



YOUR VERY OWN

PASSOVER SEDER COMPANION

Made with love for YOU

By Rabbi Shneur and Mushkie

CHABAD OF PUERTO VALLARTA

LETTER FROM RABBI SHNEUR & MUSHKIE

To Our Dearest Community;

In light of the current health Pandemic and the necessity to be home bound, we present to you, this special "home-made" Haggadah, to use as a step by step guide throughout your seder. It takes into consideration the key texts of the Haggada along with English translations and instructions. We hope it will help you have a meaningful and fulfilling seder.

Although physically distant and in some cases alone, our community remains a source of strength and inspiration for each other. Our table will be missing you this year, and your absence will truly be felt, but we know we are together.

In these trying times, it is incumbent upon us to remain positive and joyful as we commemorate this special holiday of freedom from Egyptian bondage, knowing that we will soon be freed from our current situation , and be able to celebrate happily and with good health under better circumstances.

No matter where you are celebrating Passover this year, just know, you are part of a beautiful, loving community, and you are never alone.

We wish you a happy and joyous passover,

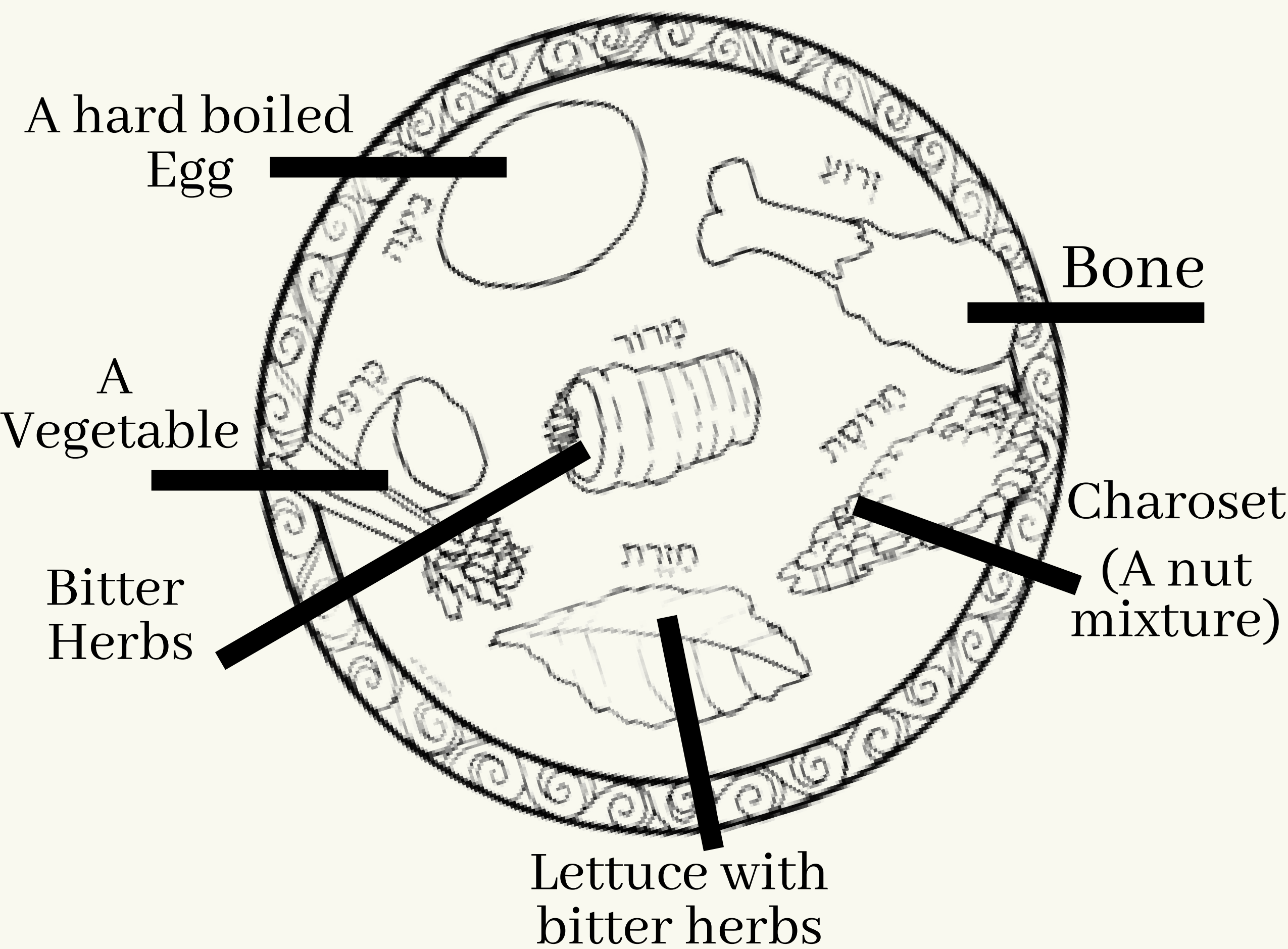
With much love,
Rabbi Shneur and Mushkie Hecht

