



Complete Believers
Saggadah

Now this day will be a memorial to you,
and you shall celebrate it as a festival to YHWH;
throughout your generations you are to celebrate
it as a permanent ordinance.

Shemoth 12:14

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Foreword

The purpose of the Haggadah is to provide an orderly method and script with which to keep the many commandments of the Passover. Without it, this would be nearly impossible to do. For this purpose, the traditional Jewish Haggadah is unsurpassed in both its seamless beauty and effectiveness. However, for the believer in Yehoshua, the traditional Haggadah presents a number of problems.

The traditional Haggadah contains rabbinical teachings that are extraneous to the observance of the Passover seder and that are in conflict with the plain meanings of Torah. Also, there are several traditions and commands which Yehoshua introduced that are not covered in the traditional Haggadah but must, nevertheless, be kept by the observant believer. Most writers of Haggadoth for believers attempt to remedy these problems by essentially rewriting the entire text to suit their own liberal preferences and, in so doing, strip the seder of many important commandments that it is designed to keep. They also tend to dilute the service of its Jewishness, destroying a beautiful tradition that has been observed by the people of YHWH for millennia.

The Complete Believer's Haggadah has been designed to retain the original Talmudic structure of the seder, omitting only text which conflicts with the clear teachings of Torah, and adding only what is necessary to comply with the commands and include the traditions of our Messiah. We at Sabbath Keepers Fellowship hope that our effort will serve to take away nothing from your Passover experience but, instead, will add a fullness, richness and completeness such as you have never known before.

By His grace and love,
Jeff & Lisa Haufler

Introduction

The primary purpose of the Passover seder, as given in the Torah, is that it is to be kept as a remembrance. The people of Yisrael are to continually remember that YHWH, Creator of all things, chose them from among all the peoples of the world. He brought them out of a terrible bondage and saved them for Himself to be a set-apart people and a witness to all nations of His supremacy and esteem. In order to preserve this remembrance, the children and new converts of each generation need to be taught. The Passover seder is, more so than at any other time, when this teaching is to be done, as it is written, "...and you shall tell your son in that day..." The Haggadah is the tool with which the teaching is done.

Two symbols are used in the Passover, and in its subsequent festival, Chag Ha Matzoth. One is the bloody sacrifice of a lamb, as it is written, "They shall take to them every man a lamb, according to their fathers' houses." The blood of this lamb was put on the doorposts and lintel of Hebrew homes so that the angel of death would see it and pass over that place, and its occupants would be saved from destruction. In the final fulfillment of this event, the Messiah himself was given as our Passover lamb and the ultimate sacrifice for sin. His blood was shed so that it could symbolically be applied to the doorposts of all believers' hearts, and thus save them from destruction caused by their own sins, as it is written, "The soul that sins, it shall die," and "Messiah our Passover is sacrificed for us."

The other symbol of the Passover is unleavened bread, as it is written, "And they baked unleavened cakes of dough which they had brought out of Mizraim, for it was not leavened," and "For seven days you shall eat unleavened bread." Leaven puffs up and corrupts, as do pride and sin. In the final fulfillment of this symbol, we ourselves are to become unleavened. Even as the Hebrews quickly left Mizraim and its leaven behind, so the believer should, once he or she has accepted the blood sacrifice and atonement of Messiah, quickly leave their former life of pride and sin, as it is written, "Therefore cleanse out the old leaven so that you are a new dough, as you are unleavened."

There is a two-fold liberation that is to be taught of year by year to our children and to the new believers among us. The first is the physical exodus, whereby YHWH saved His people from their harsh lives of slavery in Mizraim and from its abominable idolatry to make them His own chosen people and a priesthood to the world. The second is the final

spiritual exodus from lives of slavery to sin, made possible by the sacrifice of our Messiah and the subsequent giving of the Set-apart Spirit, which has now empowered us to live out the commandments of Torah as YHWH's chosen people ought to do.

If we use only the original traditional Haggadah at our Passover seders, we, as believers in Messiah, will only have done half of the job that YHWH has commanded us to perform. The Complete Believer's Haggadah has expanded upon the original in order to teach not only the first and physical exodus, but also the second and spiritual exodus as well. If the Haggadah is the tool by which we keep the commands to teach the Passover to our children and cause it to be a remembrance throughout our generations, then it must be complete in its telling of the whole story of our salvation and redemption, including that of our Saviour and ultimate Passover lamb, Messiah Yehoshua.

The Cups

There is no command in Torah that cups of wine are to be drunk at Passover. These are thought to be a much later addition to the seder. That they were in common use by the first century there is little doubt, as they are mentioned in the Apostolic Writings and in other writings of that era. It is also thought that originally there were only two cups used, rather than the current four.

The cups were not named but only known by number for many centuries. Just as with the days of the week, they were called: Rishon (one), Sheni (two), Shlishi (three), and Revi'i (four). The original two cups were those now known as the cup of sanctification and the cup of redemption. In later centuries, the cups have been known by many different names.

There is evidence that, when the transition to four cups was made, there was also some bit of compromise made with regard to their names as well. This has caused some confusion and a lack of stylistic flow in certain portions of the Haggadah. Also, each cup's place in the narrative actually celebrates at least two themes, not only a single one. For this reason, we have chosen to use two of the acceptable traditional names for each of the four cups in the seder, in hopes that it restores to the service more of its original character and style, as well as making it more understandable to the participants in the celebration.

Preparing for the Seder

It is forbidden for the children of Yisrael and disciples of Messiah Yehoshua to eat or possess any chametz (leaven) during Passover and the Festival of Matzoth (unleavened bread). In fact, it is commanded that it not even "be seen within your borders."

In scriptural times, chametz was understood to be yeast, specifically that which results when any of the "five kinds" of grain come into contact with water. The five kinds are: wheat, rye, barley, spelt and oats. Therefore, any food or other product containing these grains is, in all probability, chametz, and forbidden during the festival. The only way to be sure a food or product containing such grains is acceptable during these days, is to see that it is marked from the manufacturer (U)P, or "Kosher l'Pesach".

In modern times, especially among the Orthodox Jewish community, other substances are considered to be chametz. These include, but are not limited to, baking soda, baking powder, or other "artificial leavening agents." Also, a particularly innocent-sounding substance, "modified food starch," usually contains one of the five kinds, and should therefore be avoided.

Foods and products containing chametz should be used up during the days preceding Passover, and the remainder destroyed on the day before the festival. But these are not the only chametz that YHWH's people need to remove from their possession and destroy. There are two other kinds.

There are physical things in most believers' homes that should not be in the possession of YHWH's chosen people. They might be pictures, books, recordings, or other items. They are anything that causes idolatry, improper lusts, pride, greed or hate. These things need to be searched out by every believer prior to Passover and destroyed.

The last type of chametz that needs to be searched out and destroyed is that leaven which is found in the mind and in the heart. Time should be taken to find and root out old hates, old loves and old memories which do not belong. Lawlessness, selfishness, dissension, pride and envy must be removed along with anything else that may cause one to sin. These are the true chametz, while yeast and physical things are only the shadows, symbols and temptations that lead to them.

The Search for Chametz

On the eve of the 14th of Aviv (or on the eve of the 13th if the 14th falls on the Shabbath), after the evening prayers, search for chametz (leaven) by the light of a candle, then say:

Blessed art Thou, YHWH Eloheynu, King of the universe, who has sanctified us with His commandments and has commanded us to remove the leaven.

