חסדו
למכה מלכים גדלים	כי לעולם חסדו
ויהרג מלכים אדירים	כי לעולם חסדו
לסיחון מלך האמרי	כי לעולם חסדו
ולעוג מלך הבשן	כי לעולם חסדו
ונתן ארצם לנחלה	כי לעולם חסדו
נחלה לישראל עבדו	כי לעולם חסדו
שבשפלנו זכר לנו	כי לעולם חסדו
ויפרקנו מצרינו	כי לעולם חסדו
נותן לחם לכל בשר	כי לעולם חסדו
הודו לאל השמים	כי לעולם חסדו

◀ So we journeyed from Horeb and we went through all that great and fearful wilderness...and we came to Kadesh Barnea. (Deuteronomy 1, 19)  
Kadesh Barnea is the name of a spring in the Wilderness of Zin, in the center of which is Ein Qudeirat (in picture), the richest spring of the vicinity.



O give thanks unto the Lord of Lords;  
for His lovingkindness endures for ever.

To Him who alone does great marvels;  
for His lovingkindness endures for ever.

To Him that by understanding made the heavens;  
for His lovingkindness endures for ever.

To Him that spread forth the earth above the waters;  
for His lovingkindness endures for ever.

To Him that made great lights;  
for His lovingkindness endures for ever.

The sun to rule by day;  
for His lovingkindness endures for ever.

The moon and the stars to rule by night;  
for His lovingkindness endures for ever.

To Him that smote the Egyptians in their first-born;  
for His lovingkindness endures for ever.

And brought out Israel from among them;  
for His lovingkindness endures for ever.

With a strong hand and an outstretched arm;  
for His lovingkindness endures for ever.

To Him who parted the Red Sea asunder;  
for His lovingkindness endures for ever.

And made Israel to pass through the midst of it;  
for His lovingkindness endures for ever.

But overthrew Pharaoh and his host in the Red Sea;  
for His lovingkindness endures for ever.

To Him who led his people through the wilderness;  
for His lovingkindness endures for ever.

To Him who smote great kings;  
for His lovingkindness endures for ever.

And slew mighty kings;  
for His lovingkindness endures for ever.

# נְשִׁמַת כָּל חַי

תְּבַרְךָ אֵת שְׁמֶךָ יי אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפָּאֵר וּתְרוֹמָם זְכוּרָךְ מִלְכָּנוּ תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִינֵס וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה, אֵין לָנוּ מֶלֶךְ אֵלָא אַתָּה. אֱלֹהֵי הָרָאוּשׁוֹנִים וְהָאֲחֵרוֹנִים, אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיִּי לֹא יָנוּם וְלֹא יִישָׁן, הַמַּעֲוֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים וְהַמְּשִׁיחַ אֲלָמִים וְהַמְּתִיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לָךְ לְבַדְךָ אֲנַחְנוּ מוֹדִים. אֵלֹהֵינוּ מֶלֶךְ שִׁירָה כִּים, וְלִשׁוֹנֵנוּ רִנָּה כְּהֶמוֹן גָּלִיו, וּשְׁפִתּוֹתֵינוּ שִׁבַּח כְּמִרְחַבֵי רִקִּיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וּכְיָרַח, וַיְדִינוּ פְּרוּשׁוֹת כְּנִשְׁרֵי שָׁמַיִם, וְרִגְלֵינוּ קָלוֹת כְּאַיִלוֹת – אֵין אֲנַחְנוּ מִסְּפִיקִים לַהֲדוֹת לָךְ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וְלְבַרְךָ אֵת שְׁמֶךָ, עַל אַחַת מֵאֲלֹף אֲלֹף אֲלָפִים וְרַבִּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שַׁעֲשִׁית עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמַּצְרִים גָּאֲלָתָנוּ יי אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים פָּדִיתָנוּ, בְּרַעַב זָנַתָּנוּ וּבִשְׁבַע כָּלְכַלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מִלְּטָתָנוּ וּמִחֲלָלִים רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ. עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ חֲסָדֶיךָ, וְאֵל תִּשְׁנוּ יי אֱלֹהֵינוּ לְנֶצַח. עַל כֵּן אֲבָרִים שִׁפְלָגְתָּ בָנוּ, וְרוּחַ וְנִשְׁמָה שִׁנְפַּחְתָּ בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ – הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ וַיִּפָּאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיִּמְלִיכוּ אֵת שְׁמֶךָ מִלְכָּנוּ, כִּי כָל פֶּה לָךְ יוֹדֶה, וְכָל לִשׁוֹן לָךְ תִּשְׁבַּע, וְכָל בֶּרֶךְ לָךְ תִּכְרַע, וְכָל קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל הַלִּבָּבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, כְּדָבָר שְׂכָתוֹב: כָּל עֲצָמוֹתַי תֹּאמְרָנָה, יי מִי כִּמוֹךָ, מַצִּיל עָנִי מִחֶזֶק מִמָּנוּ וְעָנִי וְאַבְיוֹן מִגּוֹזְלוֹ. מִי יִדְמָה לָךְ וּמִי יִשׁוּהַ לָךְ וּמִי יַעֲרַךְ-לָךְ. הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ. נִהַלְלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֵת שֵׁם קְדֻשָּׁךָ, כְּאִמּוֹר: לְדוֹד, בְּרַכִּי נַפְשִׁי אֵת יי, וְכָל קֶרֶבִי אֵת שֵׁם קְדֻשּׁוֹ.





Sihon king of the Amorites;  
for His lovingkindness endures for ever.

And Og king of Bashan;  
for His lovingkindness endures for ever.

And gave their land for a heritage;  
for His lovingkindness endures for ever.

Even a heritage unto Israel His servant;  
for His lovingkindness endures for ever.

Who remembered us in our low estate;  
for His lovingkindness endures for ever.

And has released us from our adversaries;  
for His lovingkindness endures for ever.

He gives food to all flesh;  
for His lovingkindness endures for ever.

O give thanks unto the God of heaven;  
for His lovingkindness endures for ever.

## THE BREATH OF ALL THAT LIVES

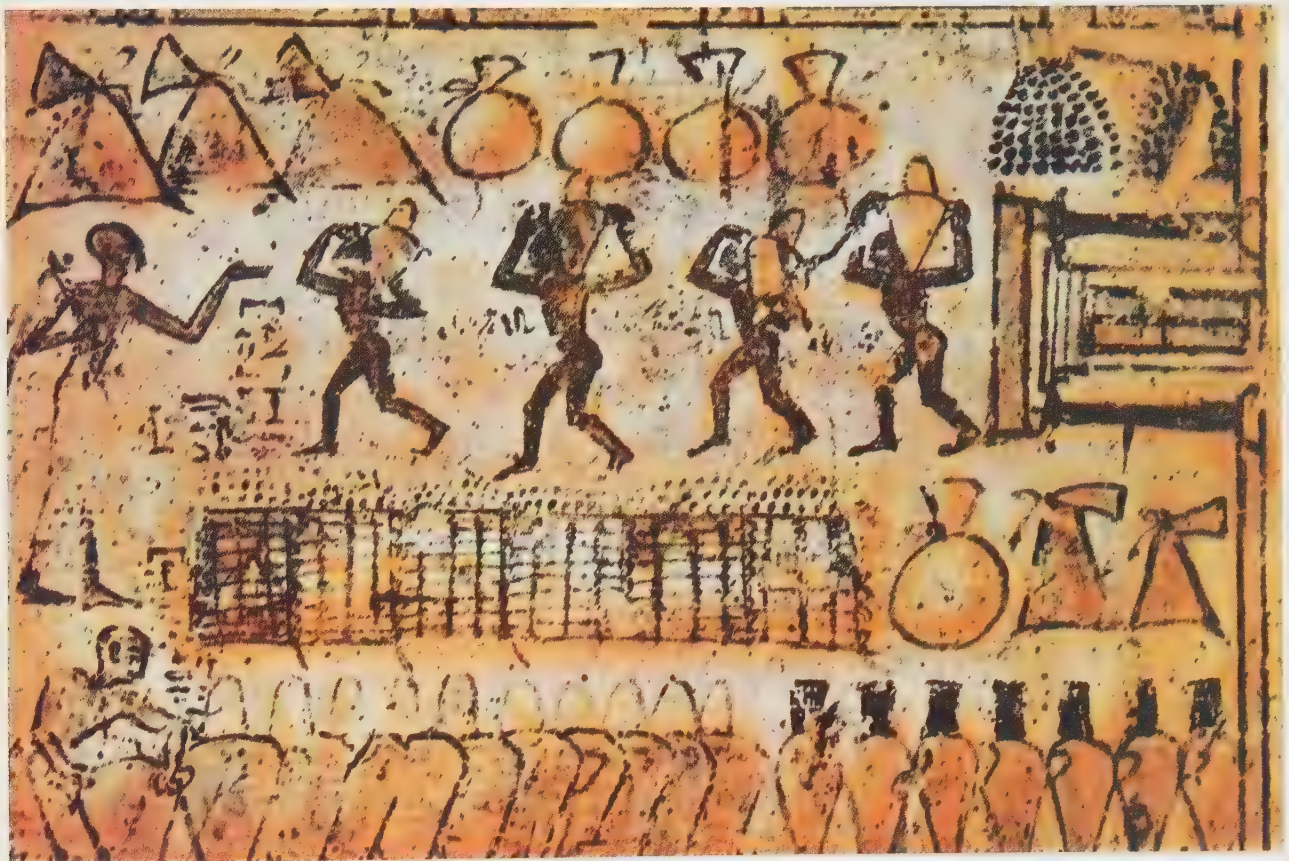
shall praise Your Name, O Lord our God, and the spirit of  
all flesh shall glorify and exalt Your remembrance, O our King.  
Continually, from eternity to eternity, You are God, and beside You we  
have no King who redeems and saves, delivers and protects, sustains and  
pities in all time of trouble and stress; we have no King but You. You are  
God of the first and of the last; God of all creatures, Lord of all  
generations, who is lauded with many praises, and who guides His world  
with lovingkindness and His creatures with mercy. For the Lord neither  
slumbers nor sleeps; He awakens those that sleep and arouses those that  
slumber, gives speech to the dumb, loosens the bound, supports the  
falling, and raises up the bowed. To You we give our thanks.

# הַאֵל

בְּתַעֲצֻמוֹת עֶזְרָה, הַגָּדוֹל בְּכַבּוֹד שְׁמֵהּ, הַגִּבּוֹר לְנֶצַח וְהַנּוֹרָא בְּנוֹרָאוֹתֶיהָ,  
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כֶּסֶּא רָם וְנִשְׂא.

## שׁוֹכֵן

עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: רָנְנוּ צַדִּיקִים בַּיָּהּ, לַיִּשְׂרָאִים נְאֻהָ תִּהְלֶה.  
בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם, וּבִשְׁפָתַי צַדִּיקִים תִּתְבָּרַךְ, וּבִלְשׁוֹן חֲסִידִים  
תִּתְקַדֵּשׁ, וּבִקְרֹב קְדוֹשִׁים תִּתְהַלֵּל.