**P.S PLEASE PRINT THIS HAGGADAH BEFORE THE ONSET OF THE
HOLIDAY OF PASSOVER
THE HOLIDAY BEGINS AT SUNSET ON WEDNESDAY, APRIL 8TH.**

What you will need:

- A cup (3oz or larger)
- Wine or grape juice
- 3 Matzot
- Candles
- An egg
- A shank bone
- Romaine lettuce
- Marror (Horseradish)
- Charoset (see next page for recipe)
- A Vegetable (Potato, Onion, or Parsley)
- Salt water
- Napkins
- A bag for your Afikoman
- Food for your Festive meal
- A pillow to lean *optional*
- A GOOD ATTITUDE :)

How to set my seder plate:



For the Hillel Sandwich

Recipe For Charoset

- 1 red apple peeled
- 1 pear peeled
- 1 cup Nuts
- ½ cup sweet red wine

Pulse in a food processor until it reaches a thick paste consistency.
Refrigerate until serving. Add a little more wine immediately before serving.

The meaning of the items on the Seder Plate?

- The Bone** - commemorates the paschal lamb
- The Egg** - commemorates the Chagiga sacrifice brought during the pilgrimage festivals
- A vegetable** - We dip into saltwater, signifying the tears of the Jewish people
- Bitter Herbs**- Reminds us of the bitterness of Slavery
- Charoset** - is akin to the bricks and mortar that the Jews were forced to make

Candle Lighting:

Wednesday April 8th before Sunset (Blessings 1&2)

Thursday April 9th after NightFall (Blessings 1&2) From a pre-existing flame

Friday April 10th before Sunsets (Blessing 3) From a pre-existing flame

1. ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר
של יום טוב

BAH-ROOCH AH-TAH AH-DOH-NOI EH-LOH-HEH-NU MEH-LECH
HAH-OH-LAHM AH-SHER KEE-DEH-SHAH-NOO BEH-MITZ-VOH-
TAHV VEH-TZEE-VAH-NOO LEH-HAD-LEEK NER SHEL YOHM TOHV.

Blessed are You, L-rd our G-d, King of the universe, who has
sanctified us with His commandments, and commanded us to kindle
the Yom Tov light.

2. ברוך אתה א-דני א-להינו מלך העולם, שהחינו וקימנו והגיענו לזמן הזה

SHEH-HEH-CHEH-YAH-NOO VEH-KEE-YEH-MAH-NOO VEH-HEE-GHEE-
AH-NOO LIZ-MAHN HAH-ZEH.

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

3. ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר
של שבת

BAH-ROOCH AH-TAH AH-DOH-NOI EH-LOH-HEH-NOO MEH-LECH
HAH-OH-LAHM AH-SHER KEE-DEH-SHAH-NOO BEH-MITZ-VOH-TAHV
VEH-TZEE-VAH-NOO LEH-HAD-LEEK NER SHEL SHAH-BAHT.

Blessed are You, L-rd our G-d, King of the universe, who has
sanctified us with His commandments, and commanded us to kindle
the Shabbat.

1. Kadesh קדש



We pour the first cup of wine and recite the Kiddush.

We drink the cup of wine, while seated and reclining to the left, as a sign of freedom.