After the search, say:

May all manner of leaven in my possession, which I have not seen or not removed, be hereby annulled and considered as the dust of the earth.

Burning the Chametz

On the 14th of Aviv, before noon, burn all chametz found during the search. If this day falls on the Shabbath, burn the chametz on the previous day. While burning the chametz, say:

May all manner of leaven in my possession, whether I have seen it or not, or whether I have removed it or not, be hereby annulled and considered the dust of the earth.

The Seder Dish

On a dish or in a bag, place three loaves of matzah. Separate the loaves with a "matzah tash," with napkins, or in some other manner. On a seder dish, arrange the following items: top right - zeroah (shank bone); lower right - charoseth (apple, nut and wine mixture); bottom center - chazeret (lettuce); lower left - karpas (parsley); top left - beitzah (boiled egg); center - maror (bitter herb).

In addition to the Seder plate, each participant should have within their reach: at least three loaves of matzah, a bowl of charoseth, a bowl of chazeret, a bowl of karpas, a beitzah, a bowl of maror, and a bowl of salt water. Besides each person's regular place-setting with cup for both water and wine, a special extra place-setting and cup should be set for Eliyahu the prophet near the head of the table in a place of honor.

The Fifteen Steps of the Seder

In the Set-apart Temple there were fifteen steps leading from the court of the women up into the court of the Yisraeli. It was on those steps that the Levim played their harps, flutes and cymbals while they sang praises to the Most High. In the psalms of David there are the fifteen "Shir haMa'alot", or Songs of Ascent, hymns and prayers which were sung by pilgrims as they neared Yerushalayim on Sabbaths and festival days. So too, there are fifteen steps in completing the observance of the Passover Seder. Each one of these is a kind of aliqah - a going up to YHWH at His place of meeting. As one ascends and completes each step, one draws nearer to the Set-apart One of Yisrael, blessed be He, and blessed be His name.

1. קדש Qadesh - Recite qiddush blessing over the wine.
2. ורחץ Urehatz - Wash hands before the seder.
3. כרפס Karpas - Eat greens dipped in saltwater.
4. יחץ Yachatz - Break the middle matzah into two.
5. מגיד Maggid - Relate the Haggadah narrative.
6. רחצה Rahtzah - Wash hands and feet before the meal.
7. מוציא Motzi - Recite the blessing "who brings forth"
8. מצה Matzah - Recite the blessing over the matzah.
9. מרור Maror - Eat the bitter herbs.
10. כורק Korzik - Eat matzah with bitter herbs.
11. שלחן עורק Shulehan Orzik - Enjoy the festive meal.
12. צפון Tzaphun - Eat the Afikomen which was hidden.
13. ברך Barzik - Recite the Grace after Meals.
14. הלל Hallel - Recite the Hallel prayer.
15. נרצה Nirtzah - Conclude the seder.

The Festival Lights

The privilege of kindling the festival lights belongs, if possible, to the Matriarch or lady of the house. The lights should be kindled and the Seder begun just after sunset. There is a tradition that it should begin as soon as three stars are visible in the evening sky. On Shabbath eve only, the candles must be lit before sunset.

At the appropriate time, say:

Master of the universe, I am about to perform the kindling of the lights in honor of the festival. And may the effect of my fulfilling this tradition be that the stream of abundant life and heavenly blessing flow in upon me and mine; that Thou be gracious unto us, and cause Thy presence to dwell among us.

Father of Mercy, O continue Thy loving-kindness unto me and my dear ones. Make us worthy to rear our children so that they walk in the way of the righteous before Thee, loyal to Thy Torah and clinging to excellent deeds. Keep Thou far from us all manner of shame, grief, and care; and grant that shalom, light and joy ever abide in our home. For with Thee is the fountain of life; in Thy light do we see light. Amen.

As the fire is struck, say:

Yehoshua our Messiah said, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life."

As the lights are kindled, say:

Blessed art Thou, YHWH Eloheynu, King of the universe, who hast sanctified us by Thy commandments and hast allowed us to kindle (on Shabbath eve add: the Shabbath and) the festival lights.

Qadsh for the Seder Night

*Fill the first cup of wine before making the qiddush blessing.
On Shabbath eve only, begin here:*

And it was evening and it was morning - the sixth day. And the heavens and the earth and all their hosts were completed. And on the seventh day, Elohyim completed His work which He had made, and He rested on the seventh day from all His work which He had made. And Elohyim blessed the seventh day and sanctified it, because He rested thereon from all His work which Elohyim had created and made.

*On all days, continue here.
Raise the cup of wine and say:*

This is the cup of separation and sanctification. On this night, Yehoshua our Messiah said, "With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of Elohyim." And he took the cup and gave thanks and said, "Take this and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine until the kingdom of Elohyim shall come."

Blessed art Thou, YHWH Eloheynu, King of the universe, Creator of the fruit of the vine.

On the Shabbath, add the words in parentheses.

Blessed art Thou, YHWH Eloheynu, King of the universe, who has chosen us from among all peoples, exalted us above all tongues and sanctified us with Thy commandments. Thou hast lovingly granted us, YHWH Eloheynu, (Shabbathoth for rest, and) the festivals for joy, special days and seasons for gladness, (this Shabbath day and) this day of the Festival of Matzoth, the season of our freedom, (in love,) a set-apart assembly, a memorial of the departure from Mitzrayim. For Thou hast chosen us and hast sanctified us above all peoples, and Thou hast caused us to inherit Thy (Shabbath and) set-apart festivals (in love) in joy and gladness. Blessed art Thou, YHWH, who does sanctify (the Shabbath, and) Yisrael, and the seasons.

At the conclusion of the Shabbath only, say:

Blessed art Thou, YHWH Eloheynu, King of the universe, Creator of the light of the fire.

Blessed art Thou, YHWH Eloheynu, King of the universe, who distinguishes between sacred and profane: between light and darkness, between Yisrael and the other nations, between the seventh day and the six days of labor. Thou hast distinguished between the sanctity of the Shabbath and the sanctity of the festivals, and sanctified the seventh day above the six days of labor. Thou hast distinguished and sanctified Thy people Yisrael with Thy sanctity. Blessed art Thou, YHWH, who distinguishes between sanctity and sanctity.

On all days, resume here:

Blessed art Thou, YHWH Eloheynu, King of the universe, who has kept us alive, and sustained us, and brought us to reach this season.

Drink the first cup while reclining to the left.

ורחץ
Urchatz

Wash hands without reciting a blessing.

כרפס
Karpas

Take some parsley, dip it into salt water, then say the following blessing, which also pertains to eating the bitter herbs:

Blessed art Thou, YHWH Eloheynu, King of the universe, Creator of the fruit of the earth.

יחץ
Yachatz

Break the middle of the three matzoth into two unequal parts. Hide the larger part as the Afikomen, then replace the smaller part between the other two matzoth.

מגיד Maggid

Lift the dish with the matzah, and say:

This is the bread of affliction, which our forefathers ate in the land of Mitzrayim. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. This year we are here; next year we hope to be in the land of Yisrael. This year we are slaves; next year we hope to be free men.