*Then Joseph amassed corn like the sea sand, very much indeed; until he ceased counting because it was beyond counting. (Genesis XLI, 49)  
Egyptian wallpainting of the times of Joseph. From the tomb of Neferrompet. Storing food under the supervision of a taskmaster.*



Even if our mouths were filled with song as the sea, and our tongues with joy as its multitude of waves, and our lips with praise as the expanse of the firmament; if our eyes were radiant as the sun and the moon and our hands were outspread as the wings of the eagles of heaven, and our feet were fleet as the birds, we should yet be inadequate to thank You, O Lord our God, and God of our Fathers, for one in a thousand of the many thousands of thousands and myriads of myriads of lovingkindnesses that You have bestowed on our fathers and on us.

From Egypt You delivered us, O Lord our God, and from the house of bondage You released us; in famine You fed us, and in plenty You sustained us; from the sword You delivered us, and from pestilence You protected us; and from grave and grievous sickness You protected us. Thus far Your mercies have helped us, and Your lovingkindness has not deserted us. O, do not forsake us, O Lord our God, for ever! For the limbs which You have formed in us, and the breath and spirit which You have blown into our nostrils, and the tongue which You have placed in our mouths – all these shall thank, bless, praise, glorify, extol, reverence, hallow, and ascribe sovereignty to Your Name, O our King!

For to You every mouth shall give thanks, to You every tongue shall swear, to You every knee shall bend, and before You every statue shall bow down; You every heart shall fear, and unto Your Name shall all men's innermost being sing praise; according to that which is written: "All my bones shall say: O Lord, who is like unto You? Who delivers the poor from him that is too strong for him, the poor and the needy from him that spoils him" (*Ps. 35:10*).

Who is like unto You? Who is equal unto You? Who can be compared unto You? You great, mighty, and tremendous God, most high God, possessor of heaven and earth! We will praise You, laud You, glorify You, and bless Your holy Name; as David said: "Bless the Lord, O my soul; and all that is within me, bless His holy Name" (*Ps. 103:1*).

## O GOD!

in the might of Your power, great in the glory of Your Name, mighty for ever, tremendous by Your marvelous acts! O King, who sits upon a high and lofty throne!

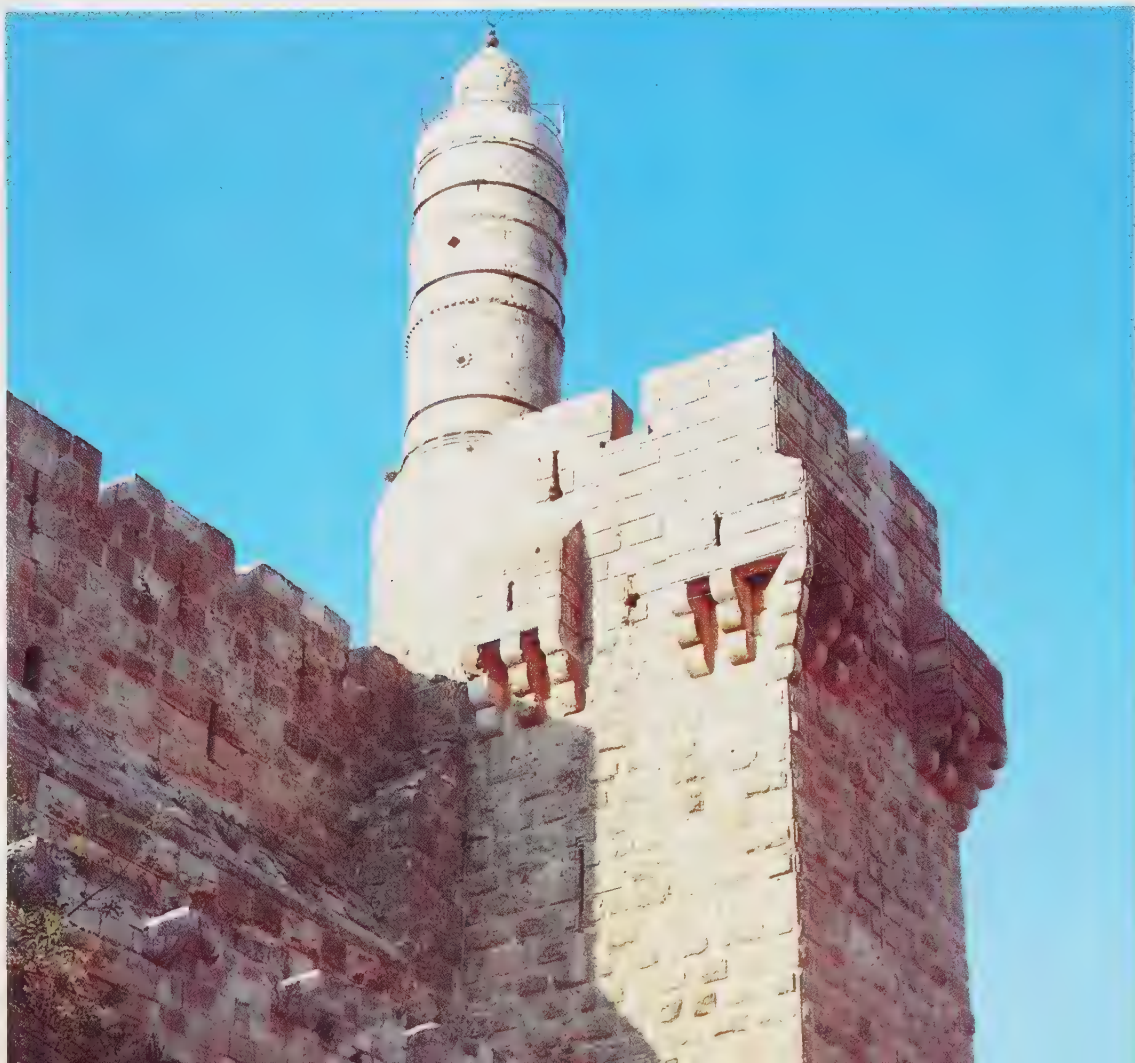
# וּבַמִּקְהָלוֹת

רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מְלַכְנוּ בְּכָל דּוֹר וָדוֹר, שְׁכֵן  
חוֹבֵת כָּל הַיְצוּרִים לִפְנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לַהֲדוֹת, לְהַלֵּל,  
לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְנַצַּח, לְבָרֵךְ, לְעֲלֹה וּלְקַלֵּס עַל כָּל דְּבָרֵי  
שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ.

## יִשְׁתַּבַּח

שְׁמֶךָ לְעַד מְלַכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ, כִּי לָךְ  
נָאֵה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֹז  
וּמִשְׁלָה, נִצָּח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קִדְשָׁה וּמַלְכוּת,  
בְּרָכוֹת וְהוֹדָאוֹת לְשְׁמֶךָ הַגָּדוֹל וְהַקְדוֹשׁ וּמַעֲוֹלָם וְעַד עוֹלָם אֲתָה אֵל.  
בְּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת  
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל חַי הָעוֹלָמִים:

*David's Tower*





# HE THAT ABIDES

eternally, exalted and holy is His Name. It is written:

“Rejoice in the Lord, O righteous, for praise is comely for the upright” (*Ps. 33:1*).

In the mouths of the upright You shall be praised; with the words of the righteous You shall be blessed; by the tongue of the pious You shall be extolled; and in the inmost being of the holy You shall be hallowed.

# AND IN THE ASSEMBLIES

of the multitudes of Your people, the house of Israel, shall Your Name be glorified in song, O our king, in every generation. For such is the duty of all creatures – before You, O Lord our God, and God of our fathers, to thank, praise, laud, glorify, extol, reverence, bless, exalt and adore, above all the words of the songs and praises of David son of Jesse, Your anointed servant.

# BE YOUR NAME PRAISED

for ever, O our King; God and King, great and hallowed in Heaven and on earth. For unto You are becoming, O Lord our God, and God of our fathers, song and praise, hymn and psalm, strength and dominion; victory, greatness, and might; praise and glory; holiness and sovereignty; blessing and thanksgiving, from henceforth and for ever.

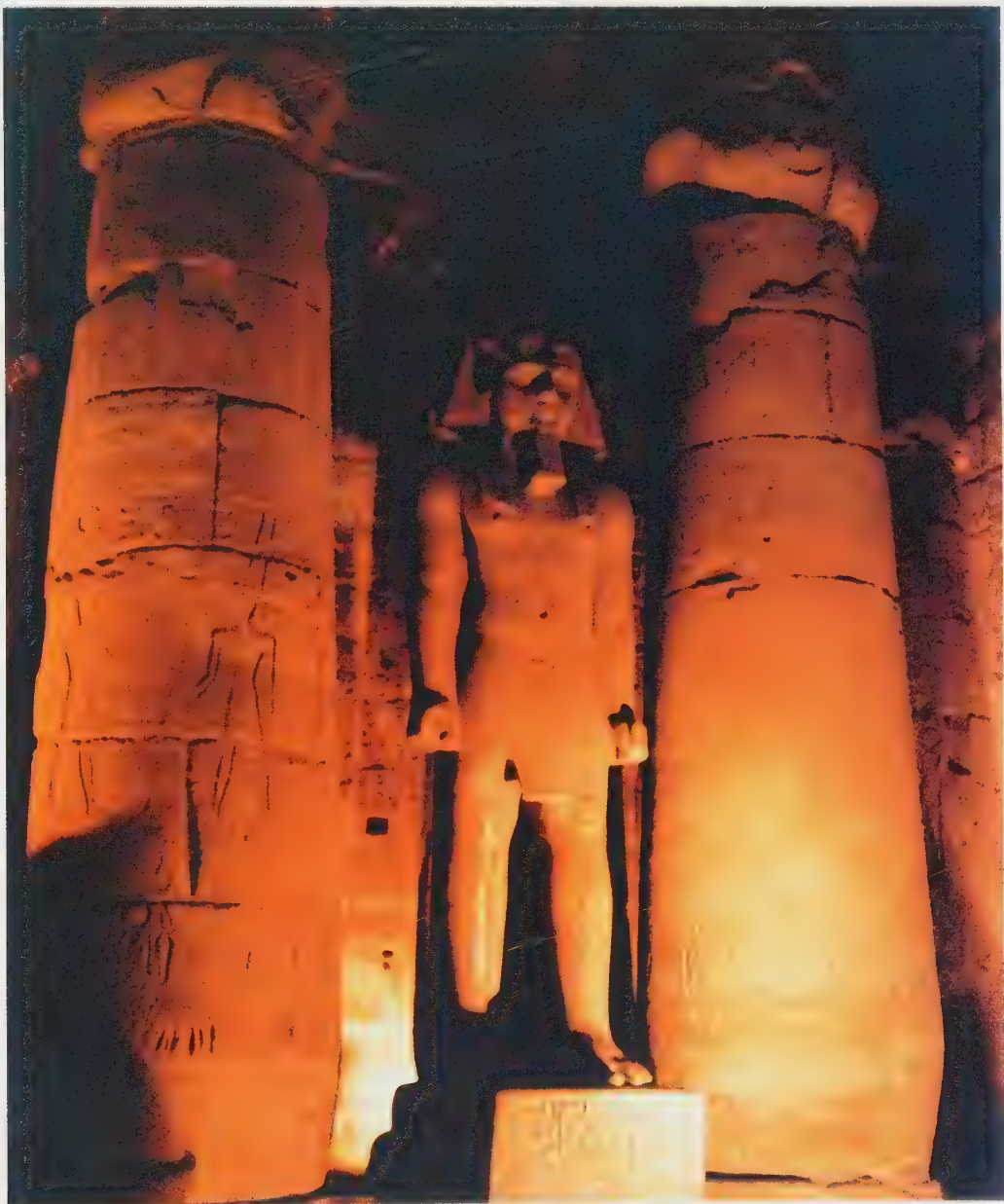
# BLESSED ARE YOU,

O Lord,  
God and King,  
great in praises,  
God of thanksgivings,  
Lord of wonders,  
who delights in songs of praise,  
King and God, Life of all worlds.