סברי מרנן 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 ותתן לנו יי אל-הינו באהבה
מועדים לשמחה חגים וזמנים לששון את יום חג המצות
הזה ואת יום טוב מקרא קדש הזה
זמן חרותו מקרא קדש זכר ליציאת מצרים כי בנו בחרת
ואותנו קדשת מכל העמים ומועדי קדשך בשמחה ובששון
הנחלתנו ברוך אתה יי מקדש ישראל והזמנים**

**ברוך אתה יי אל-הינו מלך העולם שהחיינו וקימנו והגיענו לזמן
הזה**

Attention Gentlemen:

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine. Blessed are You, G-d, our G-d, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, G-d, our G-d, have given us in love festivals for happiness, feasts and festive seasons for rejoicing this Shabbat-day and the day of this Feast of Matzot and this Festival of holy convocation, the Season of our Freedom in love, a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy Shabbat and Festivals in love and favor, in happiness and joy. Blessed are You, G-d, who sanctifies the Israel and the festive seasons.

Blessed are You, G-d, our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

2. Urchatz ורחץ



We wash our hands in the following manner:

Pour 3 times on your right hand and repeat on the left, we do not recite a blessing.

3. Karpas כרפס



Take less than a kezayit (1 ounce) of the vegetable, dip it into salt-water, and recite the following blessing:

ברוך אתה א-דני א-לוהינו מלך העולם בורא פרי האדמה

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

When reciting this blessing have in mind that it is also for the bitter herbs (of maror and korech, to be eaten later on).

We dip our vegetable into salt water to remind us of the tears the Jews cried so many years ago from the harsh slavery.

4. Yachatz יחץ



Take the middle matzah and break it into two. The larger piece is hid for the afikoman. The smaller piece is put back, between the two matzot.

5. Maggid מגיד



We tell over the story of Passover.

Mah Nishtana - The four questions



Mah nishtanah halaylah hazeh mikol halaylot

- 1) She-bechol halaylot anu ochlim chametz o matzah, halaylah hazeh kulo matzah?
- 2) She-bechol halaylot ain anu matbilin afilu pa'am echat, halaylah hazeh shtei pe'amim?
- 3) She-bechol halaylot anu ochlim she'ar yerakot, halaylah hazeh maror?
- 4) She-bechol halaylot anu ochlim bain yoshvin u-vain mesubin, halaylah hazeh kulanu mesubin?

Why is this night different from all the other nights?

1. On all other nights we eat both chametz and matzah, on this night, we eat only matzah?
2. On all other nights we do not dip vegetables even once, on this night, we dip twice?
3. On all other nights we eat many vegetables, on this night, maror?
4. On all other nights some eat and drink sitting with others reclining, but on this night, we are all reclining?

THE INNER OF MEANING OF FOUR SONS

Written by Rabbi Shneur and Mushkie Hecht

WISE SON - חכם

I am the wise son, the boy who has respect
Learning lots of Torah, and giving it my best
I ask what are these laws, G-d gave us to do
They tell me, they are there, so we can live as a Jew



WICKED SON - רשע

I am the rebellious son, Im SURE you are aware
My questions are much harsher, I really couldn't care
Actually I'm hurting, deep inside there is a void
I wanna be part of it, but I am just annoyed



SIMPLE SON - תם

Im Tom, the simple one, I dont get the fuss
I sit here by the table, Im just one of "us"
They tell me of the story that happened long ago
I listen and I smile, I'll never truly know



THE ONE WHO DOESNT KNOW HOW TO ASK - שאינו יודע לשאול

last but not least, I'm the one who doesnt ask
I barely know the songs, the tunes are just too fast
They try to pique my interest, telling me ALL there is to know
They care so much about me, I no longer feel so low.



These are the 4 sons, who sit around the table
They all have a sense of meaning, a definition and a label
It's true they are different, one from another
But when you look a little deeper, you will realize it's much broader

The four sons are a part, of every living being,
They are the attitudes we have, before doing anything

(point to each son, when you describe)
Sometimes we feel interested, excited and aware,
Other times we feel angry, sometimes we just don't care
It happens to us all, in different circumstances,
We have no clue what's going on, we can't seem to find the answers

How we choose to respond, is really up to us
The haggadah gives us some ideas, to help us through the fuss
So find them inside of you, and feed them what they need
And when the seder is done, you will find that you are free!!!