Fill the second cup of wine, then the youngest in the company asks:

Wherefore is this night different than all other nights?

The leader replies:

On all other nights, we eat either leavened bread or matzah. On this night, we eat only matzah. On all other nights, we eat all kinds of herbs. On this night, we eat only bitter herbs. On all other nights, we do not dip even once. On this night, we dip twice. On all other nights, we dine either sitting or reclining. On this night, we all recline.

Uncover the matzah, then all present respond:

We were slaves unto Pharaoh in Mitzrayim, and YHWH Eloheynu brought us forth from there with a mighty hand and an outstretched arm. And if the Set-apart One, blessed be He, had not brought our forefathers out of Mitzrayim, then even we, our children, and our children's children would still be in bondage to Pharaoh in Mitzrayim. Therefore, even were we all wise, all men of understanding, all of us elderly, all of us learned in the Torah, it would still be our duty to narrate the departure from Mitzrayim. And the more one tells of the departure from Mitzrayim, the more one deserves praise.

All respond:

Blessed be the Omnipresent! Blessed is He! Blessed is He who gave His Torah to His people Yisrael! Blessed is He! Blessed is He who gave the Messiah to the world! Blessed is He!

The Leader continues:

The Torah speaks of four sons: One is wise, one is wicked, one is simple and one knows not how to ask.

What says the wise son?

"What are the testimonies, statutes and laws which YHWH Eloheynu has commanded you?" Then thou shalt instruct him in all the laws of the Passover, and tell him why, after the Passover lamb, no dessert is added.

What says the wicked son?

"Of what use is this service to you?"

The Leader replies:

To you, and not to himself. By excluding himself from the community, he has denied a basic principle. Therefore, set his teeth on edge, and say to him: This is done on account of what YHWH did for me when I went forth from Mitzragim: for me, but not for him. Had he been there, he would not have been redeemed.

What says the simple son?

"What is this?"

The Leader replies:

And you shall answer him: With a mighty hand, YHWH brought us forth from Mitzragim, from the house of bondage.

The Leader continues:

And as for the one who knows not how to ask,

It is for you to begin for him, as it is said: And thou shalt tell thy son on that day, saying: This is done on account of what YHWH did for me when I went forth from Mitzragim.

And thou shalt tell thy son: One might think that the seder ceremony should be performed on the first day of Aviv. The Torah therefore tells us: On that day. Yet, that day might imply that the seder should be performed whilst it is day. Therefore, the Torah adds: on account of this I said that at no other time except when the matzah and bitter herbs are set out before you.

In days of old, our forefathers were idol worshippers, but now, YHWH has brought us near to worship Him, as it is said: And Yehoshua said to all the people: thus saith YHWH, Elohey Yisrael: Your forefathers used to dwell on the other side of the river. Teraeh, the father of Abraham and the father of Nachor, worshipped other elohym. And I took your father Abraham from the other side of the river, and I led him throughout the land of Kana'an, and I multiplied his seed, and I gave him Yitzchak. Unto Yitzchak, I gave Ya'akov and Esau. To Esau, I gave Mount Seir to inherit, but Ya'akov and his sons went down to Mitzragim.

Blessed be He who keeps His promise to Yisrael! Blessed be He! For the Set-apart One, blessed be He, foretold the end of the bondage. He told Abraham our father at the covenant of sacrifices, as it is said: And He said to Abram: Thou shalt surely know that thy seed will be a sojourner in a land not their own. They will be enslaved there and will be oppressed for four-hundred years. But that nation who will oppress them shall be judged. And afterwards they shall go forth with great wealth.

Cover the matzah, raise up the cup of wine, and say:

And it is this promise that has been the support of our forefathers and of us all. For not one alone has risen to destroy us, but in every single generation, there are those who rise against us to destroy us, and the Set-apart One, blessed be He, has delivered us out of their hand.

Put down the cup, uncover the matzah, and say:

Go and learn what Laban the Arami sought to do to our father Ya'akov. For Pharaoh decreed only against the males, while Laban desired to root out everyone, as it is said: An Arami caused my father to perish; and he went down unto Mitzragim and dwelt there with few people. And there he became a nation, great, mighty and numerous.

"And he went down to Mitzragim" -- compelled by the word.

"And dwelt there" -- this teaches us that Ya'akov did not go down to settle there but only to sojourn there, as it is said: And they said to Pharaoh: To dwell in the land we have come, because there is no pasture for the flocks of thy servants, since the famine is sore in the land of Kana'an: and now let thy servants dwell, we pray thee, in the land of Goshen.

"With few people" -- as it is said: With seventy souls thy forefathers went down into Mitzrayim. Now YHWH Eloheykha hath made thee as numerous as the stars in heaven.

"There, he became a nation" -- from this we learn that Yisrael excelled in Mitzrayim.

"Great, mighty" -- as it is said: And the children of Yisrael were fruitful, increased abundantly and multiplied, and became exceedingly mighty, so the land was filled with them.

"And numerous" -- as it is said: I have caused thee to multiply like the growth of the field, and thou hast increased and become great, and art adorned with many beauties. Thy breasts are formed, thy hair is grown long, yet thou art naked and bare. And when I passed by thee and saw thee polluted in thy own blood, I said unto thee when thou wast in thy blood: live!

And the Mizrim treated us ill, and they tortured us, and laid hard labor upon us.

"And the Mizrim treated us ill" -- as it is said: Come, let us deal craftily with them lest they should multiply, and it may come to pass that when a war occurs, they might join unto our enemies and fight against us and depart from the land.

"And they tortured us" -- as it is said: And they set task masters over them in order to torture them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

"And they laid hard labor upon us" -- as it is said: And the Mizrim compelled the children of Yisrael to labor with rigor.

And we cried unto YHWH, Eloheynu, and YHWH heard our voice and saw our affliction, our sorrow and our oppression.

"We cried unto YHWH, Eloheynu" -- as it is said: And it came to pass in those long days that the king of Mitzrayim died, and the children of Yisrael sighed because of their servitude, and they cried out, and their cry rose up to Elohim by reason of their servitude.

"And YHWH heard our voice" -- as it is said: And Elohyim heard their groaning, and Elohyim remembered His covenant with Abraham, with Yitzchak, and with Ya'akov.

"And He saw our affliction" -- this refers to the prevention of marriage rights, as it is said: And Elohyim saw the children of Yisrael, and Elohyim took notice of them.

"And our sorrow" -- this denotes the drowning of the male children, as it is said: Every son that is born, you shall cast into the river, but every daughter you shall save alive.

"And our oppression" -- this refers to the duress, as it is said: And I have seen the oppression wherewith the Mizrim oppressed them.

And YHWH brought us forth from Mizragim with a mighty hand and an outstretched arm; with great terror, and with signs and wonders.

"And YHWH brought us forth from Mizragim" -- not by means of a malak, nor by means of a seraph, nor by means of a sh'liach, but the Set-apart One, blessed be He, Himself in His esteem, as it is said: And I will pass through the land of Mizragim in this night. And I will smite every firstborn in the land of Mizragim, both man and beast. And on all the Elohey Mizragim, I will execute judgments. I am YHWH. And I will pass through the land of Mizragim. I Myself, and not a malak. And I will smite every firstborn. I Myself, and not a seraph. And on all the Elohey Mizragim, I will execute judgments. I am YHWH. I Myself, and not a sh'liach. I am YHWH. I am He. It is I and no other.