# יְהִלְלוּךָ

יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ, וְחִסְדֶּיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ וְכָל עֲמָךְ בֵּית  
יִשְׂרָאֵל בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרֻמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ  
וַיְמַלִּיכוּ אֶת שְׁמֶךָ מֶלְכֵנוּ, כִּי לָךְ טוֹב לַהֲדוֹת וּלְשַׁמֵּךְ נָאָה לְזִמְרָה, כִּי  
מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתָּה יְיָ מֶלֶךְ מֵהֶלַל בְּתִשְׁבָּחוֹת.

*Pharaoh Rameses II, king of Egypt, in the temple at Karnak.*





*All recite the blessing on the fourth cup, and drink it leaning to the left.*

## BLESSED ARE YOU

O Lord our God, King of the Universe, Creator of the fruit of the vine.

*Afterwards, all say the final blessing:*

Blessed are You, O Lord our God, King of the Universe, for the vine and for the fruit of the vine, and for the pleasant, goodly, and ample land which You did please to give as an inheritance to our Fathers, to eat of its fruit and to be satisfied with its goodness. Have mercy, O Lord, upon Israel Your people and upon Jerusalem Your city and upon Zion the abode of Your glory and upon Your altar and upon Your shrine. Build Jerusalem the Holy City again speedily in our days; bring us up into its midst and cause us to rejoice in its establishment, so that we may eat of its fruit and be satisfied with its goodness and bless You for it in holiness and purity; (be pleased to strengthen us upon this Sabbath day) and make us rejoice upon this Feast of Matzot, for You, O Lord, are Good, and do good ? to all; and we shall thank You for the Land and for the fruit of the vine. Blessed are You, O Lord, for the Land and for the fruit of the vine! Accomplished is the order of the Passover according to its precept, in all its law and its custom. Even as we have had the merit to order it, so may we have the merit to fulfill it.

You Pure One, who dwells on high! Raise up the congregation that is without number! Speedily lead the offshoots of the stock which You have planted, redeemed, to Zion in song.

## THE COMING YEAR IN JERUSALEM!

# בְּרוּךְ

אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא פְּרִי הַגֶּפֶן.

שותים בהסיבה לצד שמאל ומברכים ברכה אחרונה:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרִי הַגֶּפֶן וְעַל תְּנוּבַת  
הַשָּׂדֶה וְעַל אֶרֶץ חֲמֵדָה טוֹבָה וּרְחֻבָּה, שֶׁרָצִיתָ וְהִנַּחֲלָתָ לְאַבוֹתֵינוּ,  
לֶאֱכֹל מִפְּרִיָּהּ וּלְשַׂבֵּעַ מִטּוֹבָהּ. רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל  
יְרוּשָׁלַיִם עִירֶךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מִזְבִּיחֶךָ, וְעַל הַיְכָלְךָ. וּבִנְה  
יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וּשְׂמַחְנוּ בְּבִנְיָנָהּ  
וְנֶאֱכֹל מִפְּרִיָּהּ וְנִשְׂבַּע מִטּוֹבָהּ, וְנִבְרַכְךָ עָלֶיָּהּ בְּקֹדֶשׁהּ וּבְטַהֲרָהּ. וּרְצֵה  
(וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה) וּשְׂמַחְנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה, כִּי אַתָּה יְיָ טוֹב  
וּמְטִיב לְכָל, וְנוֹדֶה לָּךְ עַל הָאָרֶץ וְעַל פְּרִי גִפְנָהּ. בְּרוּךְ אַתָּה יְיָ עַל  
הָאָרֶץ וְעַל פְּרִי גִפְנָהּ.

# נִרְצָה

חֲסֵל סְדוּר פֶּסַח כְּהִלְכָתוֹ כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ;  
כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.  
זָךְ שׁוֹכֵן מְעוֹנָה קוֹמֵם קֹהֵל עֲדַת מִי מָנָה;  
בְּקֶרֶב נֶהַל נִטְעֵי כֹנֵה פְּדוּיִים לְצִיּוֹן בְּרָנָה.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה.



# AND IT HAPPENED AT THE MIDDLE OF THE NIGHT

(Ex. XII, 29)

Of old, Thou didst perform most miracles at night,  
At the beginning of the watches of this night.  
The righteous proselyte prevailed when he broke up his  
host at night (Gen. XIV, 15)  
And it happened at the middle of the night.

Thou didst judge the king of Gerar in a dream of  
night (Gen. XX, 3),  
The Syrian was struck with terror 'yesternight' (Gen. XXXI, 24)  
And Israel strove with God, and yet prevailed at night.  
Gen. XXXII, 23-7)  
And it happened at the middle of the night.

The first-born seed of Pathros didst Thou crush in  
dead of night (Ex. XII, 29).  
Their substance they found not when they rose at night.  
The battalions of Harosheth's captain didst sweep away through  
the stars of night (Jud. V, 20)  
And it happened at the middle of the night.

The impious thought to scatter My chosen.  
Thou didst shame his dead by night (II Kings XIX, 35).  
Bel and his pillar were prostrate at night (Dan. II, 34).  
The man of delight was told the key of mysteries  
of night. (Dan. II, 19)  
And it happened at the middle of the night.



# ובכן

## וַיְהִי בַּחֲצִי הַלַּיְלָה

אז רב נסים הפלאת בלילה,  
בראש אשמרת זה הלילה,  
גר צדק נצחתו בנחלק לו לילה,  
וַיְהִי בַּחֲצִי הַלַּיְלָה.

דנת מלך גרר בחלום הלילה,  
הפחדת ארמי באמש לילה,  
וישר ישראל למלאך ויוכל לו לילה,  
וַיְהִי בַּחֲצִי הַלַּיְלָה.

זרע בכורי פתרוס מחצת בחצי הלילה,  
חילם לא מצאו בקומם בלילה,  
טיסת נגיד חרשת סלית בכוכבי לילה,  
וַיְהִי בַּחֲצִי הַלַּיְלָה.

יעץ מחרף לנופף אווי הובשת פגריו בלילה,  
כרע כל ומצבו באישון לילה,  
לאיש חמודות נגלה רז חזות לילה,  
וַיְהִי בַּחֲצִי הַלַּיְלָה.

משתכר בכלי קדש נהרג בו בלילה,  
נושע מבור אריות פותר בעתותי לילה,  
שנאה נטר אגגי וכתב ספרים בלילה,  
וַיְהִי בַּחֲצִי הַלַּיְלָה.

עוררת נצחק עליו בנדד שנת לילה,  
פורח תדרוך לשומר מה מלילה,  
צרח בשומר ושח אתא בקר וגם לילה,  
וַיְהִי בַּחֲצִי הַלַּיְלָה.



He who was drunken in the sacred vessels—he was  
slain that night,  
When he who had escaped the lions' den revealed the awesome  
dream of night (*Dan. V, 30*).  
The Agagite cherished hatred, and missives wrote at night. (*Est. IV, 12*)  
And it happened at the middle of the night.

Thou didst arouse Thy victory on him, when sleep fled at night (*Est. VI, 1*).  
The wine-press Thou shalt tread for him who asks the watchman,  
What of night? (*Is. LXIII, 3; XXI, 11*)  
Like a watchman shall He answer, saying:  
'Morning's come, and, too, the night.'  
And it happened at the middle of the night.

Bring near the day, which is not day nor night!  
All-High! Make known that Thine is day and Thine is night!  
Set guards about Thy city, all the day and all the night:  
Make Thou light as the day the dark of night!  
And it happened at the middle of the night.

## AND YE SHALL SAY, 'TIS THE OFFERING OF THE PASSOVER'

(*Ex. XII, 27*)

The strength of Thy might was wondrously displayed on Passover:  
Above all feasts didst Thou raise up the Passover:  
To the Ezraite Thou didst reveal the midnight marvels  
of the Passover. (*Ps. LXXXIX, 1*)  
And ye shall say, 'Tis the offering of the Passover.'



Embroidered case for matzot, Austria, 19th century.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה,  
רֵם הוֹדַע כִּי לֶךְ הַיּוֹם אַף לֶךְ הַלַּיְלָה,  
שׁוֹמְרִים הַפֶּקֶד לְעִירְךָ כָּל הַיּוֹם וְכָל הַלַּיְלָה,  
תֹּאִיר כְּאוֹר יוֹם חֲשֹׁכֶת לַיְלָה.

## וַיְהִי בַחֲצֵי הַלַּיְלָה.

# וּבֶכֶן

## וַאֲמַרְתֶּם זִבַּח פֶּסַח:

אֲמֹץ גְּבוּרֹתֶיךָ הַפְּלֹאֶת בַּפֶּסַח:  
בְּרֹאשׁ כָּל מוֹעֲדוֹת נִשְׂאֵת פֶּסַח:  
גְּלִית לֹאֲזַרְחֵי חֲצוֹת לַיִל פֶּסַח:  
וַאֲמַרְתֶּם זִבַּח פֶּסַח:

דִּלְתִּיו דְּפַקְתָּ כְּחוֹם הַיּוֹם בַּפֶּסַח:  
הִסְעִיד נֹצְעִים עֲגוֹת מִצּוֹת בַּפֶּסַח:  
וְאֵל הַבֶּקֶר רָץ זָכַר לְשׁוֹר עֶרֶךְ פֶּסַח:  
וַאֲמַרְתֶּם זִבַּח פֶּסַח:

זַעֲמוּ סְדוּמִים וְלֹהֲטוּ בָּאֵשׁ פֶּסַח:  
חֲלֵץ לוֹט מֵהֶם וּמִצּוֹת אָפָה בִקֵּץ פֶּסַח:  
טֹאטֹאֶת אֲדָמַת מוֹף וְנוֹף בְּעֶבְרָךְ בַּפֶּסַח:  
וַאֲמַרְתֶּם זִבַּח פֶּסַח:

יְהִי רֹאשׁ כָּל אוֹן מַחֲצֵת בְּלִיל שְׁמוֹר פֶּסַח:  
כְּבִיר עַל בֶּן בְּכוֹר פִּסְחָתָ בְּדָם פֶּסַח:  
לְבַלְתִּי תַת מִשְׁחִית לָבֹא בַּפֶּתַח בַּפֶּסַח:  
וַאֲמַרְתֶּם זִבַּח פֶּסַח:



Upon his doors didst knock at noontide heat on Passover:  
He feasted angels with unleavened cakes on Passover (*Gen. XVIII*):  
'And to the herd he ran': so do we read the Lesson  
of the Ox on Passover, (*Lev. XXII, 26-XXIII, 44*)  
And ye shall say, 'Tis the offering of the Passover.'