Read the Story from the source

One may think that [the discussion of the exodus] must be from the first of the month. The Torah therefore says, `On that day.' `On that day,' however, could mean while it is yet daytime; the Torah therefore says, `It is because of this.' The expression `because of this' can only be said when matzah and maror are placed before you.

In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said: "Joshua said to all the people: Thus said the L-rd, the G-d of Israel, `Your fathers used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other gods."

And I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to possess it, and Jacob and his sons went down to Egypt.

"Blessed is He who keeps His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the end [of the bondage], in order to do as He had said to our father Abraham at the "Covenant between the Portions," as it is said: "And He said to Abraham, `You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth.'

This is what has stood by our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."

"And he went down to Egypt" forced by Divine decree. "And he sojourned there" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants' flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen."

"Few in number" as it is said: "Your fathers went down to Egypt with seventy persons, and now, the L-rd, your G-d, has made you as numerous as the stars of heaven."

"And he became there a nation" this teaches that Israel was distinctive there. "Great, mighty," as it is said: "And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them."

"And numerous," as it is said: "I passed over you and saw you wallowing in your bloods, and I said to you `By your blood you shall live,' and I said to you `By your blood you shall live!' I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare."

Read the Story from the source

"The Egyptians treated us badly and they made us suffer, and they put hard work upon us." The Egyptians treated us badly, as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land."

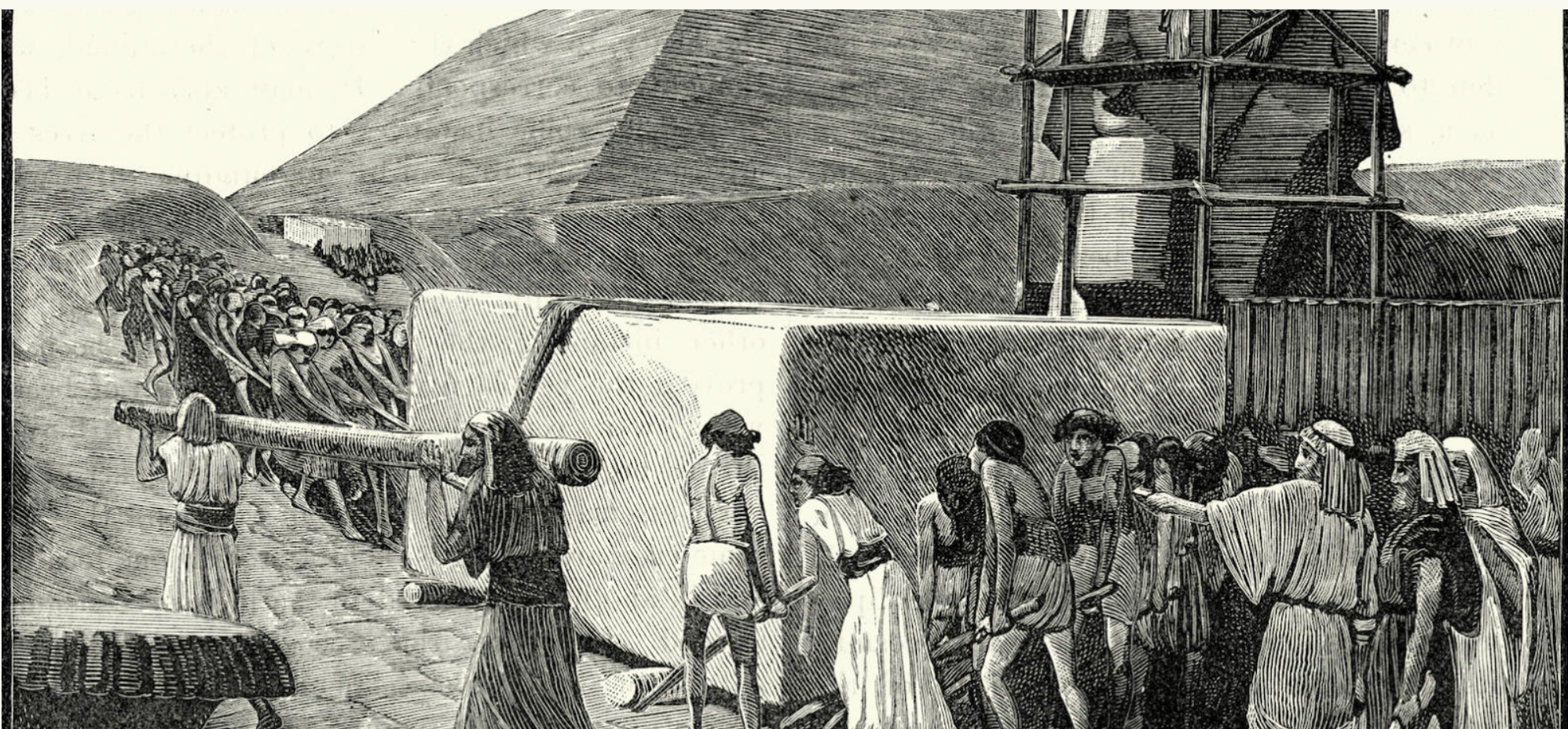
"And they made us suffer," as it is said: "They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses.""And they put hard work upon us," as it is said: "The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor."