"With a mighty hand" -- this refers to the pestilence, as it is said: Behold, the hand of YHWH is upon thy cattle that is in the field. Upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; a very grievous pestilence.

"And with an outstretched arm" -- this refers to the sword, as it is said: And His sword drawn in His hand, outstretched against Yerushalayim.

"And with great terror" -- this refers to the appearance of the Shekinah, as it is said: Or hath Elohyim tried to go and take Him a nation from the

midst of another nation, by trials, by signs, and by wonders, and by battle, and by a mighty hand, and by an outstretched arm, and by great

terrors, according to all that YHWH Eloheykam did for thee in Mizraim before thine eyes?

"And with signs" -- this refers to the rod, as it is said: And thou shalt take in thine hand this rod wherewith thou shalt do the signs.

"And with wonders" -- this refers to the plague of blood, as it is said: I will place wonders in heaven and on earth. Blood and fire and pillars of smoke.

These are the ten plagues which the Set-apart One, blessed be He, brought upon the Mizrim in Mizraim. And these are they:

Makot Mitzragim

At the mention of each of the ten plagues, dip a finger in the cup of wine and spill a drop.

Dam ----- Blood

Tzfardzyah ----- Frogs

Kinim ----- Vermin

Arov ----- Beasts

Dzvar ----- Pestilence

Sh'chin ----- Boils

Barad ----- Hail

Arbzh ----- Locusts

Choshgek ----- Darkness

Makat B'chorot----- Slaing of the firstborn

Dayzinu

*The following is a responsive.
Dayzinu means, "It would have been enough!"*

How many degrees of beneficence hath the Almighty conferred upon us!

Had He brought us out from Mitzrayim,
and not executed judgment against them ----- *Dayzinu!*

Had He executed judgment against them, and
not executed judgment against their elohym ----- *Dayzinu!*

Had He executed judgment against their
elohym, and not slain their firstborn ----- *Dayzinu!*

Had He slain their firstborn,
and not given us their wealth ----- *Dayzinu!*

Had He given us their wealth,
and not divided the sea for us ----- *Dayzinu!*

Had He divided the sea for us, and
not led us through it on dry land ----- *Dayzinu!*

Had He led us through it on dry land,
and not drowned our oppressors in it ----- *Dayzinu!*

Had He drowned our oppressors in it, and not
satisfied our needs in the desert for forty years ----- *Dayzinu!*

Had He satisfied our needs in the desert
for forty years, and not fed us manna ----- *Dayzinu!*

Had He fed us manna, and
not given us the Shabbath ----- *Dayzinu!*

Had He given us the Shabbath, and
not brought us near to Mount Sinai ----- *Dayzinu!*

Had He brought us near to Mount
Sinai, and not given us the Torah ----- *Dayzinu!*

Had He given us the Torah, and not
brought us into the land of Yisrael ----- *Dayzinu!*

Had He brought us into the land of Yisrael,
and not built for us the Set-apart Temple ----- *Dayzinu!*

How very much greater, then, is the extreme excellence that the Almighty conferred upon us. He brought us out from Mitzrayim – and executed judgment against them – and executed judgment against their elohym – and slew their firstborn – and gave us their wealth – and divided the sea for us – and led us through it on dry land – and drowned our oppressors in it – and satisfied our needs in the desert for forty years – and fed us manna – and gave us the Shabbath – and brought us near to Mount Sinai – and gave us the Torah – and brought us into the Land of Yisrael – and built for us the Set-apart Temple to atone for all our sins. Yet even more than all of this, He gave to us Yehoshua our blessed Messiah, so that despite our many sins we might attain everlasting life, as it is written: For Elohim so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

It is said: Whosoever does not mention the following three things on Passover has not fulfilled his duty: Passover, Matzah, and Bitter Herbs.

What is the significance of the Passover lamb which our forefathers ate in the Temple days? Because the Set-apart One, blessed be He, passed over the houses of our forefathers in Mitzrayim, as it is said: And you shall say: It is the Passover sacrifice unto YHWH who passed over the houses of the children of Yisrael in Mitzrayim when He smote Mitzrayim, and He spared our houses. And the people bowed down and worshipped. Then YHWH, in His grace, gave to us the final fulfillment of the Passover lamb, as it is written: For also Messiah, our Passover, was sacrificed for us.

Raise the matzah and say:

What is the significance of this Matzah that we eat? Because there was no time for the dough of our forefathers in Mitzrayim to become leavened before the Supreme King of kings, the Set-apart One, blessed be He, revealed Himself to them and redeemed them, as it is said: And the dough which they had brought out from Mitzrayim they baked into cakes of unleavened bread, for it had not leavened, because they were expelled from Mitzrayim and they could not tarry, nor had they prepared for themselves any provisions. And YHWH, in His compassion, taught us that we also should not tarry in repentance and righteousness, but should become unleavened by ridding ourselves of sin and hypocrisy, as it is written: Let us keep the festival, not with old leaven, nor with the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth.

Put down the matzah, raise the bitter herbs and say:

What is the significance of these bitter herbs that we eat? Because the Mitzrim embittered the lives of our forefathers in Mitzrayim, as it is said: And they embittered their lives with hard labor, with mortar and with bricks, with every manner of work in the fields: all their servitude, which they made them serve with rigor. Now YHWH, in His mercy, has called us also out of our bondage and bitter servitude to sin, as it is written: Come out of her, My people, lest you share in her sins, and lest you receive of her plagues.

Put down the bitter herbs, and say:

In every generation, one must look upon oneself as if one personally had come out from Mitzrayim, as it is said: And thou shalt tell thy sons on that day, saying: This is done on account of what YHWH did for me when I went forth from Mitzrayim. The Set-apart One, blessed be He, redeemed not only our forefathers, but He also redeemed us together with them, as it is said: He brought us out from there that He might bring us and give us the land which He swore to our forefathers. And ye are a chosen generation, a royal priesthood, an set-apart nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.

Cover the matzah, raise the cup of wine and say:

This is the cup of affliction and redemption. It is written in the prophets about our Messiah: Who hath believed our report? And to whom is the arm of YHWH revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Elohim, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our shalom was upon him; and with his stripes we are healed. We all like sheep have gone astray; we have turned every one to his own way; and YHWH hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison

and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And in the night he was betrayed, Yehoshua said: Ameyn, Ameyn, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow: because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. These things I have spoken unto you, that in me ye might have shalom. In the world you shall have affliction: but be of excellent cheer; I have overcome the world.

Therefore, it is our duty to thank, praise, laud, glorify, extol, honor, bless, exalt and reverence Him who did all these wonders for our forefathers and for us. He brought us forth from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, from bondage to redemption. Let us therefore sing a new song before Him. Hallelugah!

Put down the cup, uncover the matzah, and say:

Hallelugah! Praise, ye servants of YHWH. Praise the name of YHWH. Blessed be the name of YHWH from now unto eternity. From the rising of the sun to its going down, praised be the name of YHWH. Supreme above all nations is YHWH. His esteem is above the heavens. Who is like YHWH Eloheynu, who dwelleth on high, who looks down upon the heavens and the earth, who raiseth up the poor from the dust, and lifteth up the needy from the dunghill, who seateth him with princes, with the princes of His people, who maketh the barren woman dwell in her household as a joyful mother of children. Hallelugah!