The furious Sodomites didst Thou consume in fire on Passover:  
Lot, saved from them, baked unleavened bread  
towards the end of Passover (*Gen. XIX*):  
Thou didst sweep clean the land of Moph and Noph when Thou didst  
near on Passover.  
And ye shall say, 'Tis the offering of the Passover.'

Lord! Thou didst smite each first-born's head on Passover:  
Omnipotent! Thy first-born didst Thou spare on Passover:  
Not suffering a destroyer to pass my doors on Passover. (*Ex. XII*).  
And ye shall say, 'Tis the offering of the Passover.'

Strong Jericho was straitly closed towards the time of Passover (*Josh. VI*):  
Midian was destroyed by a cake of barley, the offering  
of the Passover (*Jud. VII*):  
The mighty ones of Pul and Lud were burned up in a conflagration  
on the Passover. (*Is. LXVI, 19*).  
And ye shall say, 'Tis the offering of the Passover.'

Destined was he to stay in Nob, until three came  
the time of Passover (*Is. X, 32*):  
A Hand wrote Babylon's fate upon the wall on Passover (*Dan. V, 24*):  
'The watch is set: the table spread'—on Passover. (*Is. XXI, 5*)  
And ye shall say, 'Tis the offering of the Passover.'

Hadassah gathered all, for three-fold fast on Passover (*Est. IV, 16*)  
Thou didst smite the chief of the evil house on Passover (*Est. VII, 9*)  
'These twain' shalt Thou together bring for Edom  
on the Passover (*Is. XLVII, 9*):  
Thy hand shall be strong: Thy right arm uplifted as on the night  
of sanctification of the Passover  
And ye shall say, 'Tis the offering of the Passover.'

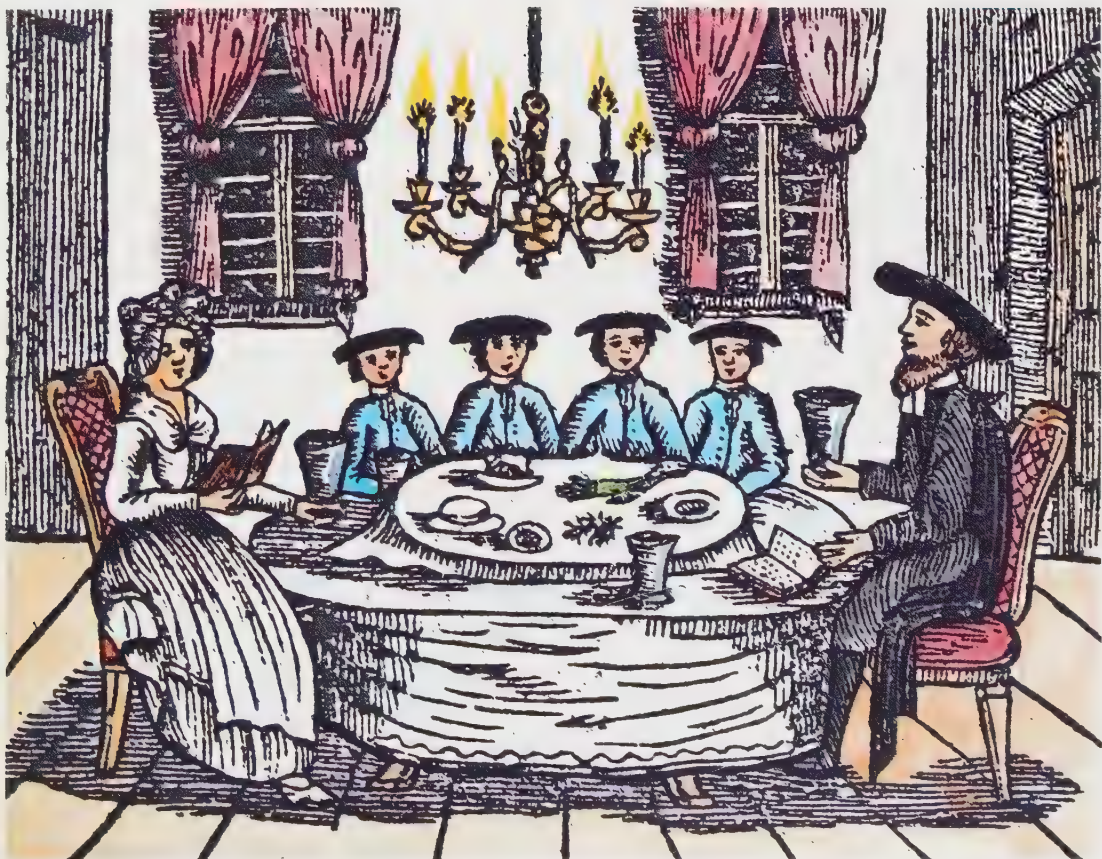


מסגרת סגרה בעתותי פסח:  
 נשמדה מדין בצליל שעורי עומר פסח:  
 שורפו משמני פול ולוד ביקר יקוד פסח:  
ואמרתם זבח פסח:

עוד היום בנב לעמוד עד געה עונת פסח:  
 פס יד כתבה לקעקע צול בפסח:  
 צפה הצפית ערוך השלחן בפסח:  
ואמרתם זבח פסח:

קהל כנסה הדסה לשלם צום בפסח:  
 ראש מבית רשע מחצת בעץ חמשים בפסח:  
 שתי אלה רגע תביא לעוצית בפסח:  
 תעוז ירך תרום ימינה כליל התקדש חג פסח:  
ואמרתם זבח פסח:

הגדת אופנבר





# TO HIM IS IT BECOMING, TO HIM SHALL IT BECOME!

Mighty in kingship, Chosen of right!

To Him say His armies:

'To Thee, and to Thee, To Thee, yea to

Thee, To Thee, true, to Thee, To Thee, Lord, is the sovereignty:

To Him is it becoming, to Him shall it become!

Foremost in kingship, Glorious of right!

To Him say His trusty:

'To Thee, and to Thee, To Thee, yea to

Thee, To Thee, true, to Thee, To Thee, Lord, is the sovereignty:

To Him is it becoming, to Him shall it become!

All-pure in kingship, Powerful of right!

To Him say His courtiers:

'To Thee, and to Thee, To Thee, yea to

Thee, To Thee, true, to Thee, To Thee, Lord, is the sovereignty:

To Him is it becoming, to Him shall it become!

Single in kingship, Mighty of right!

To Him say His wise ones:

'To Thee, and to Thee, To Thee, yea to

Thee, To Thee, true, to Thee, To Thee, Lord, is the sovereignty:

To Him is it becoming, to Him shall it become!

Exalted in kingship, Revered of right! To Him say those around Him:

'To Thee, and to Thee, To Thee, yea to Thee, To Thee, true, to Thee,

To Thee, Lord, is the sovereignty:

To Him is it becoming, to Him shall it become!

Gentle in kingship, Redeeming of right! To Him say His righteous:

'To Thee, and to Thee, To Thee, yea to Thee, To Thee, true, to Thee,

To Thee, Lord, is the sovereignty:

To Him is it becoming, to Him shall it become!

Holy in kingship, Merciful of right! To Him say His myriads:

'To Thee, and to Thee, To Thee, yea to Thee, To Thee, true, to Thee,

To Thee, Lord, is the sovereignty:

To Him is it becoming, to Him shall it become!

Excellent in kingship, Sustaining of right! To Him say His perfect:

'To Thee, and to Thee, To Thee, yea to Thee, To Thee, true, to Thee,

To Thee, Lord, is the sovereignty:

To Him is it becoming, to Him shall it become!

# כִּי לוֹ נָאָה

## כִּי לוֹ נָאָה

אֲדִיר בְּמִלּוּכָה, בָּחֹר בְּהִלָּכָה, גְּדוּדָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

דָּגוּל בְּמִלּוּכָה, הָדוּר בְּהִלָּכָה, נְתִיקָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

זָכָאִי בְּמִלּוּכָה, חָסִין בְּהִלָּכָה, טַפְסָרָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

יָחִיד בְּמִלּוּכָה, בְּבִיר בְּהִלָּכָה, לַמּוֹדָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

מֶלֶךְ בְּמִלּוּכָה, נוֹרָא בְּהִלָּכָה, סְבִיבָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

עָנָו בְּמִלּוּכָה, פּוֹדֶה בְּהִלָּכָה, צַדִּיקָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

קָדוֹשׁ בְּמִלּוּכָה, רַחוּם בְּהִלָּכָה, שְׁנֵאֲנָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

תִּקְיָה בְּמִלּוּכָה, תּוֹמָךְ בְּהִלָּכָה, תְּמִימָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.



## STRONG IS HE!

May He build His temple speedily!  
Rapidly, rapidly, In our days speedily! God, O, build, God, O, build,  
Build Thy temple speedily!

Choice is He,	Wise is He,
Great is He	King is He!
Foremost He!	Tremendous He,
Glorious He,	Exalted He,
Trusty He,	Powerful He!
Guileless He!	Redeeming He,
Righteous He,	Good is He,
Pure is He	Holy He!
One is He!	Merciful He,
Mighty He,	Almighty He,

Lord is He!

May He build His temple speedily!

Rapidly, Rapidly, In our days speedily! God, O, build, God, O, build,  
Build thy Temple speedily.

Outside the Land of Israel on the Second Seder Night it is the practice  
to begin counting the Omer before reciting "Who knows One?"

Blessed art Thou O Lord our God King of the Universe  
who hath hallowed us with  
His Commandments and enjoined us to count the Omer:

This day is the first day of the Omer

May it be Thy will O Lord our God and God of our Fathers that the  
Temple be built speedily in our days;  
and give our portion in Thy Torah.

## WHO KNOWS ONE?

Who knows One? One I know!  
One is our God in Heaven and on Earth.

Who knows Two? Two I know!  
Two are the Tables of Covenant:  
One is our God in Heaven and on Earth.

# אֶדִיר הוּא

יבנה ביתו בקרוב  
במהרה, במהרה בימינו בקרוב. אל בנה, אל בנה,  
בנה ביתך בקרוב.

בחור הוא, גדול הוא, דגול הוא, יבנה ביתו בקרוב  
במהרה, במהרה בימינו בקרוב. אל בנה, אל בנה,  
בנה ביתך בקרוב.

הדור הוא, נתיק הוא, זכאי הוא,  
חסיד הוא, יבנה ביתו בקרוב  
במהרה, במהרה בימינו בקרוב. אל בנה, אל בנה,  
בנה ביתך בקרוב.

טהור הוא, יחיד הוא, כביר הוא,  
למוד הוא, מלך הוא, נורא הוא, סגיב הוא, עוזז הוא,  
פודה הוא, צדיק הוא, יבנה ביתו בקרוב  
במהרה, במהרה בימינו בקרוב. אל בנה, אל בנה,  
בנה ביתך בקרוב.

קדוש הוא, רחום הוא, שדי הוא,  
תקיף הוא, יבנה ביתו בקרוב  
במהרה, במהרה בימינו בקרוב. אל בנה, אל בנה,  
בנה ביתך בקרוב.

בחוץ-לארץ, בליל שני, נוהגים להתחיל בספירת העומר לפני אמירת "אחד מי יודע".