And we cried out to the L-rd, the G-d of our fathers, and the L-rd heard our voice and saw our suffering, our labor and our oppression."And we cried out to the L-rd, the G-d of our fathers," as it is said: "During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d."

"And the L-rd heard our voice" as it said: "And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob.""And he saw our suffering," this refers to the separation of husband and wife, as it is said: "G-d saw the children of Israel and G-d took note."

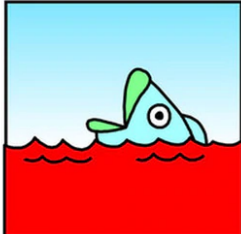
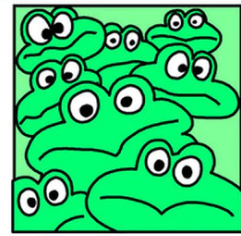
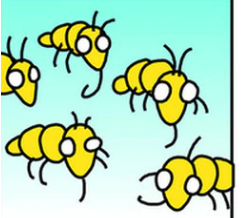

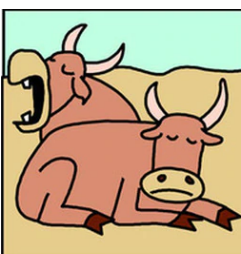




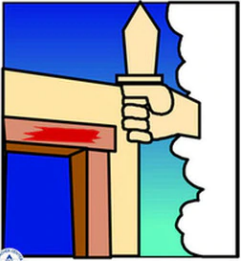
"Our labor," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river and every girl you shall keep alive.""And our oppression," this refers to the pressure, as it is said: "I have seen the oppression with which the Egyptians oppress them.""The L-rd took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders.""The L-rd took us out of Egypt," not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself! Thus it is said: "In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-rd.""I will pass through the land of Egypt," I and not an angel;"And I will smite every first-born in the land of Egypt," I and not a seraph;"And I will carry out judgments against all the gods of Egypt," I and not a messenger;"I- the L-rd," it is I, and none other!"With a strong hand," this refers to the dever (pestilence) as it is said: "Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence.""And with an outstretched arm," this refers to the sword, as it is said: "His sword was drawn, in his hand, stretched out over Jerusalem."

"And with a great manifestation," this refers to the revelation of the Shechinah (Divine Presence), as it is said: "Has any G-d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-rd your G-d, did for you in Egypt before your eyes!""And with signs," this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."



The 10 Plagues

Ten Plagues, Plagues Ten
The Egyptians were punished again and again

	דָם Blood
	צַפַּרְדֵּי Frogs
	כִּנִּים Lice
	עֲרֹב Wild Animals
	דָּבָר Cattle Disease
	שָׁחִין Boils
	בָּרָד Hail
	אַרְבֶּה Locusts
	חֹשֶׁךְ Darkness
	מַכַּת בְּכוֹרוֹת Slaying of the Firstborn

The first is Dam, Blood is its name
The water in Egypt just doesn't taste the same

Second is Sefardayah, The frogs are on me
In my food, in my drink, I'm going crazy

Third is Kinim, I'm itchin everywhere
There is lice on my body, not just in my hair