When Yisrael went forth from Mitzrayim, the house of Ya'akov from a people strange of tongue, Yehudah became his sanctuary, Yisrael his dominion. The sea beheld and fled; the Yarden turned back. The mountains skipped like rams, the hills like lambs. What ails thee O sea, that thou dost flee, Yarden, that thou turnest back? Ye mountains, that ye do skip like rams, ye hills like lambs? Tremble, thou earth, at the presence

of YHWH, at the presence of Elohegy Ya'akov, who turneth the rock into a pool of water, the flint into a fountain of water.

Blessed art Thou, YHWH Eloheynu, King of the universe, who hast redeemed us and hast redeemed our forefathers from Mitzragim, and hath brought us to this night to eat thereon matzah and bitter herbs. Yea, may YHWH Eloheynu, V'elohgy avotzynu, bring us in shalom to other festivals and appointed times which approach us, that we may rejoice in building Thy city, happy in Thy service, and that we may partake there of the offerings and the Passover lambs whose blood shall be sprinkled on the side of Thine altar, fulfilling Thy behests. And we shall thank Thee with a new song of praise for our redemption and the liberation of our soul. Blessed art Thou, YHWH, who hast redeemed Yisrael.

Cover the matzah, raise the cup, and say:

Blessed art Thou, YHWH Eloheynu, King of the universe, Creator of the fruit of the vine.

Drink the second cup while reclining to the left.

רחצה

Rachtzah

Blessed art Thou, YHWH Eloheynu, King of the universe, who has sanctified us and has given to us the washing of hands and feet.

All wash the hands. Afterwards say:

Yehoshua introduced the practice of not only washing of the hands, but also of washing the feet, as it is written: Yehoshua, knowing that the Father had given all into his hands, and that he had come from Elohim and was going to Elohim, he riseth from supper and laid aside his garments, and took a towel and girded himself. After that, he poureth water into a basin and began to wash the feet of the talmidim and to wipe them with the towel with which he was girded.

All present wash one another's feet. Afterwards say:

So, after he had washed their feet and had taken his garments and was set down again, he said unto them, "Know ye what I have done to you? You call me master and teacher, and ye say well, for I am. If I then, your teacher and master, have washed your feet, ye also ought to wash one another's feet."

All remain silent until the following blessings are completed:

מוציא
Motzi

Lift all of the matzoth and say:

Blessed art Thou, YHWH Eloheynu, King of the universe, who bringest forth bread from the earth.

מצה
Matzah

Set down the bottom matzah, then lift the top matzah and the remaining piece of the middle matzah, and say:

Blessed art Thou, YHWH Eloheynu, King of the universe, who has sanctified us with His commandments and commanded us to eat matzah.

All present receive a piece of these top two matzoth. Additional matzah may be added so that each person eats at least the volume of an egg. Eat the matzah while reclining to the left.

מרור
Maror

Take a portion of the bitter herbs, dip it into the charoseth, then say:

Blessed art Thou, YHWH Eloheynu, King of the universe, who has sanctified us with His commandments and commanded us to eat bitter herbs.

All present do likewise, then eat while reclining and without delay.

קורק Korzik

Take the undermost matzah, and break it. Put bitter herbs between two pieces, then say:

In memory of the Set-apart Temple according to Hillel. Thus did Hillel in Temple times. He put together matzah and bitter herbs, and ate them as one, to fulfill what was said: They shall eat it with matzah and bitter herbs.

All present receive a piece of this matzah, and make the sandwich by supplementing it with additional matzah. Eat it while reclining to the left.

שולחן עורק Shulchan Orzik

At the beginning of the meal, eat boiled eggs dipped in salt water. This is immediately followed by the meal itself. The meal is both festive and solemn at once, in accordance with the occasion. Conversation should be limited to the subject of Passover.

צפון Tzaphun

After the meal, retrieve the matzah which was hidden as the Afikomen from its hiding place. Break it, and distribute the pieces to all present, then say:

The master Yehoshua, in the night in which he was delivered up, took bread, and having given thanks, he broke it and said, "Take, eat, this is my body which is broken for you; do this in remembrance of me."

All present eat the Afikomen while reclining to the left. The leader then continues:

He also said, "Ameyn, Ameyn, I say unto you, You seek me, not because you saw the miracles, but because you did eat of the loaves and were filled. Labor not for the bread which perisheth, but for that bread which endureth unto everlasting life, which the son of man shall give unto you: for him hath Elohym the Father sealed." Then said they unto him, "What shall we do, that we might work the works of Elohym?" Yehoshua answered and said unto them, "This is the work of Elohym, that you believe on him whom he hath sent." They said therefore unto him, "What sign showest thou then, that we may see and believe thee? What dost thou

work? Our fathers did eat manna in the desert; as it is written: He gave them bread from heaven to eat." Then Yehoshua said unto them, "Ameyn, Ameyn, I say unto you, Moshè gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of Elohim is he which cometh down from heaven and giveth life unto the world." Then they said unto him, "Master, give us this bread." And Yehoshua said unto them, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

The Afikomen is the last food eaten this night.

ברך Barek

Pour the third cup, and say:

When YHWH turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, YHWH hath done great things for them. YHWH hath done great things for us; whereof we are glad. Turn again our captivity, O YHWH, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Leader - Let us say Grace.

All assembled - Blessed be the name of YHWH from now and forever.

Leader - With the permission of my elders and brethren, let us bless Eloheynu whose food we have eaten.

All assembled - Blessed be Eloheynu of whose food we have eaten and through whose excellence we live.

Leader - Blessed be He of whose food we have eaten and through whose excellence we live.

All assembled - Blessed be He, and blessed be His name.

Leader - Blessed art Thou, YHWH Eloheynu, King of the universe, who

dost sustain the whole world with His excellency. With His grace, His mercy and His compassion, He giveth food to all flesh, for His mercy endureth forever. Through His great excellency we have never been in

want, and may we never be in want of food, forever and ever. For the sake of His great name, He provideth food and sustenance for all, is beneficent to all, and prepares food for all His creatures that He hath created. Blessed art Thou, YHWH, who providest food to all.

We thank Thee, YHWH Eloheynu, for the desirable, excellent and ample land which Thou gavest our fathers to inherit, and for bringing us forth, YHWH Eloheynu, from the land of Mizrayim and for redeeming us from the house of bondage, and for Thy covenant which Thou hast sealed in our flesh, and for Thy Torah which Thou hast taught us, and for Thy precepts which Thou hast made known to us, and for the life, grace, and loving-kindness that Thou hast graciously bestowed upon us, through thy Son, our Messiah, and for the food we eat which Thou dost nourish and sustain us with, always, every day, at all times, and at every hour. For all these, YHWH Eloheynu, we thank Thee and bless Thee. May Thy name be blessed in the mouth of every living creature at all times and for all time, as it is written: Thou shalt eat and be satisfied, and bless YHWH Eloheynu for the excellent land which He hath given thee. Blessed art Thou, YHWH, for the excellent land and for the food.