ברוך אתה יי אל הינו מלך העולם אשר קדשנו במצותיו וצונו  
על ספירת העמר:  
היום יום אחד לעמר:  
יהי רצון מלפניך יי אל הינו ואלהי אבותינו שיבנה בית המקדש במהרה  
בימינו ותן חלקנו בתורתך:



Who knows **Three? Three** I know!  
Three are the Fathers:  
Two are the Tables of Covenant:  
**One is our God in Heaven and on Earth.**

Who knows **Four? Four** I know!  
Four are the Mothers:  
Three are the Fathers:  
Two are the Tables of Covenant:  
**One is our God in Heaven and on Earth.**

Who knows **Five? Five** I know!  
Five are the Books of the Torah:  
Four are the Mothers:  
Three are the Fathers:  
Two are the Tables of Covenant:  
**One is our God in Heaven and on Earth.**

Who knows **Six? Six** I know!  
Six are the Orders of the Mishnah:  
Five are the Books of the Torah:  
Four are the Mothers:  
Three are the Fathers:  
Two are the Tables of Covenant:  
**One is our God in Heaven and on Earth.**

Who knows **Seven? Seven** I know!  
Seven are the days of the Week:  
Six are the Orders of the Mishnah:  
Five are the Books of the Torah:  
Four are the Mothers:  
Three are the Fathers:  
Two are the Tables of Covenant:  
**One is our God in Heaven and on Earth.**

Who knows **Eight? Eight** I know!  
Eight are the days of the Covenant:  
Seven are the days of the Week:  
Six are the Orders of the Mishnah:  
Five are the Books of the Torah:  
Four are the Mothers:  
Three are the Fathers:  
Two are the Tables of Covenant:  
**One is our God in Heaven and on Earth.**

Who knows **Nine? Nine** I know!  
Nine are the months of Carrying:  
Eight are the days of the Covenant:

# אַחַד מִי יוֹדֵעַ?

אַחַד מִי יוֹדֵעַ? אַחַד אֲנִי יוֹדֵעַ:  
אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לוחות הַבְּרִית,  
אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לוחות  
הַבְּרִית,  
אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת,  
שְׁנֵי לוחות הַבְּרִית,  
אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,  
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לוחות הַבְּרִית,  
אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְּרֵי מִשְׁנָה, חֲמִשָּׁה  
חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לוחות הַבְּרִית,  
אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה  
סְדְּרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי  
לוחות הַבְּרִית,  
אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִילָה, שִׁבְעָה  
יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְּרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,  
שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לוחות הַבְּרִית,  
אַחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.



Seven are the days of the Week:  
Six are the Orders of the Mishnah:  
Five are the Books of the Torah:  
Four are the Mothers:  
Three are the Fathers:  
Two are the Tables of Covenant:  
One is our God in Heaven and on Earth.

Who knows Ten? Ten I know!  
Ten are the Commandments:  
Nine are the months of Carrying:  
Eight are the days of the Covenant:  
Seven are the days of the Week:  
Six are the Orders of the Mishnah:  
Five are the Books of the Torah:  
Four are the Mothers:  
Three are the Fathers:  
Two are the Tables of Covenant:  
One is our God in Heaven and on Earth.

Who knows Eleven? Eleven I know!  
Eleven are the Stars:  
Ten are the Commandments:  
Nine are the months of Carrying:  
Eight are the days of the Covenant:  
Seven are the days of the Week:  
Six are the Orders of the Mishnah:  
Five are the Books of the Torah:  
Four are the Mothers:  
Three are the Fathers:  
Two are the Tables of Covenant:  
One is our God in Heaven and on Earth.

Who knows Twelve? Twelve I know!  
Twelve are the Tribes:  
Eleven are the Stars:  
Ten are the Commandments:  
Nine are the months of Carrying:  
Eight are the days of the Covenant:  
Seven are the days of the Week:  
Six are the Orders of the Mishnah:  
Five are the Books of the Torah:  
Four are the Mothers:  
Three are the Fathers:  
Two are the Tables of Covenant:  
One is our God in Heaven and on Earth.

**תְּשַׁעָה** מִי יוֹדֵעַ? **תְּשַׁעָה** אֲנִי יוֹדֵעַ: תְּשַׁעָה יָרַחֵי לָדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לוחות הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

**עֶשְׂרָה** מִי יוֹדֵעַ? **עֶשְׂרָה** אֲנִי יוֹדֵעַ: עֶשְׂרָה דְּבָרִיא, תְּשַׁעָה יָרַחֵי לָדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לוחות הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

**אֶחָד עָשָׂר** מִי יוֹדֵעַ? **אֶחָד עָשָׂר** אֲנִי יוֹדֵעַ: אֶחָד עָשָׂר כּוֹכְבֵיא, עֶשְׂרָה דְּבָרִיא, תְּשַׁעָה יָרַחֵי לָדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לוחות הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

**שְׁנַיִם עָשָׂר** מִי יוֹדֵעַ? **שְׁנַיִם עָשָׂר** אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבִטֵיא, אֶחָד עָשָׂר כּוֹכְבֵיא, עֶשְׂרָה דְּבָרִיא, תְּשַׁעָה יָרַחֵי לָדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לוחות הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

**שְׁלֹשָׁה עָשָׂר** מִי יוֹדֵעַ? **שְׁלֹשָׁה עָשָׂר** אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדֵיא, שְׁנַיִם עָשָׂר שְׁבִטֵיא, אֶחָד עָשָׂר כּוֹכְבֵיא, עֶשְׂרָה דְּבָרִיא, תְּשַׁעָה יָרַחֵי לָדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לוחות הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.





Who knows Thirteen? Thirteen I know!  
Thirteen are the Attributes of God:  
Twelve are the Tribes:  
Eleven are the Stars:  
Ten are the Commandments:  
Nine are the months of Carrying:  
Eight are the days of the Covenant:  
Seven are the days of the Week:  
Six are the Orders of the Mishnah:  
Five are the Books of the Torah:  
Four are the Mothers:  
Three are the Fathers:  
Two are the Tables of Covenant:  
One is our God in Heaven and on Earth.

## One only kid, One only kid,

That father bought for two zuzim,  
One only kid, One only kid

Then came a cat and ate the kid  
That father bought for two zuzim,  
One only kid, One only kid.

Then came a dog, and bit the cat, that ate the kid  
That father bought for two zuzim,  
One only kid, One only kid.

Then came a stick, and beat the dog, that bit the cat  
That ate the kid  
That father bought for two zuzim,  
One only kid, One only kid.

Then came the fire, and burned the stick, that beat the dog  
That bit the cat, that ate the kid  
That father bought for two zuzim,  
One only kid, One only kid.

Then water came, and quenched the fire  
That burned the stick, that beat the dog  
That bit the cat, that ate the kid  
That father bought for two zuzim,  
One only kid, One only kid.

# חַד גְּדִיָּא

חַד גְּדִיָּא

חַד גְּדִיָּא, חַד גְּדִיָּא. דְּזַבִּין אָבא בְּתָרֵי זִוְיָ.

וְאַתָּא שׁוֹנָרָא וְאַכְלָה לְגְדִיָּא,

חַד גְּדִיָּא, חַד גְּדִיָּא. דְּזַבִּין אָבא בְּתָרֵי זִוְיָ.

וְאַתָּא כָּלְבָא, וְנִשֵּׁף לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא,

חַד גְּדִיָּא, חַד גְּדִיָּא. דְּזַבִּין אָבא בְּתָרֵי זִוְיָ.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכָלְבָא, דְּנִשֵּׁף לְשׁוֹנָרָא,

דְּאַכְלָה לְגְדִיָּא,

חַד גְּדִיָּא, חַד גְּדִיָּא. דְּזַבִּין אָבא בְּתָרֵי זִוְיָ.

וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכָלְבָא, דְּנִשֵּׁף

לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא,

חַד גְּדִיָּא, חַד גְּדִיָּא. דְּזַבִּין אָבא בְּתָרֵי זִוְיָ.

וְאַתָּא מִיָּא, וְכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה

לְכָלְבָא, דְּנִשֵּׁף לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא,

חַד גְּדִיָּא, חַד גְּדִיָּא. דְּזַבִּין אָבא בְּתָרֵי זִוְיָ.

וְאַתָּא תוֹרָא, וְשִׁתָּא לְמִיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף

לְחוּטְרָא, דְּהִכָּה לְכָלְבָא, דְּנִשֵּׁף לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא,

חַד גְּדִיָּא, חַד גְּדִיָּא. דְּזַבִּין אָבא בְּתָרֵי זִוְיָ.

וְאַתָּא הַשׁוּחַט, וְשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכָבָה

לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכָלְבָא, דְּנִשֵּׁף

לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא,

חַד גְּדִיָּא, חַד גְּדִיָּא. דְּזַבִּין אָבא בְּתָרֵי זִוְיָ.

וְאַתָּא מְלָאךְ הַמּוֹת, וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא,

דְּשִׁתָּא לְמִיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה

לְכָלְבָא, דְּנִשֵּׁף לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא,

חַד גְּדִיָּא, חַד גְּדִיָּא. דְּזַבִּין אָבא בְּתָרֵי זִוְיָ.



Then came an ox, and drank the water  
That quenched the fire, that burned the stick,  
That beat the dog, that bit the cat, that ate the kid  
That father bought for two zuzim,  
One only kid, One only kid.

Then came the slaughterer  
And slaughtered the ox, that drank the water  
That quenched the fire, that burned the stick,  
That beat the dog, that bit the cat, that ate the kid  
That father bought for two zuzim,  
One only kid, One only kid.

Then came the Angel of Death  
And slew the slaughterer, that slaughtered the ox  
That drank the water, that quenched the fire  
That burned the stick, that beat the dog,  
That bit the cat, that ate the kid  
That father bought for two zuzim,  
One only kid, One only kid.

Then came the Holy One, Blessed be He,  
And smote the Angel of Death that slew the slaughterer  
That slaughtered the ox, that drank the water  
That quenched the fire, that burned the stick  
That beat the dog, that bit the cat, that ate the kid  
That father bought for two zuzim,  
One only kid, One only kid.

It is the custom to close the Seder Night by reading the Song of Songs.



וְאַתָּא הַקְדוּשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמַלְאךְ הַמּוֹת,  
דְּשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּא לְמִיָּא, דְּכַבָּה  
לְנוֹרָא, דְּשַׁרְף לְחוּטְרָא, דְּהַכָּה לְכַלְבָּא, דְּנִשֵּׁף  
לְשׁוֹנָרָא, דְּאַכְלָה לְגִדְיָא,  
דְּזַבִּין אָבֵא בְתֵרֵי זִוְזִי.

חַד גְּרִיָּא, חַד גְּרִיָּא.

נוהגים לסיים את ליל הסדר בקריאת שיר השירים.

וַיַּחֲנוּ בַּמִּדְבָּר וַיַּחֲנוּ־שֵׁם יִשְׂרָאֵל נֶגֶד הָהָר (שמות יט, ב)  
ג'בל מוסא (הר משה) בסיני הדרומי. לפי מסורת "הר האלהים".

Sinai





# שִׁיר הַשִּׁירִים

Song of Songs









# CHAPTER 1

The song of songs, by Solomon.

Kiss me with kisses of your mouth; for your love is better than wine.