Orov wild animals, are roamin the street
Help, they think, I'm theirs to eat

Dever A plague, call the vet quick
All the animals are getting sick

Shechin Oh my, look at the Royals
Pharaoh and his mates are covered in boils

Borod hailstones fallin from the sky
Fire mixed with Ice, I do not lie

Arbeh, number eight, hey the sky's turned green
There are more locusts, then I have ever seen

Choshech darkness, the Egyptians can't see
Hey watch out you are stepping on me

Plague Number Ten, the firstborn's are dying
My oh my how the Egyptians are crying

The Egyptians turn to Pharaoh, let the Jews go they cried
OK Ok Ok King pharaoh replied
Ten Plagues, Plagues Ten
The Egyptians were punished again and again

We pour out a drop of wine from our cups as we say each plauege
& pour another drop when we say these words "Detzach, Adash, B'achav,"

why? one may not recite a blessing over a cup of punishment."
We are not celebrating the egyptian pain, but rather the Jews freedom

Dayenu

Dayenu (“it would have sufficed us”) is a song of gratitude. In each stanza, we recall another kindness that G-d performed for our ancestors and proclaim that it alone would have been reason for celebration.

ENGLISH TRANSLATION

If He had brought us out from Egypt,
and had not carried out judgments
against them
Dayenu, it would have been enough!

If He had carried out judgments against them,
and not against their idols
Dayenu, it would have been enough!

If He had destroyed their idols,
and had not smitten their first-born
Dayenu, it would have been enough!

If He had smitten their first-born,
and had not given us their wealth
Dayenu, it would have been enough!

If He had given us their wealth,
and had not split the sea for us
Dayenu, it would have been enough!

If He had split the sea for us,
and had not taken us through it on dry land
Dayenu, it would have been enough!

If He had taken us through the sea on dry land,
and had not drowned our oppressors in it
Dayenu, it would have been enough!

If He had drowned our oppressors in it,
and had not supplied our needs in the
desert for forty years
Dayenu, it would have been enough!

If He had supplied our needs in the desert for
forty years,
and had not fed us the manna
Dayenu, it would have been enough!

If He had fed us the manna,
and had not given us the Shabbat
Dayenu, it would have been enough!

If He had given us the Shabbat,
and had not brought us before Mount Sinai
Dayenu, it would have been enough!

If He had brought us before Mount Sinai
and had not given us the Torah
Dayenu, it would have been enough!

If He had given us the Torah
and had not brought us into the land of Israel
Dayenu, it would have been enough!

If He had brought us into the land of Israel
and not built for us the Holy Temple
Dayenu, it would have been enough!

TRANSLITERATION

Ilu hotzianu mimitzrayim,
v'lo asah bahem sh'fatim,
dayeinu!

Ilu asah bahem sh'fatim
v'lo asah beloheihem,
dayeinu!

Ilu asah beloheihem,
v'lo harag et b'choreihem,
dayeinu!

Ilu harag et b'choreihem,
v'lo natan lanu et mamonam
dayeinu!

Ilu natan lanu et mamonam,
v'lo kara lanu et hayam,
dayeinu!

Ilu kara lanu et hayam,
v'lo he'eviranu b'tocho becharavah,
dayeinu!

Ilu he'eviranu b'tocho becharavah,
v'lo shika tzareinu b'tocho,
dayeinu!

Ilu shika tzareinu b'tocho,
v'lo sipeik tzorkeinu bamidbar arba'im shana,
dayeinu!

Ilu sipeik tzorkeinu bamidbar arba'im shana,
v'lo he'echilanu et haman
dayeinu!

Ilu he'echilanu et haman,
v'lo natan lanu et hashabbat,
dayeinu!

Ilu natan lanu et hashabbat,
v'lo keirvanu lifnei har sinai,
dayeinu!

Ilu keirvanu lifnei har sinai,
v'lo natan lanu et hatorah,
dayeinu!

Ilu natan lanu et hatorah,
v'lo hichnisanu l'erezt yisra'eil,
dayeinu!

Ilu hichnisanu l'erezt yisra'eil,
v'lo vanah lanu et beit hamikdash,
dayeinu!