Have mercy, YHWH Eloheynu, on Yisrael Thy people, Yerushalayim Thy city and Zion the dwelling place of Thy esteem, on the royal house of David Thine anointed, and on the great and set-apart house called by Thy name. Our Elohim, our Father, our Shepherd, our Nourisher, our Provider, our Supporter, give us speedy relief from all our troubles, YHWH Eloheynu. May we never need gifts or loans from the hand of flesh and blood, but only from Thy set-apart hand so generous, so open, so set-apart, so bountiful, that we may not ever be put to shame, nor confounded.

On the Sabbath add:

Be pleased, YHWH Eloheynu, to make us rejoice in the observance of Thy commandments, and in the commandment of this great and set-apart seventh day, the Sabbath, for this is a great and set-apart day given by Thee to rest thereon, with love, according to the commandment of Thy will. May it be Thy will, YHWH Eloheynu, to grant us such repose that there shall be no sorrow, trouble, or affliction on our day of rest. And show us,

YHWH Eloheynu, Zion Thy city comforted, and the rebuilding of Yzrushalagim, Thy set-apart city, for Thou art the Master of salvation and consolation.

On all days, continue:

Eloheynu, V'elohzy avotzynu, may our remembrance, and the remembrance of our fathers, and the remembrance of the Messiah, son of David Thy servant, and the remembrance of Yzrushalagim Thy set-apart city, and the remembrance of all Thy people, the house of Yisrael, ascend, arrive, approach, be seen, accepted, heard, visited, and remembered in Thy presence. May this remembrance be presented to Thee in excellence, grace, mercy, compassion, life and shalom on this day of the festival of Matzoth. YHWH Eloheynu, remember us this day for excellence. Visit us with a blessing, and save us for life. With the word of salvation and compassion, have tender pity on us, and save us. For our eyes are toward Thee, for El Melek, gracious and merciful art Thou.

O rebuild Yzrushalagim Thy set-apart city, speedily in our days. Blessed art Thou, YHWH, who in His mercy rebuilds Yzrushalagim. Amen.

Blessed art Thou, YHWH Eloheynu, King of the universe, haEl, our Father, our King, our Might, our Creator, our Redeemer, our Maker, our Set-apart One, the Set-apart One of Ya'akov, our Shepherd, the Shepherd of Yisrael, our excellent King, doing excellence to all. Even as day by day He hath done excellence to us and doth excellence to us, so may He continue to do excellence to us forever. Even as He hath dealt and doth deal bountifully with us, so may He continue to bestow on us boundless grace, loving-kindness, compassion, well-being, rescue and success, blessing and salvation, consolation, an excellent livelihood, sustenance, and mercy, and life and shalom, and all that is excellent. And may we never lack everything that is excellent.

May the Most Merciful reign over us forever and ever. May the Most Merciful be blessed in the heavens and on earth. May the Most Merciful be praised for all generations, and eternally esteemed and honored among us forever more. May the Most Merciful sustain us with honor. May the Most Merciful break the yoke of exile from our neck and lead us upstanding to our land. May the Most Merciful send us abundant blessing on this household and on this table at which we have eaten. May the Most Merciful send to us the prophet Elijah, may he be remembered for excellence, to bring us excellent tidings of salvation and consolation. And

bless us and all belonging to us, even as our ancestors Abraham, Yitzhak, and Ya'akov were blessed, with every manner of blessing, so may He bless us all together with a perfect blessing, and let us say, *Ameyn*.

He who is in heaven plead their and our cause for a lasting shalom and may we receive a blessing from YHWH and righteousness from the Eloah of our salvation; and may we find grace and excellent understanding in the eyes of Elohim and man.

On the Shabbath, add:

May the Most Merciful grant us to inherit the day that is entirely a Shabbath and rest for life everlasting.

On all days, continue:

May the Most Merciful grant us to inherit a day that is entirely excellent, that everlasting day when the just shall sit with crowns on their heads, enjoying the reflection of the Shekinah – and may our portion be with them!

May the Most Merciful make us worthy of seeing the days of the Messiah and the life of the world to come. He giveth great salvation to His King, and showeth mercy to His anointed, to David and his seed forever. May He who maketh shalom in His high places, make shalom for us and for all Yisrael. And let us say, *Ameyn*.

Fear YHWH, ye His kedoshim, for there is no want for those who fear Him. Praise ye YHWH, for He is excellent, for His mercy endureth forever. Thou openest Thy hand and satisfieth the desire of every living thing. Blessed is the man who will trust in YHWH, and YHWH will be his trust. I have been young; now I am old. And I have not seen a righteous man forsaken, nor his children begging for bread. YHWH will give strength to His people; YHWH will bless His people with shalom.

Raise the cup of wine and say:

This is the cup of Thanksgiving and Salvation. Blessed be YHWH, Elohey Yisrael, for He hath visited and redeemed His people, and hath raised up

an horn of salvation for us in the house of His servant David; through His Seed, our Messiah, as he spoke by the mouth of His set-apart prophets, which hath been since the world began: that we should be saved from our enemies and from the hand of all that hate us; to perform the mercy promised to our fathers and to remember His set-apart covenant; the oath which He swore to our father Abraham, that He would grant unto us, that

we being saved out of the hand of our enemies might serve Him without fear, in sanctity and righteousness before Him, all the days of our life even to life everlasting.

And Yehoshua took the cup after supper, saying, "This cup is the new covenant in my blood: This do ye, as oft as ye drink it, in remembrance of me." Blessed art Thou, YHWH Eloheynu, King of the universe, who hath given us salvation.

Blessed art Thou, YHWH Eloheynu, King of the universe, Creator of the fruit of the vine.

*Drink the third cup while reclining to the left.
Fill the fourth cup, and fill the cup of Elijah the prophet, then say:*

It has been written in the book of the words of Yeshayahu the prophet, saying, "A voice of one crying in the wilderness, 'Prepare ye the way of YHWH, make His paths straight. Every valley shall be filled and every mountain and hill shall be made low, and the crooked shall become straight, and the rough become smooth ways, and all flesh shall see the salvation of Elohim.'" And in the book of Malaki, it says, "Remember ye the ordinance of Moshe, My servant, which I commanded unto him in Horeb for all Yisrael, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YHWH: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

All stand. Open the door to see if Elijah has come, then say:

Pour out Thy wrath upon the nations that know Thee not, and upon the kingdoms that do not call upon Thy name: for they have devoured Ya'akov, and laid waste his beautiful dwelling. Pour out Thy rage upon them, and let Thy fierce anger overtake them. Pursue them in wrath, and destroy them under the heavens of YHWH.

All may be seated.

הלל
Hallel

Close the door, and say:

Not unto us YHWH, not unto us, but unto Thy name give estēem, for Thy mērey and Thy truth's sake. Wherēfore should the nations say: Wherē now, is their Elohyu? But Elohyynu is in heaven, and Hē hath done whatsoēver Hē hath pleasēd. Their idols arē silver and gold, thē work of human hands. They havē a mouth, but thēy speak not. They havē eyes, but thēy sēē not. They havē ears, but thēy hēar not. They havē noses, but thēy smēll not. They havē hands, but thēy touch not. They havē fēt, but thēy walk not. Nēithēr speak thēy through thēir throat. Those who makē thēm, evēryonē that trustēth in thēm, shall bēcomē likē thēm. Yisraēl, trust in YHWH - Hē is thēir hēlp and thēir shiēld. House of Aharon, trust in YHWH - Hē is thēir hēlp and thēir shiēld. Yē who fear YHWH, trust in YHWH - Hē is thēir hēlp and thēir shiēld.