The fragrance of your good ointments: your name is as ointment poured forth, therefore the maidens love you.

Draw me, we will run after you; the king has brought me into his chambers; we will be glad and rejoice in you, we will remember your love more than wine; the upright love you.

I am black but comely, O you daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Look not upon me that I am black, because the sun has gazed upon me; my mother's children were angry with me; they made me the keeper of the vineyards, but my own vineyard I have not kept.

Tell me, O you whom my soul loves, where you feed, where you make your flock to rest at noon; for why should I be as one that turns aside by the flock of your companions?

If you know not, O you fairest of women, go forth by the footsteps of the flock, and feed your kids besides the shepherd's tents.

I have compared you, O my love, to a company of horses in Pharaoh's chariots.

Your cheeks are comely with rows of jewels, your neck with chains of gold.

We will make you borders of gold with studs of silver.

While the king sits at his table, my spikenard sends forth its smell.

A bundle of myrrh is my well-beloved to me; he shall lie all night between my breasts.

My beloved is unto me as a cluster of camphire in the vineyards of Ein Gedi.

Behold you are fair, my love; behold you are fair; you eyes are like doves.

Behold you are fair, my beloved, yes, pleasant; our bed is green.

The beams of our house are cedar, and our rafters of fir.



## פרק א

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמָה: יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיךְ  
מִיַּיִן: לְרִיחַ שְׁמִנֶיךָ טוֹבִים שֶׁמֶן תּוֹרֵק שְׁמֶךְ עַל־כֵּן עֲלָמוֹת אֶהְבוּךָ:  
מִשְׁכְּנִי אַחֲרֶיךָ נְרוּצָה הֵבִיאֲנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׁמָחָה בָּךְ  
נִזְכִּירָה דְּדִיךְ מִיַּיִן מִיִּשְׁרָיִם אֶהְבוּךָ: שְׁחוּרָה אֲנִי וְנָאוּה בָנוֹת  
יְרוּשָׁלַיִם כְּאֶהְלִי קָדָר כִּירִיעוֹת שְׁלֵמָה: אֶל תִּרְאֵנִי שְׁאַנִּי שְׁחִרְחֶרֶת  
שְׁשׁוּזְפָתִנִי הַשֶּׁמֶשׁ בְּנִי אֲמִי נִחְרוּ־בִי שְׁמִנִי נִטְרָה אֶת־הַכֶּרְמִים  
כֶּרְמִי שְׁלִי לֹא נִטְרָתִי: הַגִּידָה לִי שְׁאַהֲבָה נִפְשִׁי אֵיכָה תִרְעָה אֵיכָה  
תִּרְבִּיץ בַּצְּהָרִים שְׁלֵמָה אֵהִיָּה כְּעֵטִיָּה עַל עֲדָרֵי חִבְרִיָּה: אִם־לֹא  
תִדְעִי לָךְ הֵיפָּה בְּנָשִׁים צֹאֵי־לָךְ בְּעֶקְבֵי הַצֹּאן וְרַעֲיֵי אֶת־גְּדִיתֶיךָ עַל  
מִשְׁכְּנוֹת הָרָעִים: לְסִסְתִּי בְּרֻכְבֵּי פֶרַעַה דְּמִיתֶיךָ רַעֲיָתִי: נָאוּ לְחִינֶיךָ  
בְּתָרִים צֹנְאָרֶךְ בַּחֲרוּזִים: תּוֹרִי זָהָב נַעֲשֶׂה־לָּךְ עִם נִקְדוֹת הַכֶּסֶף:  
עַד־שֶׁהַמֶּלֶךְ בְּמִסְבּוֹ נִרְדִּי נָתַן רִיחוֹ: צְרוּר הַמֶּר דּוֹדִי לִי בֵּין שְׂדֵי  
יָלִין: אֲשַׁכֵּל הַכֶּפֶר דּוֹדִי לִי בְּכֶרְמִי עֵין גְּדִי: הֵנָּה יָפָה רַעֲיָתִי הֵנָּה  
יָפָה עֵינֶיךָ יוֹנִים: הֵנָּה יָפָה דּוֹדִי אֵף נָעִים אֵף־עַרְשֵׁנוּ רַעֲנָנָה: קְרוֹת  
בְּתִינוּ אֲרָזִים רְחִיטָנוּ בְּרוֹתִים:





## CHAPTER 2

I am the rose of Sharon, and the lily of the valleys.

As the lily among thorns, so is my love among the daughters.

As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

He brought me to the banqueting house, and his banner over me was love.

Sustain me with flagons, comfort me with apples; for I am sick with love.

His left hand is under my head, and his right hand does embrace me.

I charge you, O you daughters of Jerusalem, by the roes, and by the hinds of the field, that you stir not up, nor awake my love, till he please.

The voice of my beloved! Behold, he comes leaping upon the mountains, skipping upon the hills.

My beloved is like a roe or a young hart; behold, he stands behind our wall, he looks forth at the windows, showing himself through the lattice.

My beloved spoke, and said unto me, Rise up my love, my fair one, and come away.

For lo, the winter is past, the rain has come and gone.

The flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle-dove is heard in our land.

The fig tree puts forth its figs, and the vines with the tender grapes give off a good smell. Arise, my love, my fair one, and come away.

O my dove, that is in the clefts of the rock, in the secret places of the stairs, let me see your countenance, let me hear your voice; for sweet is your voice, and your countenance is comely.

Catch us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.

My beloved is mine, and I am his; he feeds among the lilies.

Until the day breaks, and the shadows flee away, turn, my beloved, and be like a roe or a young hart upon the mountains of Betar.



## פרק ב

אֲנִי חִבַּצְלַת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים: כְּשׁוֹשַׁנָּה בֵּין הַחוּחִים כֵּן  
רַעֲיָתִי בֵּין הַבָּנוֹת: כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר כֵּן דּוּדֵי בֵּין הַבָּנִים בְּצִלּוֹ  
חֲמֻדָּתִי וַיִּשְׁבַּתִּי וּפְרִיּוֹ מִתּוֹק לַחֲכִי: הֵבִיאֲנִי אֶל-בֵּית הַיֵּינָן וּדְגָלוֹ עָלַי  
אֶהְבָּה: סִמְכוּנִי בְּאִשִּׁישׁוֹת רַפְדוֹנִי בְּתַפּוּחִים כִּי-חֹלֶת אֶהְבָּה אֲנִי:  
שָׁמְאָלוֹ תַּחַת לְרֹאשִׁי וַיִּמְיֵנוּ תַּחְבֻּקָנִי: הִשְׁבַּעְתִּי אֶתְכֶם בָּנוֹת  
יְרוּשָׁלַיִם בְּצַבָּאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה אִם-תִּעֲדוּ וְאִם-תִּעֲזוּבוּ  
אֶת-הָאֶהְבָּה עַד שֶׁתַּחֲפֹץ: קוֹל דּוּדֵי הַנְּהִיזָה בָּא מִדֹּלֵג עַל-הַהָרִים  
מִקַּפֵּץ עַל-הַגְּבָעוֹת: דּוּמָה דּוּדֵי לְצַבִּי אוֹ לְעֹפֶר הָאֵילִים הַנְּהִיזָה  
עוֹמֵד אַחֵר כְּתִלְנוּ מִשְׁגִּיחַ מִן-הַחֲלָנוֹת מִצִּיץ מִן-הַחֲרָכִים: עָנָה  
דּוּדֵי וַאֲמַר לִי קוֹמִי לָךְ רַעֲיָתִי יִפְתִּי וּלְכִי-לָךְ: כִּי-הִנֵּה הִסְתּוּ עָבַר  
הַגֶּשֶׁם חָלַף הָלַךְ לוֹ: הַנְּצַנִּים נִרְאוּ בְּאֶרֶץ עַת הַזְּמִיר הִגִּיעַ וְקוֹל  
הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ: הִתְאַנָּה חֲנֻטָּה פְּגִיָּה וְהַגִּפְנִים סִמְדָּר נִתְּנוּ  
רֵיחַ קוֹמִי לְכִי רַעֲיָתִי יִפְתִּי וּלְכִי-לָךְ: יוֹנָתִי בַּחֲגוּי הַסֵּלַע בְּסִתָּר  
הַמְּדֻרָּגָה הִרְאִינִי אֶת-מְרָאִיךָ הַשְּׁמִיעִינִי אֶת-קוֹלְךָ כִּי-קוֹלְךָ עָרֵב  
וּמְרָאִיךָ נָאוֹה: אֶחְזוּ-לָנוּ שׁוֹעָלִים שְׁעָלִים קִטְנִים מִחֲבָלִים כְּרָמִים  
וּכְרָמֵינוּ סִמְדָּר: דּוּדֵי לִי וְאֲנִי לוֹ הָרַעָה בְּשׁוֹשָׁנִים: עַד שִׁיפּוּחַ הַיּוֹם  
וְנָסוּ הַצִּלָּלִים סָב דְּמָה-לָךְ דּוּדֵי לְצַבִּי אוֹ לְעֹפֶר הָאֵילִים  
עַל-הָרִי בְּתֵר:





## CHAPTER 3

By night on my bed I sought him whom my soul loves; I sought him, but I did not find him.

I will rise now, and go about the city in the streets, and in the squares I will seek him whom my soul loves; I sought him, but I did not find him. The watchmen that go about the city found me; to them I said, Did you see him whom my soul loves?

I had but passed from them, when I found him whom my soul loves; I held him, and would not let him go, until I had brought him into my mother's house, and into the house of her that conceived me.

I charge you, O you daughters of Jerusalem, by the roes, and by the hinds of the field, that you stir not up, nor awake my love till he please.

Who is this that comes out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant? Behold his bed, which is Solomon's; sixty valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war; every man has his sword upon his thigh because of fear in the night. King Solomon made himself a chariot of the wood of Lebanon. He made its pillars of silver, its bottom gold, its covering purple, its midst paved with love, for the daughters of Jerusalem.

Go forth, you daughters of Zion, and behold King Solomon with the crown with which his mother crowned him on the day of his wedding, and in the day of the gladness of his heart.



## פרק ג

על־משכבי בלילות בקשתי את שאהבה נפשי בקשתיו ולא  
מצאתיו: אקומה נא ואסובבה בעיר בשוקים וברחבות אבקשה  
את שאהבה נפשי בקשתיו ולא מצאתיו: מצאוני השמרים  
הסבבים בעיר את שאהבה נפשי ראיתם: כמעט שעברתי מהם  
עד שמצאתי את שאהבה נפשי אחזתיו ולא ארפננו  
עד־שהבאתיו אל־בית אמי ואל־חדר הורתי: השבעתי אתכם  
בנות ירושלים בצבאות או באילות השדה אסתעירו  
ואסתעוררו את־האהבה עד שתחפץ: מי זאת עלה מן־המדבר  
כתימרות עשן מקטרת מר ולבונה מכל אבקת ריכל: הנה מטתו  
של שלמה ששים גברים סביב לה מגברי ישראל: כלם אחזי חרב  
מלמדי מלחמה איש חרבו על־ירכו מפחד בלילות: אפריון עשה  
לו המלך שלמה מעצי הלבנון: עמודיו עשה כסף רפידתו זהב  
מרכבו ארגמן תוכו רצוף אהבה מבנות ירושלם: צאינה וראינה  
בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו  
וביום שמחת לבו:





## CHAPTER 4

Behold, you are fair, my love; behold, you are fair; you have doves' eyes within your locks; your hair is as a flock of goats, that appear from Mount Gilead.