אלו הוציאנו ממצרים
ולא עשה בהם שפטים
דינו

אלו עשה בהם שפטים
ולא עשה באלהיהם
דינו

אלו עשה באלהיהם
ולא הרג את בכוריהם
דינו

אלו הרג את בכוריהם
ולא נתן לנו את ממונם
דינו

אלו נתן לנו את ממונם
ולא קרע לנו את הים
דינו

אלו קרע לנו את הים
ולא העבירנו בתוכו בחרבה
דינו

אלו העבירנו בתוכו בחרבה
ולא שקע צרינו בתוכו
דינו

אלו שקע צרינו בתוכו
ולא ספק צרכנו במדבר ארבעים שנה
דינו

אלו ספק צרכנו במדבר ארבעים שנה
ולא האכילנו את המן
דינו

אלו האכילנו את המן
ולא נתן לנו את השבת
דינו

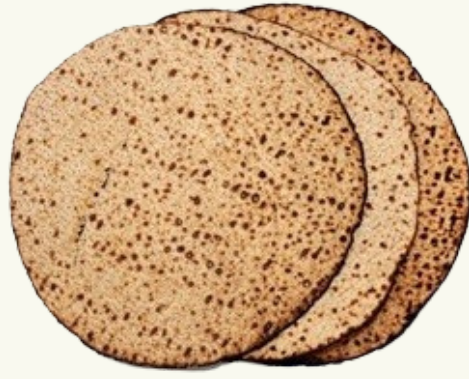
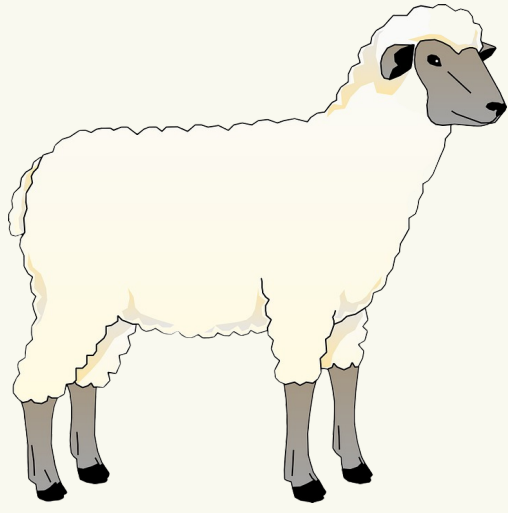
אלו נתן לנו את השבת
ולא קרבנו לפני הר סיני
דינו

אלו קרבנו לפני הר סיני
ולא נתן לנו את התורה
דינו

אלו נתן לנו את התורה
ולא הכניסנו לארץ ישראל
דינו

אלו הכניסנו לארץ ישראל
ולא בנה לנו את בית המקדש
דינו

PESACH - MATZAH - MAROR



Rabban Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely:

Pesach (the Passover-sacrifice),

Matzah (the unleavened bread)

Maror (the bitter herbs).

Passover - the Passover-lamb that our fathers ate during the time of the Beit Hamikdash - for what reason [did they do so]? Because the Omnipresent passed over our fathers' houses in Egypt, as it is said: "You shall say, It is a Passover-offering to the L-rd, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves.

"Take the broken Matzah into your hand and say:

This Matzah that we eat for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them. Thus it is said: "They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions."

Take the maror into your hand and say:

This maror that we eat for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said: "They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the L-rd did for me when I left Egypt." The Holy One, blessed be He, redeemed not only our fathers from Egypt, but He redeemed also us with them, as it is said: "It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers."

HOLD YOUR SECOND CUP OF WINE

סברי מרנן ברוך אתה יי אל-הינו מלך העולם בורא פרי הגפן

We drink the second cup while reclining to the left

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



6. Rachatzah רחצה

Now the hands are washed with recital of the blessing for washing the hands.

ברוך אתה א-דני א-לוהינו מלך העולם על נטילת ידיים

7. Motzei Matzah מצה



Hold the Matzah and say the following blessings and then eat the Matzah:

ברוך אתה א-דני א-לוהינו מלך העולם המוציא לחם מן הארץ

**ברוך אתה א-דני א-לוהינו מלך העולם אשר קדשנו במצותיו
וצונו על אכילת מצה**

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

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

8. Maror מרור



We take a kezayit (1 ounce) of the Maror, dip it into the Charoset, and Recite the following blessing:

**ברוך אתה א-דני א-לוהינו מלך העולם אשר קדשנו במצותיו
וצונו על אכילת מרור**

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

We eat the Maror, without reclining.

9. Korech כורך



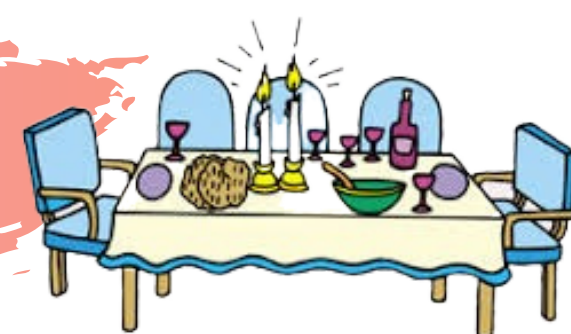
We take the third Matzah, and also 1 oz of the Chazeret (Romaine Lettuce with Horseradish) - and we dip it lightly into the Charoset. Lay the Lettuce (with Horseradish) between two pieces of Matzah like a sandwich, and say the following:

כן עשה הלל בזמן שבית המקדש היה קיים, היה כורך פסח מצה ומרור ואוכל ביחד כמו שנאמר "על מצות ומרורים יאכלהו"

Thus did Hilel do at the time of the Bet HaMikdash: He would combine Passover — lamb, Matzah and Maror and eat them together, as it said: "They shall eat it with Matzah and bitter herbs."

We eat them together, while reclining to the left

10. Shulchan Orech שולחן עורך



Now eat and drink to your heart's delight - a beautiful holiday meal

11. Tzafon צפון



We now find the Afikomen and eat while reclining to the left

9. Berach בֵּרַךְ



We pour the third cup , and recite Birkat Hamazon (Blessing after the Meal) over it. - Here is a short Version:

בְּרִיךְ רַחֲמָנָא אֱלֹהֵנָּא מַלְכָּא דְּעַלְמָא מְרָא דְּהַאִי פִּיתָא

Brich Rachmana EloHona malka dolma Morah Dhai pita

You are the source of life for all that is, and your blessing flows through me.

We pour the fourth cup, then we open the door for Elijah the Prophet (tradition tells us that he visits each seder)

While at the door we recite:

Pour out Your wrath upon the nations that do not acknowledge You, and upon the kingdoms that do not call upon Your Name. For they have devoured Jacob and laid waste his habitation. Pour out Your indignation upon them, and let the wrath of Your anger overtake them. Pursue them with anger, and destroy them from beneath the heavens of the L-rd.

11. Hallel הַלֵּל



We give praise to Hashem - G-d.

What do you have to be thankful for? What are you grateful for?

We drink your fourth cup of wine! **YOU DID IT!**

12. Nirtza נִרְצָה



We say together:

לְשָׁנָה הַבָּא בִּירוּשָׁלַיִם

NEXT YEAR IN JERUSALEM!



SONGS



ELIYAHU HANAVI

Eliyahu haNavi, Eliyahu haTishbi, Eliyahu haGil'adi
Bim'hera v'yameinu yavoh eleinu,im mashiach ben David. (x2)

HAVA NAGILLAH

Hava nagila, Hava nagila, Hava nagila, Venis mecha. x2
Hava neranena, Hava neranena, Hava neranena, Venis mecha.
Uru, Uru achim, Uru achim belev sameach, x3
Uru achim Uru achim
Belev sameach.

CHAD GADYA

Chad gadya, chad gadya, ve-ata shunra ve-akhlah le-gadya
dizabin abba bitrei zuzei.
Chad gadya, chad gadya, ve-ata kalba ve-nashakh le-shunra,
de-akhlah le-gadya dizabin abba bitrei zuzei.
Chad gadya, chad gadya, ve-ata chutra, ve-hikkah le-khalba de-
nashakh le-shunra, de-akhlah le-gadya dizabin abba bitrei
zuzei.

ONE IS HASHEM

One is our God, in heaven and on earth
Two are the tablets of the covenant;
Three are the Fathers
Four are the Mothers
Five are the books of the Torah
Six are the books of the Mishnah
Seven are the days of the week
Eight are the days of the circumcision
Nine are the months of the pregnant
Ten are the Commandments
Eleven are the stars of the Joseph's dream
Twelve are the tribes of Israel
Thirteen are the attributes of God