YHWH hath evēr bēēn mindful of us; Hē will blēss us; Hē will blēss thē house of Yisraēl; Hē will blēss thē house of Aharon. Hē will blēss those who fear YHWH, both thē small and thē great. Mag YHWH incēasē you, you and your childrēn. Blessēd arē yē of YHWH, who madē heavēn and earth. Thē heavēns arē thē heavēns of YHWH, and thē earth hath Hē givēn to thē childrēn of mēn. Thē dēad praisē not YHWH, nor thēy who dēscēnd to thēir gravē. But wē will blēss Yah forēvēr and to ētērnity. Hallelugah!

I lovē YHWH, for Hē hath hēard my voicē and my supplications. For Hē has inclinēd His ear unto mē; all my lifē I will call upon Him. Thē cords of dēath ēncōpassēd mē; thē agony of thē tomb seizēd mē. I found sorrow and griēf, and I callēd upon thē namē of YHWH: YHWH, I bēsēēch Thēē, dēlivēr my soul! YHWH is gracious and just; Elohyynu is mērciful. YHWH watchēs ovēr thē simplē; I was brought low and Hē savēd mē. Bē at rēst again, O my soul, for YHWH hath dēalt bountifully with thēē. For Thou hast dēlivērēd my soul from dēath, my eyes from tēars, and my fēt from stumbling. I will walk bēforē YHWH in thē lands of thē living. I trustēd evēn whēn I said: I am grēatly afflictēd. In my hastē I said: All mēn arē falsē.

What can I render unto YHWH for all His benefits towards me? I will raise the cup of salvation, and I will call upon the name of YHWH. I will pay my vows unto YHWH, yea, in the presence of all His people. Precious in the sight of YHWH is the death of His chasidim. I beseech Thee, YHWH, I am Thy servant. I am Thy servant, the son of Thy handmaid. Thou hast loosed my bonds. Unto Thee I will offer a sacrifice of thanksgiving; I will call upon the name of YHWH. My vows to YHWH, I will fulfill, yea, in the presence of all His people. In the courts of the house of YHWH, in the midst of thee, O Yerushalayim. Halleluyah!

Praise YHWH, all ye His nations: laud Him all ye peoples, for His mercy is great towards us, and the truth of YHWH endureth forever. Halleluyah! Give thanks unto YHWH, for He is excellent, for His mercy endureth forever.

Let Yisrael now say, His mercy endureth forever.

Let the house of Aaron now say, His mercy endureth forever.

Let those who fear YHWH now say, His mercy endureth forever.

Out of my distress I called upon YHWH; He answered me with great enlargement. YHWH is for me; I will not fear. What can man do unto me? YHWH is my helper, and I shall gaze upon those who hate me. It is better to take refuge in YHWH than to trust in man. It is better to take refuge in YHWH than to trust in princes. All nations encompass me; in the name of YHWH, I shall cut them off. They encompass, yea, they encompass me, but in the name of YHWH, I shall cut them off. They encompass me like bees; they are quenched like a fire of thorns; in the name of YHWH I shall cut them off. They thrust at me, that I might fall, but YHWH helped me. YHWH is my strength and song, He has become my salvation. The voice of rejoicing and salvation is in the tents of the righteous: The right hand of YHWH hath done valiantly. The right hand of YHWH is exalted. The right hand of YHWH hath done valiantly. I shall not die, but live and declare the works of YHWH. YHWH hath chastised me, but He hath not given me over to death. Open for me the gates of righteousness; I will enter them. I will give thanks unto YHWH. This is the gate to YHWH; the righteous shall enter it. I will give thanks unto Thee, for Thou hast answered me and art become my salvation. The stone which the builders rejected hath become the chief cornerstone. YHWH has done this; it is marvelous in our eyes. This is the day which YHWH hath made; we will rejoice and be glad in it.

We beseech Thee YHWH, save us now!

We beseech Thee YHWH, save us now!

We beseech Thee YHWH, send prosperity now!
We beseech Thee YHWH, send prosperity now!
Blessed be He who cometh in the name of YHWH!
Blessed be He who cometh in the name of YHWH!

We bless you from the house of YHWH! YHWH is El, and hath granted us light! Bind the festal offering with cords to the horns of the altar! Thou art El, and I will give thanks unto Thee! Thou art El, I will exalt Thee! Give thanks unto YHWH, for He is excellent! His mercy endureth forever!

All Thy works, YHWH Eloheynu, shall praise Thee, and Thy chasidim and Thy righteous who do Thy will, and all Thy people, the house of Yisrael, with glad song, shall give thanks, bless, praise, glorify, exalt, revere, sanctify and crown Thy name, O our King, forever. For unto Thee it is excellent to give thanks, and unto Thy name it is pleasant to sing, for from eternity to eternity, Thou art El.

This Psalm is a responsive. "Ki o'lam chasdo!" means "for His mercy endures forever!"

Give thanks unto YHWH, for He is excellent, ----- ki l'olam chasdo!
Give thanks to the Elohey ha'Elohyim, ----- ki l'olam chasdo!
Give thanks to the Adonay ha'Adonim, ----- ki l'olam chasdo!
To Him who alone performeth great wonders,----- ki l'olam chasdo!
To Him who made the heavens in wisdom,----- ki l'olam chasdo!
To Him who did expand the earth above the waters,----- ki l'olam chasdo!
To Him who made the great lights,----- ki l'olam chasdo!
The sun to rule by day, ----- ki l'olam chasdo!
The moon and stars to rule by night,----- ki l'olam chasdo!
To Him who smote the Mitzrim in their first-born,----- ki l'olam chasdo!

And brought out Yisraël from among them, ----- ki l'olam ehasdo!
 With a mighty hand and an outstretched arm, ----- ki l'olam ehasdo!
 To Him who divided the Yam Suf into parts, ----- ki l'olam ehasdo!
 And brought Yisraël to pass through the midst of it, ---- ki l'olam ehasdo!
 And overthrew Pharaoh and his host in the Yam Suf, -- ki l'olam ehasdo!
 To Him who led His people through the wilderness, ----- ki l'olam ehasdo!
 To Him who smote great kings, ----- ki l'olam ehasdo!
 And slew mighty kings, ----- ki l'olam ehasdo!
 Sihon, king of the Emory, ----- ki l'olam ehasdo!
 And Og, king of Bashan, ----- ki l'olam ehasdo!
 And gave their land for a heritage, ----- ki l'olam ehasdo!
 As a heritage to Yisraël His servant, ----- ki l'olam ehasdo!
 Who remembered us in our humiliation, ----- ki l'olam ehasdo!
 And delivered us from our oppressors, ----- ki l'olam ehasdo!
 Who giveth food to all flesh, ----- ki l'olam ehasdo!
 O give thanks unto the El of heaven, ----- ki l'olam ehasdo!