Your teeth are like a flock of sheep that are shorn, which came up from the washing; each of which bears twins, and none is barren among them. Your lips are like a thread of scarlet, and your speech is comely; your temples are like a piece of pomegranate within your locks.

Your neck is like the tower of David built for an armory, upon which hang a thousand bucklers, all shields of mighty men.

Your breasts are like two young roes that are twins, which feed among the lilies.

Until the day breaks, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

You are fair, my love; there is no spot in you.

Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

You have ravished my heart, my sister, my spouse; you have ravished my heart with one of your eyes, with one chain of your neck.

How fair is your love, my sister, my spouse! How much better is your love than wine! And the smell of your sweet fragrance than all spices!

Your lips, O my spouse, drop as the honeycomb; honey and milk are under your tongue; and the smell of your garments is like the smell of Lebanon.

As a garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.

Your plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard.

Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices;

A fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, you south; blow upon my garden, that its spices may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

## פרק ד

הֵנָּה יָפָה רַעֲיָתִי הֵנָּה יָפָה עֵינֶיךָ יוֹנִים מִבַּעַד לְצִמְתְּךָ שֶׁעָרַךְ כְּעֵדֶר  
הָעֲזִים שֶׁגִּלְשׁוּ מֵהָר גִּלְעָד: שֵׁנֶךָ כְּעֵדֶר הַקְּצוּבוֹת שֶׁעָלוּ  
מִן־הַרְחָצָה שְׂכָלָם מִתְאַיְמוֹת וְשִׂכְלָה אֵין בָּהֶם: כַּחוּט הַשָּׁנִי  
שִׁפְתוֹתֶיךָ וּמִדְּבָרְךָ נֶאֱוָה כִּפְלַח הָרִמּוֹן רִקְתָּךְ מִבַּעַד לְצִמְתְּךָ:  
כְּמַגִּדֵּל דָּוִיד צֹאֲרָךְ בְּנוֹי לְתַלְפִּיּוֹת אֶלֶף הַמָּגֵן תָּלוּי עָלָיו כָּל שְׁלֹטֵי  
הַגְּבָרִים: שְׁנֵי שְׁדִיךְ כְּשֵׁנִי עֶפְרַיִם תְּאוֹמֵי צְבִיָּה הָרַעִים בְּשׁוֹשָׁנִים:  
עַד שִׁיפוּחַ יוֹם וְנָסוּ הַצִּלְלִים אֵלֶיךָ לִי אֶל־הָר הַמּוֹר וְאֶל־גִּבְעַת  
הַלְּבוֹנָה: כָּלֶךָ יָפָה רַעֲיָתִי וּמוֹם אֵין בָּךְ: אֲתִי מִלְּבָנוֹן כָּלָה אֲתִי  
מִלְּבָנוֹן תְּבוֹאִי תְּשׁוּרִי מֵרֹאשׁ אֲמָנָה מֵרֹאשׁ שֹׁנִיר וְחֶרְמוֹן מִמַּעֲנוֹת  
אֲרִיּוֹת מֵהַרְרֵי נְמָרִים: לִבִּבְתָּנִי אַחֹתִי כָלָה לִבִּבְתָּנִי בְּאַחַד מַעֲיִנֶיךָ  
בְּאַחַד עֵנֶק מִצֹּרְנֶיךָ: מֵה־יָפוּ דְּדִיךְ אַחֲתִי כָלָה מֵה־טְבוֹ דְּדִיךְ מִיַּיִן  
וְרִיחַ שְׁמָנֶיךָ מְכַל־בְּשָׁמִים: נֹפֶת תִּטְפְּנָה שִׁפְתוֹתֶיךָ כָלָה דְּבֶשׁ וְחֶלֶב  
תַּחַת לְשׁוֹנְךָ וְרִיחַ שְׁלֹמֹתֶיךָ כְּרִיחַ לְבָנוֹן: גֵּן נָעוּל אַחֲתִי כָלָה גֵּל  
נָעוּל מַעֲיֵן חֲתוּם: שְׁלַחֲךָ פְּרָדִס רְמוֹנִים עִם פְּרֵי מִגְדִּים כְּפָרִים  
עִם־נֶרְדִּים: נֶרֶד וְכֶרֶם קָנָה וְקִנְמוֹן עִם כָּל־עֲצֵי לְבוֹנָה מֵר  
וְאַהֲלוֹת עִם כָּל־רָאשֵׁי בְּשָׁמִים: מַעֲיֵן גָּנִים בָּאֵר מַיִם חַיִּים וְנוֹזְלִים  
מִן־לְבָנוֹן: עוֹרִי צָפוֹן וּבּוֹאִי תִימָן הַפִּיחִי גָנִי יִזְלוּ בְּשָׁמָיו יָבֹא דוֹדִי  
לִגְנוֹ וְיֹאכֵל פְּרֵי מִגְדָּיו:





## CHAPTER 5

I have come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends; drink, yes, drink abundantly; O beloved.

I sleep, but my heart wakes; it is the voice of my beloved that knocks, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night.

I have taken off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

My beloved put his hand by the latch of the door, and my heart was moved for him.

I rose up to open for my beloved, my hands dripping with myrrh, and my fingers sweet smelling myrrh, upon the handles of the lock.

I opened to my beloved; but my beloved had turned and was gone; my soul was faint when he spoke; I sought him; I called him, but he gave me no answer.

The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

I charge you, O you daughters of Jerusalem, if you find my beloved, that you tell him, that I am sick with love.

What is your beloved more than any beloved, O you fairest among women? What is your beloved more than another beloved, that you so charge us?

My beloved is white and ruddy, the chief among the ten thousand.

His head is as the most fine gold, his locks are bushy, and black as a raven.

His eyes are as the eyes of doves by the rivers of waters, washed with milk and set well.

His cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet-smelling myrrh.

His hands are as gold rings set with beryl; his belly is as bright ivory overlaid with sapphires.

His legs are as pillars of marble, set upon sockets of fine gold; his countenance is as Lebanon, excellent as the cedars.

His mouth is most sweet; yes, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

## פרק ה

בְּאֶתִּי לִגְנִי אַחֲתִי כָּלָה אֶרִיתִי מוֹרִי עִם־בְּשָׁמִי אֲכַלְתִּי יַעֲרִי  
עִם־דְּבָשִׁי שְׁתִּיתִי יַיִנִי עִם־חֶלְבִי אָכְלוּ רַעִים שְׁתּוּ וְשָׁכְרוּ דוֹדִים:  
אֲנִי יִשְׁנָה וְלִבִּי עַר קוֹל דּוֹדִי דּוֹפֵק פִּתְחֵי־לִי אַחֲתִי רַעִיתִי יוֹנְתִי  
תִּמְתִּי שְׂרָאשִׁי נִמְלֵא־טֵל קוֹצוֹתַי רְסִיסִי לִילָה: פָּשַׁטְתִּי אֶת־כַּתְּנֹתַי  
אִיכָכָה אֲלַב־שָׁנָה רָחַצְתִּי אֶת רַגְלִי אִיכָכָה אֶטְנַפֵּם: דּוֹדִי שָׁלַח יָדוֹ  
מִן־הַחֹר וּמַעֲי הָמוּ עָלָיו: קָמְתִּי אֲנִי לִפְתֹּחַ לְדוֹדִי וַיְדִי נְטָפו־מֹר  
וְאַצְבָּעֹתַי מֹר עָבַר עַל כַּפּוֹת הַמִּנְעוּל: פִּתְחֹתִי אֲנִי לְדוֹדִי וְדוֹדִי  
חָמַק עָבַר נִפְשִׁי יֵצֵאָה בְּדַבְּרוֹ בִּקְשָׁתִּיהוּ וְלֹא מִצָּאֲתִיהוּ קָרָאתִיו  
וְלֹא עָנֵנִי: מִצָּאֵנִי הַשְׁמָרִים הַסִּבְבִּים בְּעִיר הַכוֹנִי פָּצְעוּנִי נָשְׂאוּ  
אֶת־רִדִּידִי מֵעָלַי שְׁמָרֵי הַחֲמוֹת: הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם  
אִם־תִּמְצְאוּ אֶת־דּוֹדִי מִה־תִּגִּידוּ לוֹ שְׁחוּלַת אֶהְבָּה אֲנִי: מִה־דוֹדְךָ  
מִדּוֹד הִיפָּה בְּנָשִׁים מִה־דוֹדְךָ מִדּוֹד שְׁכָכָה הַשְּׁבַעְתָּנוּ: דּוֹדִי צַח  
וְאַדּוּם דָּגוּל מִרְבָּבָה: רָאשׁוּ כְּתָם פֹּז קוֹצוֹתָיו תִּלְתָּלִים שְׁחֹרוֹת  
כְּעוֹרֵב: עֵינָיו כִּיּוֹנִים עַל־אַפִּיקֵי מַיִם רָחֲצוֹת בְּחֶלֶב יִשְׁבוֹת  
עַל־מִלְּאֵת: לַחְיוֹ כְּעֶרוּגַת הַבֶּשֶׂם מִגְדָּלוֹת מִרְקָחִים שְׁפֹתוֹתָיו  
שׁוֹשָׁנִים נְטָפוֹת מֹר עָבַר: יָדָיו גְּלִילֵי זָהָב מִמֶּלְאִים בִּתְרָשִׁישׁ מַעֲיו  
עֶשֶׂת שָׁן מַעֲלַפֶּת סְפִירִים: שׁוֹקִיו עֲמוּדֵי שֵׁשׁ מִיִּסְדִּים עַל־אֲדָנֶי־פֹז  
מִרְאֵהוּ כָּל־בְּנוֹן בַּחֹר כְּאַרְזִים: חָכוּ מִמִּתְקִים וְכָלוּ מִחֲמָדִים זֶה  
דּוֹדִי וְזֶה רַעִי בְּנוֹת יְרוּשָׁלַם:





## CHAPTER 6

Whither has my beloved gone, O you most fair of women? Whither has my beloved turned aside? that we may seek him with you.

My beloved has gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

I am my beloved's, and my beloved is mine; he feeds among the lilies.

You are beautiful, my love, as Tirzah, comely as Jerusalem, mighty as an army with banners. Turn away your eyes from me, for they have overcome me; your hair is as a flock of goats that appear from Gilead.

Your teeth are as a flock of sheep, which go up from the washing, where each bears twins, and there is none barren among them. As a piece of a pomegranate are your temples within your locks. There are sixty queens, and eighty concubines, and maidens without number.

My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of she who bore her. The daughters saw her, and blessed her; yes, the queens and the concubines, and they praised her.

Who is she that looks forth at the morning, fair as the moon, clear as the sun, and mighty as an army with banners?

I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

Before I was aware, my soul set me upon the chariots of Aminadav.