The breath of every living thing shall bless Thy name, YHWH Eloheynu,
 and the spirit of all flesh shall always glorify and extol Thy memorial, our
 King. From eternity to eternity, Thou art El, and besides Thee, we have no
 king, who redeemeth and saveth, who rescueth and delivereth, who
 supporteth and hath compassion on us, in all times of trouble and
 distress: yea, we have no king but Thee. Thou art Eloah of the first and of
 the last, Eloah of all creatures, Master of all generations, adored with all

manner of praise, who governeth the universe with loving-kindness and His creatures with compassion. YHWH neither slumbereth nor sleepeth; He who awakeneth the sleeping, and stirreth the slumbering, and giveth the speech to the dumb, and looseth the bound, and supporteth the fallen, and raiseth the bowed down. To Thee alone do we give thanks.

Even were our mouths filled with songs as the sea, our tongues with exultation as its roaring billows, our lips with praise like the widespread firmament, our eyes beaming light like the sun and moon, our hands outspread like the eagles of heaven, and our feet swift as the winds, we would be incapable of rendering sufficient thanks unto Thee, YHWH Eloheynu, V'elohey avoteynu, or to bless Thy name, for even one of the thousands and thousands of thousands and myriads of myriads of benefits which Thou hast conferred upon us and our forefathers. For

Thou, YHWH Eloheynu, didst redeem us from Mitzrayim, and release us from the house of bondage. In famine, Thou didst sustain us, and in plenty, Thou didst nourish us. From the sword, Thou didst deliver us. From the pestilence, Thou didst save us, and from diseases and raging sicknesses, Thou didst extricate us. Hitherto, Thy mercies have supported us, and Thy loving-kindness hath not forsaken us. YHWH Eloheynu, may Thou never forsake us.

Therefore, the limbs with which Thou hast formed in us, the spirit and soul which Thou hast breathed into us, and the tongue which Thou hast placed in our mouths, yea, they shall thank, bless, praise, glorify, extol, revere, sanctify and do homage to Thy name, our King. Every mouth shall thank Thee, and every tongue shall swear allegiance unto Thee. Every knee shall bend before Thee and every living being shall bow down to Thee. All hearts shall fear Thee, and all inward parts and organs shall sing praises unto Thy name, as it is written: All my bones shall say, YHWH, who is like unto Thee? Who delivereth the needy from one of superior strength, the needy and poor from his oppressor? Who is like unto Thee? Who is equal unto Thee? Who can be compared unto Thee? Ha'El, great, mighty, awesome and supreme El, Creator of heaven and earth, we will praise Thee, extol Thee, glorify Thee, and bless Thy set-apart name, as it is said by David: Bless YHWH, O my soul, and all that is in me; bless His set-apart name.

HaEl, who art mighty in Thy strength, who art great by Thy glorious name, mighty forever, awesome in Thine awesome deeds! The King, who dost sit on the high and exalted throne!

He who dwelleth in eternity, exalted and set-apart is His name, as it is written: Rejoice in YHWH, O ye righteous, for praise is comely for the upright. Through the mouth of the upright, Thou shalt be exalted. The words of the righteous shall bless Thee, and the tongue of the chasidim exalt Thee, and in the midst of kedoshim shalt Thou be sanctified.

And in the assemblies of the tens of thousands of Thy people, the house of Yisrael, in song shall Thy name, O our King, be esteemed throughout all generations. For it is the duty of all living creatures in Thy presence, YHWH Eloheynu, V'elohey avoteynu, to thank, praise, extol, glorify, exalt, bless, magnify and acclaim Thee in all the words of song and praise of David, the son of Yishai, Thy servant and Thine anointed.

Praised be Thy name forever, our King, haEl, great and set-apart King in heaven and on earth, for unto Thee, YHWH Eloheynu, V'elohey avoteynu,

are due song and praise, psalm and hymn, strength and dominion, greatness and bravery, esteem and splendor, sanctity and sovereignty, blessing and thanksgiving, from now unto all eternity. Blessed art Thou, YHWH El Melek, extolled with praises, El of thanksgivings, master of wonders, who delighteth in song, King, El of life everlasting.

Raise the cup of wine, and say:

This is the cup of praise and promise. And it is written; Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Ameyn. "I am the Aleph and the Tav, the beginning and the ending," saith YHWH, "which is, and which was, and which is to come, the Almighty." After this I looked, and behold, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palm branches in their hands; And cried with a loud voice, saying; "Salvation to Eloheynu which sitteth upon the throne, and unto the Lamb." And all the malakim stood round about the throne, and about the elders, and the four beasts and fell before the throne on their faces, and worshipped Elohim, saying, "Ameyn: Blessing, and esteem, and wisdom, and thanksgiving,

and honor, and power, and might, be unto Eloheynu forever and ever. Ameyn."

Blessed art Thou, YHWH Eloheynu, King of the universe, Creator of the fruit of the vine.

Drink the fourth cup while reclining to the left, then say:

Blessed art Thou, YHWH Eloheynu, King of the universe, for the vine and the fruits of the vine, for the produce of the field, and for that desirable, excellent and ample land, which Thou gave to our forefathers to eat of its fruit and to enjoy its excellence. Have compassion upon us, YHWH Eloheynu, and upon Thy people Yisrael, upon Yerushalayim, Thy city, upon Zion, the abode of Thy esteem, and upon Thy altar and Thy temple. Rebuild Yerushalayim, the set-apart city, and speedily in our days and establish there the throne of David, and Yeshoshua our beloved Messiah upon it. Bring us there, and cheer us with her rebuilding and His sovereignty. May we eat of her fruit and be satisfied with her excellence and rest in His love. May we bless Thee in sanctity and purity forever and ever. (*On the Shabbath add: Be gracious to us, and give us strength on this Shabbath day.*) Grant us joy on this festival of Matzoth, for Thou,

YHWH, art excellent and beneficent unto all, and we do give thanks unto Thee for the land and for the fruit of the vine.

Blessed art Thou, YHWH, for the land and for the fruit of the vine.

נִרְצָה

Nirtzah

The service of the Passover has been accomplished according to its precepts, according to all its regulations and customs. Even as we have been privileged to arrange it, so may we be privileged to fulfill it. O Pure One, who dwelleth on high, raise up the congregation none can count. Speedily lead us, the shoots Thou hast planted, redeemed, to Zion in joy. We thank you and we bless you for all these things, YHWH Eloheynu, in the name of Yeshoshua our Messiah. Ameyn!

Next year in rebuilt Yerushalayim!

Who Knows One?

Who knows One?

I know one. One is Eloheynu, in heaven and on earth.

Who knows two?

I know two. Two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows three?

I know three. Three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows four?

I know four. Four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows five?

I know five. Five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows six?

I know six. Six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows seven?

I know seven. Seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows eight?

I know eight. Eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows nine?

I know nine. Nine are the months of childbirth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows ten?

I know ten. Ten are the commandments, nine are the months of childbirth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows eleven?

I know eleven. Eleven are the stars in Joseph's dream, ten are the commandments, nine are the months of childbirth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows twelve?

I know twelve. Twelve are the tribes of Yisrael, eleven are the stars in Joseph's dream, ten are the commandments, nine are the months of childbirth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Who knows thirteen?

I know thirteen. Thirteen are the attributes, twelve are the tribes of Yisrael, eleven are the stars in Joseph's dream, ten are the commandments, nine are the months of childbirth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, one is Eloheynu, in heaven and on earth.

Sabbath Keepers Fellowship

Chag
Hamatzoth
Sameach!

S. Trison Ministry