## פרק ו

אָנֶה הָלַךְ דּוֹדְךָ הַיָּפָה בְּנָשִׁים אָנֶה פָּנָה דּוֹדְךָ וּנְבַקְשָׁנוּ עִמָּךְ. דּוֹדִי  
יָרַד לָגֵנוּ לַעֲרָגוֹת הַבָּשָׂם לָרְעוֹת בַּגָּנִים וּלְלַקֵּט שׁוֹשְׁנִים: אֲנִי לְדּוֹדִי  
וְדּוֹדִי לִי הָרוּעָה בְּשׁוֹשְׁנִים: יָפָה אֶת רַעֲיָתִי כְּתֹרֶצָה נְאוּהָ  
כִּירוּשָׁלַם אֵימָה כְּנִדְגָלוֹת: הֶסְבִּי עֵינֶיךָ מִנְּגִדֵי שָׁהִם הִרְהִיבֵנִי  
שָׁעָרְךָ כְּעֶדֶר הָעִזִּים שָׁגְלָשׁוּ מִן־הַגִּלְעָד: שָׁנִיךָ כְּעֶדֶר הָרַחֲלִים  
שָׁעְלוּ מִן־הָרַחֲצָה שְׂכָלָם מִתְּאִימוֹת וּשְׂכָלָה אֵין בָּהֶם: כְּפָלַח  
הָרִמּוֹן רָקֶתְךָ מִבְּעַד לְצִמְתָּךְ: שָׁשִׁים הֵמָּה מְלָכוֹת וּשְׁמָנִים  
פִּילָגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר: אַחַת הִיא יוֹנָתִי תִמְתִּי אַחַת הִיא  
לְאֵמָה בָּרָה הִיא לְיוֹלְדָתָהּ רְאוּהָ בָנוֹת וַיֵּאֱשְׁרוּהָ מְלָכוֹת וּפִילָגְשִׁים  
וַיַּהֲלִיכֶּהָ: מִי־זֹאת הַנִּשְׁקָפָה כְּמוֹ־שָׁחַר יָפָה כְּלָבָנָה בָּרָה כַּחֲמָה  
אֵימָה כְּנִדְגָלוֹת: אֶל־גִּנַּת אַגּוֹז יִרְדְּתִי לְרֹאוֹת בְּאִבִּי הַנָּחַל לְרֹאוֹת  
הַפְּרָחָה הַגֶּפֶן הַנִּצּוֹ הָרִמָּנִים: לֹא יָדַעְתִּי נִפְשִׁי שֶׁמִּתְּנִי מִרְכָּבוֹת  
עִמִּי נָדִיב:





# CHAPTER 7

Return, return, O Shulamite; return, return, that we may look upon you. What will you see in the Shulamite? As it were the dance of two camps. How beautiful are your feet with shoes, O prince's daughter! The joints of your thighs are like jewels, the work of the hands of a skillful workman.

Your navel is like a round goblet, where no liquor is wanting; your belly is like a heap of wheat set about with lilies.

Your twin breasts are like two young roes that are twins.

Your neck is like a tower of ivory; your eyes like the fishpools in Heshbon, by the gate of Bat-Rabim; your nose is as the tower of Lebanon, which looks toward Damascus.

Your head upon you is like Carmel, and the hair of your head like purple; the king is held captive in its tresses.

How fair and how pleasant you are, O love, for delights!

You are stately as a palm tree, and your breasts are like clusters of grapes.

I said, I will climb the palm tree, I will take hold of its boughs; your breasts shall be as clusters of the vines, and your breath like the fragrance of apples;

And your mouth is like the best wine, that goes down sweetly for my beloved, causing the lips of those that are asleep to speak.

I am by beloved's, and his desire is for me.

Come my beloved, let us go forth into the field; let us lodge in the villages.

Let us get up early to the vineyards; let us see if the grapes flourish, whether the tender grapes appear, and the pomegranates bud forth; there I will give you my love.

The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for you, my beloved.



## פרק ז

שׁוּבִי שׁוּבִי הַשּׁוֹלֵמִית שׁוּבִי שׁוּבִי וְנַחֲזֶה-בָּךְ מִה־תַּחֲזוּ בַשּׁוֹלֵמִית  
כְּמַחֲלַת הַמַּחֲנִים: מִה־יָּפּוּ פַעֲמֶיךָ בְּנַעֲלִים בַּת־נָדִיב חֲמוּקֵי יֶרֶכֶךָ  
כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמֹן: שָׁרָרְךָ אֲגֹן הַסֵּהָר אֶל־יַחֲסֹר הַמָּזֹג  
בְּטֶנֶךָ עֲרַמַּת חֲטִים סוּגָה בַשּׁוֹשָׁנִים: שְׁנֵי שְׁדִיךָ כְּשְׁנֵי עֶפְרַיִם תֹּאמְרֵי  
צִבְיָה: צֹאֲרֶךְ כְּמִגְדַּל הַשֵּׁן עֵינֶיךָ בְּרִכּוֹת בַּחֲשָׁבוֹן עַל־שַׁעַר  
בַּת־רָבִים אֶפֶךָ כְּמִגְדַּל הַלְּבָנוֹן צוּפָה פָּנֶי דַּמָּשֶׁק: רֹאשְׁךָ עָלֶיךָ  
כְּכֶרֶמֶל וּדְלֹת רֹאשְׁךָ כְּאַרְגָּמָן מֶלֶךְ אֲסוּר בְּרֹהֲטִים: מִה־יִּפִּית  
וּמִה־נָּעַמַת אֶהְבֶּה בַּתְּעַנּוּגִים: זֹאת קוֹמַתְךָ דְּמַתָּה לְתִמָּר וְשְׁדִיךָ  
לֹא־שְׁכָלוֹת: אֲמַרְתִּי אֶעֱלֶה בַתְּמָר אַחְזָה בְּסִנְסֵנִי וַיְהִי־נָא שְׁדִיךָ  
כְּאֲשְׁכָלוֹת הַגֶּפֶן וְרִיחַ אֶפֶךָ כַּתְּפוּחִים: וְחִכְךָ כֵּיִן הַטּוֹב הוֹלֵךְ  
לְדוּדֵי לְמִישָׁרִים דּוֹבֵב שְׁפָתַי יִשְׁנִים: אֲנִי לְדוּדֵי וְעָלִי תִשׁוּקְתּוֹ:  
לָכֶה דוּדֵי נִצָּא הַשָּׂדֶה נְלִינָה בַּכֶּפְרִים: נִשְׁכִּימָה לְכַרְמִים נִרְאָה  
אִם־פָּרְחָה הַגֶּפֶן פָּתַח הַסְּמִדָּר הִנְצוּ הָרְמוֹנִים שֵׁם אֶתָּן אֶת־דֹּדֵי  
לָךְ: הַדּוּדָאִים נִתְּנוּ־רִיחַ וְעַל־פִּתְחֵינוּ כָּל־מְגִדִּים חֲדָשִׁים גַּם־יִשְׁנִים  
דוּדֵי צִפְנָתִי לָךְ:





## CHAPTER 8

O that you were as my brother, that sucked the breasts of my mother!  
When I would find you outside, I would kiss you; yes, I would not be despised.

I would lead you, and bring you into my mother's house; she would instruct me. I would have you drink of spiced wine, of the juice of the pomegranate.

His left hand was under my head, and his right hand embraced me.

I charge you, O daughters of Jerusalem, that you not stir up, nor awake my love, until he please.

Who is this that comes up from the wilderness, leaning upon her beloved?

I raised you up under the apple tree; there your mother brought you forth; there she that bore you brought you forth.

Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death; passion as mighty as the grave; its coals are coals of fire, with a blazing flame.

Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, he would be utterly despised.

We have a little sister, and she has no breasts; what shall we do for our sister in the day that she will be spoken for?

If she be a wall, we will build upon her a palace of silver; and if she be a door, we will enclose her with boards of cedar.

I am a wall, and my breasts like towers; then was I in my eyes as one that found favor.

Solomon had a vineyard at Baal-Hamon; he gave out the vineyard to watchmen; each of its fruit would bring a thousand pieces of silver.

My vineyard, which is mine, is before me; O Solomon, you may have a thousand, and those that keep its fruit two hundred.

You that walk in the gardens; the companions hear your voice; cause me to hear it.

Make haste, my beloved, and be like a roe or a young hart upon the mountains of spices.



## פרק ח

מִי יִתֶּנָּה כָּאֵחַ לִי יוֹנֵק שְׂדֵי אֹמִי אֲמַצְאָה בַּחוּץ אֲשַׁקֶּה גַם לֹא־יָבוֹז לִי. אֲנֶהְגֶּה אֲבִיאָה אֶל־בֵּית אֹמִי תִלְמַדְנִי אֲשַׁקֶּה מִיַּיִן הָרֶקֶחַ מֵעֵסִיס רַמְנִי: שְׁמָלוֹ תַּחַת רֹאשִׁי וַיְמִינִי תַּחְבֵּקֵנִי: הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם מִה־תַּעֲרִירוּ וּמִה־תַּעֲרְרוּ אֶת־הָאֵהָבָה עַד שֶׁתַּחֲפֹץ: מִי זֹאת עָלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דֹּדָה תַּחַת הַתְּפוּחַ עוֹרֶרְתִּיךָ שָׁמָּה חִבְּלָתְךָ אִמְךָ שָׁמָּה חִבְּלָה יִלְדָתְךָ: שִׁימְנִי כַחוֹתֶם עַל־לִבְךָ כַחוֹתֶם עַל־זְרוּעֶךָ כִּי־עֲזָה כִּמּוֹת אֵהָבָה קָשָׁה כְּשֹׁאוֹל קִנְיָה רֶשְׁפִּיָּה רֶשְׁפִּי אִשׁ שְׁלֵהֲבַתִּיהָ: מִיָּם רַבִּים לֹא יוֹכְלוּ לִכְבוֹת אֶת־הָאֵהָבָה וְנִהְרֹות לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאֵהָבָה בּוֹז יָבוֹזוּ לוֹ: אַחוֹת לָנוּ קִטְנָה וְשָׂדִים אֵין לָהּ מִה־נַּעֲשֶׂה לְאַחוֹתָנוּ בַּיּוֹם שִׁידְבַּר־בָּהּ: אִם־חוֹמָה הִיא נִבְנְהָ עָלֶיהָ טִירַת כֶּסֶף וְאִם־דָּלֶת הִיא נִצּוֹר עָלֶיהָ לֹחַ אֲרוֹז: אֲנִי חוֹמָה וְשָׂדִי כַמְגִדְלוֹת אֲזִי הִיִּיתִי בְּעֵינָיו כְּמוֹצֵאת שָׁלוֹם: כֶּרֶם הָיָה לְשִׁלְמָה בִּבְעַל הָמוֹן נָתַן אֶת־הַכֶּרֶם לְנֹטָרִים אִישׁ יָבִיא בִּפְרִיָּו אֶלֶף כֶּסֶף: כֶּרֶמִּי שְׁלִי לִפְנֵי הָאֶלֶף לָךְ שְׁלֵמָה וּמֵאתִים לְנֹטָרִים אֶת פְּרִיָּו: הַיּוֹשֶׁבֶת בַּגִּנִּים חֲבֵרִים מִקְשִׁיבִים לְקוֹלֶךָ הִשְׁמִיעֵנִי: בָּרַח דּוֹדִי וּדְמָה־לָּךְ לִצְבִי אוֹ לַעֲפָר הָאֵילִים עַל הָרִי בְּשָׁמַיִם:









