

SEARCH FOR CHAMETZ

On the 14th of Abib, we search our homes and remove all *chametz* from our possession. **Chametz** is any leavened food item—anything made of grain (and water) that has been allowed to ferment or rise. We also get rid of any sourdough or 'starter' dough (*se'or*). All *chametz* must be found and removed by the 15th of Abib, the first day of the Festival of Unleavened Bread (*Chag HaMatzot*).

Chametz also represents pride. It causes us to be 'puffed up.' Pride is idolatry, the worship of self. It leads us to sin because we obey ourselves, our own desires, rather than Elohim. In preparing for the Festival, we also have to remove the spiritual *chametz* from our being.

BEFORE BEGINNING THE SEARCH AND REMOVAL OF CHAMETZ:

Blessed are You, YAHUAH our Elohim, Sovereign of the universe, Who has set us apart with His commands and has commanded us concerning the removal of chametz.

Now, we clean our home of all leavened food items. We need not follow any special guidelines, simply gather them and get rid of them. In doing this, we obey the Scripture to not allow any leaven to be found in our home. Also, this physical act in the natural realm causes us to be more mindful of the spiritual aspects.

After we remove all the physical leaven, we now focus on the spiritual leaven. We search and examine ourselves for any trace of pride. Search for areas in which we have sinned, areas where we obeyed our own desires and not the desire of Elohim. We may have sinned in speech, deed, or thought. It may be attitudes, behaviors, mindsets, or lifestyle. Search honestly, with no excuses, rationalizations, or justifications for our behavior. These are the primary actions of pride. Write all these sins down on a sheet of paper to be burned.

Finally, we also remove any traces of our former religions. Any objects related to other religions must be removed from our possession, any practices or behaviors from other religions must be stopped, and any mindsets or mentalities must be changed. We have to evaluate our life critically and find any idolatrous *chametz*. Remove these objects, and add the practices, behaviors, mindsets, and attitudes to your list.

After a thorough search for all forms of *chametz* (physical and spiritual), recite the following:

Any chametz which is in my possession which I did not see, and remove, nor know about, shall be nullified and become ownerless, like the dust of the earth.

May it be Your will, YAHUAH our Elohim and the Elohim of our forefathers, that You enable us to explore and search out our spiritual troubles, which we have acquired by following the advice of the evil inclination; that You enable us to return in complete repentance before You; and may You, in Your abundant kindness have compassion on us. Assist us, O Elohim of our Salvation, for the sake of Your Name's esteem, and rescue us from transgressing the prohibition of chametz in the slightest degree, this year and every year, for all the days of our lives. So be it.

BURNING THE CHAMETZ

After gathering the physical *chametz*, you may choose to burn a small piece to symbolically show that you have eradicated all traces of *chametz* from your home and mind for the next seven days of the Festival. What you didn't burn must be thrown away before the 15th of Abib.

For the spiritual *chametz*, confess your sins to **YAHUAH**, ask forgiveness, and repent. Then, burn the paper with the list of sins.

Pray the following:

*May it be Your will, **YAHUAH** our Elohim and the Elohim of our forefathers, that just as I have removed the chametz from my house and my property, so may You, **YAHUAH**, our Elohim and the Elohim of our forefathers, remove all the external influences, and the spirit of defilement from the earth; cause the evil inclination to leave us, and give us a heart of flesh to serve You with sincerity; may all the forces of the adversary and all evil evaporate like smoke; may the realm of wantonness pass from the earth; and may You remove, in the spirit of right-ruling, all that impede Your Set-Apart Presence; just as You removed Mitsrayim and its idols in those days at this season. So be it.*

*May it be Your will, **YAHUAH** our Elohim and the Elohim of our forefathers, that You be compassionate with us and rescue us from transgressing the prohibition of chametz even in the slightest degree—us, our entire household, and all of Yisra'el—this year and every year, for all the days of our lives. And just as we have removed the chametz from our houses, so may You enable us to remove the evil inclination from within us forever, all the days of our lives; may You enable us to cleave to You, to Your Torah, and to Your love, and to cleave to the good inclination forever—us, our children, and our children's children—from now and forever. So may it be. So be it.*

On the 15th of Abib, the first night of the Festival of Unleavened Bread:

LIGHTING THE FESTIVAL LIGHTS

> Light candles.

Blessed are You YAHUAH our Elohim, Sovereign of the Universe, Who has set us apart in Your Word, and given us YAHUSHUAH our Messiah, and commanded us to be light to the world. So be it.

Blessed are You, YAHUAH our Elohim, Sovereign of the Universe, Who has kept us alive, sustained us, and brought us to this season.

BLESSING THE CHILDREN

(Leader gathers the children and blesses them:)

For boys: *May Elohim make you as Ephrayim and Menashsheh.*

For girls: *May Elohim make you as Sarah, Rivka (Rebekkah), Rachel, and Leah.*

For all: “**יהוה** bless you and guard you; **יהוה** make His face shine upon you, and show favour to you; **יהוה** lift up His face upon you, and give you peace.” ’ (Num 6:24-26)

SHEMA

All recite together:

***Sh'ma Yisra'el: YAHUAH Eloheynu, YAHUAH Echad.
Hear O Israel: YAHUAH our Elohim, YAHUAH is One.***

Blessed is the Name of His esteemed sovereignty forever and ever.

THE SEDER

KADDESH (*Setting-Apart*)

The *Kaddesh* proclaims the set-apartness of the day. (On the Sabbath, add the words in brackets [...]).

[Bereshith/Genesis 1:31-2:3 - “*And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day. (1) Thus the heavens and the earth were completed, and all their array. (2) And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made. (3) And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.*”]

> Pour a cup of wine (or grape juice), lift it up, and bless **YAHUAH**:

Blessed are You, YAHUAH, our Elohim, Sovereign of the universe, Who creates the fruit of the vine.

Blessed are You, YAHUAH our Elohim, Sovereign of the universe, Who has chosen us from all nations, exalted us above all tongues, and set us apart with His commandments. And You, YAHUAH our Elohim, have lovingly given us, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy, [this Sabbath and] this Festival of Unleavened Bread, the season of our freedom [in love], a set-apart gathering in commemoration of the Exodus from Mitsrayim and an expectation of the coming great exodus at the end of days. For You have chosen and set us apart above all peoples, [and the Sabbath] and Your set-apart festivals [in love and favor], in gladness and joy have You granted us as a heritage. Blessed are You, YAHUAH, Who sets apart [the Sabbath,] Yisra'el, and the festive seasons.

Blessed are You, YAHUAH our Elohim, Sovereign of the universe, Who has kept us alive, sustained us, and brought us to this season.

> Drink the first cup of wine/juice.

URECHATZ (*Washing*)

Passover recalls how **YAHUAH** redeemed His people from slavery and brought them near to Himself. We too must be redeemed and brought near to Elohim. We cannot draw near to Him unless we are set-apart. It is not enough to only desire set-apartness in our thoughts and have good intentions. Our actions must be set-apart. If our actions are not set-apart, then we cannot draw near to **YAHUAH**.

Tehillim/Psalm 24:3-4 - “*Who does go up into the mountain of יהיה? And who does stand in His set-apart place? (4) He who has innocent hands and a clean heart, Who did not bring his life to naught, And did not swear deceptively.*”

We wash our hands to purify our desire for set-apartness and to show the cleansing of our actions.

Recite the following before washing:

Blessed are You, YAHUAH our Elohim, Sovereign of the universe, Who has set us apart with His commands and commanded us concerning cleansing.

> Take a pitcher (or cup) and large bowl, and go around the room to each person, pouring water over their hands. (This is a good time to involve the children – they can help by carrying the bowl or following with towels.)

Tehillim/Psalm 134:2 - *“Lift up your hands in the set-apart place, And bless ”.* יהיה

YACHATZ (Breaking of Matzah)

Shemoth/Exodus 12:8 - *“And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.”*

Matzah is used to remember the unleavened bread that the children of Yisrael brought out of Mitsrayim. The dough did not have time to rise when they left in haste at midnight.

> Place three matzot on the table. (Keep extra nearby for use later in the Seder.)

Tehillim/Psalm 34:18 - *“יהיה is near to the broken-hearted, And saves those whose spirit is crushed.”*

For redemption to occur, we must be broken in some way. It is in our state of brokenness that we sincerely yearn for deliverance and cry out for help. A person who already feels 'complete' has no room for Elohim. Only a 'broken' vessel will allow the Almighty to come in, heal, and fill for *“He heals the broken-hearted and binds up their wounds”* (Teh. 147:3).

> Break the middle *Matzah* into two parts. Take the larger piece and wrap it in a napkin – this is the *Afikoman*. (If you have a special *Matzah/Afikoman* bag, you can use that instead of a napkin.) Set the *Afikoman* aside for use later in the meal. Leave the remaining two and a half matzot on the table. (To involve the children, the leader can hide the *Afikoman* somewhere in the house, and the children will search for it later. Whoever finds it can receive a prize).

MAGGID (Telling)

> Leader lifts up the *matzah* and recites the following:

This is the bread of affliction, which our ancestors ate in the land of Mitsrayim (Egypt).

Let all who are hungry come and eat.

Let all who are in need, come and celebrate Passover.

> Pour the second cup of wine but do not drink until later.

We were slaves to Pharaoh in Mitsrayim, but **YAHUAH** our Elohim took us out from there with a mighty hand and an outstretched arm. Had not the Set-Apart One, blessed is He, taken our fathers out from Mitsrayim, then we, our children, and our children's children would have remained slaves to Pharaoh in Mitsrayim. Even if we were all people of wisdom, understanding, experience, and knowledge of the Torah – it would still be an obligation upon us to tell about the Exodus from Mitsrayim. The more one tells about the discussion of the Exodus, the more he is praiseworthy.

> Recount the Exodus out of Mitsrayim: ***Read Shemoth/Exodus 12***

Originally, our ancestors were idol worshipers, but now the Omnipresent One has brought us near to His service, as it is written: “And Yehoshua said to all the people, ‘Thus said יהוה Elohim of Yisra’el, “Long ago your fathers dwelt beyond the River – Terah, the father of Abraham and the father of Nahor. And they served other mighty ones. So I took your father Abraham from beyond the River, and caused him to go through all the land of Kena’an, and multiplied his offspring and gave him Yitshaq. And to Yitshaq I gave Ya’aqob and Ėsaw. And to Ėsaw I gave the mountains of Sě’ir to possess, but Ya’aqob and his children went down to Mitsrayim.’” (Yeho/Jos. 24:2-4)

Blessed is He Who keeps His pledge to Yisrael; Blessed is He! For the Set-Apart One, blessed is He, calculated the end of the bondage in order to do as He said to our father Abraham at the Covenant between the Parts, as it is stated: “And He said to Abram, “Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. But the nation whom they serve I am going to judge, and afterward let them come out with great possessions.” (Ber/Gen. 15:13-14)

It is this (covenant) that has stood by our fathers and us. For not only one has risen against us to annihilate us, but in every generation they rise against us to annihilate us. But the Set-Apart One, Blessed is He, rescues us from their hand.

DAYENU

Dayenu is a traditional song sung at Passover. It recounts the steps of Yisrael's redemption from slavery, expressing gratitude for each step of the process. Through this song, we learn that every 'little' thing is a blessing from Elohim. Nothing should be taken for granted. All blessings, big and small, are part of His larger plan for our lives. Be thankful for every piece of the puzzle.

> You may say *Dayenu* together, or have the leader lead, while all others say the refrain. (It may also be fun to search online for a recording or video of the song in Hebrew.)

*How many levels of favors has the Omnipresent One bestowed upon us?
The Omnipresent has bestowed so many favors upon us!*

If He had brought us out from Mitsrayim, but had not carried out judgments against them –
Dayenu, it would have sufficed us!

If He had carried out judgments against them, but not against their idols–
Dayenu, it would have sufficed us!

If He had destroyed their idols, but had not smitten their first-born–
Dayenu, it would have sufficed us!

If He had smitten their first-born, but had not given us their wealth–
Dayenu, it would have sufficed us!

If He had given us their wealth, but had not split the sea for us—
Dayenu, it would have sufficed us!

If He had split the sea for us, but had not taken us through it on dry land—
Dayenu, it would have sufficed us!

If He had taken us through the sea on dry land, but had not drowned our oppressors in it —
Dayenu, it would have sufficed us!

If He had drowned our oppressors in it, but had not supplied our needs in the desert for forty years—
Dayenu, it would have sufficed us!

If He had supplied our needs in the desert for forty years, but had not fed us the manna—
Dayenu, it would have sufficed us!

If He had fed us the manna, but had not given us the Shabbat —
Dayenu, it would have sufficed us!

If He had given us the Shabbat, but had not brought us before Mount Sinai —
Dayenu, it would have sufficed us!

If He had brought us before Mount Sinai, but had not given us the Torah —
Dayenu, it would have sufficed us!

If He had given us the Torah, but had not brought us into the land of Israel —
Dayenu, it would have sufficed us!

If He had brought us into the land of Israel, but had not built for us the Set-Apart Place—
Dayenu, it would have sufficed us!

Before singing praise, we must mention the commandments concerning Passover and elaborate on their significance. It is taught that all those who had not spoken of three words on Passover had not fulfilled their obligation to tell the story, and these three words are: ***Pesach*** [the Passover Lamb], ***Matzah*** [unleavened bread], and ***Maror*** [Bitter Herb]. (Shem/Ex. 12:8; Bem/Num. 9:11)

(To involve the children, you may have a child ask the questions below, while the leader or another gives the answer.)

> Lift the lamb as the following is read:

What is the reason for the *Pesach* (the Passover offering of a lamb) which our ancestors ate when the Set-Apart Place (Temple) stood?

They ate the *Pesach* because **YAHUAH**, the Set-Apart One, Blessed be He, “passed over” the houses of our ancestors in Mitsrayim, as it is written in the Torah: “*then you shall say, ‘It is the Passover slaughtering of יהיה, who passed over the houses of the children of Yisra’el in Mitsrayim when He smote the Mitsrites and delivered our households.’*” The *Pesach* offering teaches us that **YAHUAH** personally intervenes on our behalf. (Shem/Ex. 12:27)

> Lift the *matzah* as the following is read:

What does *Matzah* symbolize in the Seder?

There was insufficient time for the dough of our ancestors to rise when **YAHUAH**, the Set-Apart One, Blessed be He, was revealed to us and redeemed us, as it is written in the Torah: *“And they baked unleavened cakes of the dough which they had brought out of Mitsrayim, for it was not leavened, since they were driven out of Mitsrayim, and had not been able to delay, nor had they prepared food for themselves.”* *Matzah* tells us the speed with which **YAHUAH** accomplished redemption when the proper time had arrived. Redemption can come in an instant. (Shem/Ex. 12:39)

> Lift the *maror* as the following is read:

Why do we eat Maror?

For the reason that the Mitsrites (Egyptians) embittered the lives of our ancestors in Mitsrayim, as the Torah states: *“and they made their lives bitter with hard bondage, in mortar, and in brick, and in all kinds of work in the field, all their work which they made them do was with harshness.”* Maror teaches us of the bitterness of exile, being separated from Elohim. (Shem/Ex. 1:14)

In every generation it is one's duty to regard himself as though he personally had gone out of Mitsrayim, as it is written: *“And you shall inform your son in that day, saying, ‘It is because of what יהיה did for me when I came up from Mitsrayim.’”* It was not only our fathers whom the Set-Apart One, Blessed is He, redeemed from slavery; we, too, were redeemed with them, as it is written: *“And He brought us out from there, to bring us in, to give us the land of which He swore to our fathers.”* (Shem. 13:8; Deb. 6:23)

Therefore, it is our duty to thank, sing *Hallel*, praise, esteem, exalt, honor, bless, elevate, and raise our voices for joy to **YAHUAH**, the Set-Apart One, Blessed be He, Who performed all these miracles for our ancestors and for us! You brought us from slavery to freedom, from sorrow to joy, from a time of mourning to a festive day, from deep darkness to great light, and from slavery to redemption! Let us, therefore, sing a new song before Him, as in ancient days: **Halle-lu-YAH!** Sing Praise to **YAH!**

> Read Tehillim/Psalm 113 & 114

Blessed are You **YAHUAH** our Elohim, Sovereign of the universe, Who redeemed us and redeemed our ancestors from Mitsrayim and enabled us to reach this night that we may eat on it *matzah* and *maror*. Blessed are You, **YAHUAH**, Who has redeemed Yisrael.

> Lift the second cup of wine and bless **YAHUAH**:

Blessed are You, YAHUAH, our Elohim, Sovereign of the universe, Who creates the fruit of the vine.

> Drink the second cup.

[RACHTZAH – *It is customary to wash hands again at this time; however, you may skip this step.]*

MOTZI (*Who brings forth*)

Tonight, we recite two blessings over the *matzah*. The first blessing (*Motzi*) blesses the *matzah* as food. When we bless bread as food, we are thanking **YAHUAH** for His provision and reminding our self that we are completely dependent on Him. We may make bread with our hands, but we can do nothing unless He brings forth the grain from the earth. Without Him, we can do nothing. With Him, we can overcome and accomplish anything:

YeshuYahu/Is. 41:10 - “*Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall strengthen you, I shall also help you, I shall also uphold you with the right hand of My righteousness.*”

> Lift the *matzah* and recite the *HaMotzi* blessing:

Blessed are You YAHUAH our Elohim, Sovereign of the universe, Who brings forth bread from the earth.

MATZAH

The second blessing we recite over the *matzah* is for the special commandment of eating *matzah* on the Festival of Unleavened Bread. *Matzah* is free from all *chametz* (leavening), which 'puffs up'. *Chametz* is pride, arrogance, boastfulness. Pride is idolatry, the worship of 'self.' It leads to sin because we serve (obey) our own desires rather than obey the commandments of Elohim.

Matzah represents humility. Humility allows us to draw close to Elohim. Moshe was the most humble man on earth, and he spoke to Elohim face to face (Shem. 33:11; Bem. 12:3). A humble person will admit his wrongdoing and repent. He will deny himself, his own desires, to obey Elohim. Humility allows us to break free from 'self' and obey **YAHUAH**. Humility, therefore, brings set-apartness. We eat *matzah* to make humility and set-apartness a part of us, so that set-apartness comes forth in our speech, our thoughts, and our actions.

> Lift the *matzah* and recite the following blessing:

Blessed are You YAHUAH our Elohim, Sovereign of the universe, Who has set us apart with His commands, and has commanded us concerning the eating of the matzah.

> Break up the *matzah* and distribute a large piece for everyone to eat. Use some of the extra *matzah* if needed.

MAROR / KORECH (*bitter herb/sandwich*)

Maror is the bitter herb that represents the hard labor and the bitterness of slavery in Mitsrayim. If exile is not bitter, then we become content with slavery; we will not feel the need for change. It is the bitterness of slavery that brings yearning for redemption. With Elohim, we will never be slaves again, but if we leave Him, we will fall under oppression and slavery. It is only when we recognize and feel the bitterness, that we cry out to Elohim. The bitterness lets us know that redemption has begun.

> Lift the *maror* and recite the blessing:

Blessed are You YAHUAH our Elohim, Sovereign of the universe, Who has set us apart with His commandments, and has commanded us concerning the eating of Maror.

Shemoth/Ex. 12:8 - “*And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it*”

We eat *matzah*, *maror*, and lamb together to remember the great and awesome act that YAHUAH performed when He brought the children of Yisrael out from slavery with His mighty Hand and outstretched arm. Eating all three together shows us that YAHUAH personally intervenes on our behalf (lamb) to redeem us from the harshness of slavery (*maror*) and bring us out speedily at the appointed time (*matzah*) to freedom.

> Distribute enough *matzah*, *maror*, and lamb for everyone to make a 'sandwich'. Then recite the blessing:

Blessed are You YAHUAH our Elohim, Sovereign of the universe, Who has set us apart with His commandments, and has commanded us concerning the eating of matzah and maror.

> Eat the 'sandwich'.

SHULCHAN ORECH (*the Set Table*)

We enjoy a festive meal together to rejoice in the freedom and redemption that YAHUAH has given us! However, we must be careful that we don't overeat so much that we can't enjoy one more piece of *matzah* and two more cups of wine (juice). We should always rejoice in the blessings, but never so much that we stop moving forward with continual spiritual growth.

> Recite the blessing before the meal:

Blessed are You, YAHUAH our Elohim, Sovereign of the universe, Who gives us bountiful foods to eat to gladden us and to nourish our bodies so that we may serve You.

> Enjoy the meal!

TZAFUN (*Hidden*)

> If the *Afikoman* was hidden, now is the time for the children to find it and receive a prize.

Afikoman means 'dessert.' It's the last thing we eat tonight (besides the two cups of wine). This shows us that it is not the food that satisfies us but the obedience to the commandments which is “*sweeter than honey*” (Teh/Ps. 19:10). In eating this last piece of *matzah*, we are again obeying the command to eat *matzah* on the Festival of Unleavened Bread, for “*man does not live by bread alone, but by every Word that comes from the mouth of)*” **יהוה** Deb/Deut. 8:3).

> Distribute a piece of the *Afikoman* to everyone present. (Use some of the extra *matzah* if needed.)

** This is the last food we eat tonight. **

BARECH (*Blessing After Meal*)

Tehillim/Psalm 126:1-6

- (1) *When יהוה turns back the captivity of Tsiyon, We shall be like dreamers.*
- (2) *Then our mouth shall be filled with laughter, And our tongue with singing, Then shall they say among the gentiles, “יהוה has done great deeds for them.”*
- (3) *יהוה shall do great deeds for us, We shall be glad.*
- (4) *Turn back our captivity, O יהוה, Like the streams in the South.*
- (5) *Those sowing in tears, shall reap with songs of joy.*
- (6) *He who goes on and weeps, Bearing seed for sowing, Shall indeed come in with rejoicing, Bearing his sheaves.*

Leader: Ladies and Gentlemen, let us bless.

Group: *Blessed is the Name of YAHUAH from this moment and forever!*

Leader: Blessed is the Name of YAHUAH from this moment and forever! With the permission of the distinguished people present, let us bless our Elohim for we have eaten from what is His.

Group: *Blessed is He our Elohim of Whose we have eaten and through Whose goodness we live.*

Leader: Blessed is He our Elohim of Whose we have eaten and through Whose goodness we live.
Blessed is He and blessed is His Name.

Blessed are You, YAHUAH, our Elohim, Sovereign of the universe, Who nourishes the entire world, in His goodness, with favor, with loving-kindness, and with compassion. He gives nourishment to all flesh, for His loving-kindness is everlasting. And through His great goodness, nourishment was never lacking to us and may it never be lacking to us forever. For the sake of His Great Name, because He is the Elohim Who nourishes and sustains all, and benefits all, and He prepares food for all of His creatures which He has created. Blessed are You, YAHUAH, Who nourishes all.

For all, YAHUAH our Elohim, we thank You and bless You. May Your Name be blessed continuously by the mouth of all the living, continuously forever and ever. As it is written: “*And you shall eat and be satisfied, and shall bless יהוה your Elohim for the good land which He has given you.*” (Deb. 8:10)

Blessed are You, YAHUAH, for the land and for the food.

The Compassionate One! May He reign over us forever. The Compassionate One! May He be

blessed in heaven and on earth. The Compassionate One! May He be praised throughout all generations, may He be esteemed through us forever to the ultimate ends, and be honored through us forever and ever. The Compassionate One! May He sustain us in honor. The Compassionate One! May He send us abundant blessing to this house and upon this table at which we have eaten. The Compassionate One! May He bless us, our family, ours, and all that is ours—just as our forefathers Abraham, Yitshaq, and Ya'aqob were blessed in everything, from everything, with everything. So may He bless us all together with a perfect blessing. In the Name of **YAHUSHUAH HaMashiach**, So be it.

> Lift the third cup of wine and bless **YAHUAH**:

fruit of the our Elohim, Sovereign of the universe, Who creates the ,YAHUAH ,Blessed are You .vine

> Drink the third cup.

HALLEL (Praise)

> Complete the *Hallel* with Tehillim/Psalm 115-118

All Your works shall praise You, YAHUAH our Elohim. And Your devout ones, the righteous, who do Your will, and Your entire people, the House of Yisrael, with glad song will thank, bless, praise, esteem, exalt, extol, set-apart, and proclaim the sovereignty of Your Name, our Sovereign. For to You it is fitting to give thanks, and unto Your Name it is proper to sing praises, for from this world to the world to come, You are Elohim. Blessed are You, YAHUAH, the Sovereign Who is extolled with praises.

> Lift the fourth cup of wine and bless **YAHUAH**:

Blessed are You, YAHUAH, our Elohim, Sovereign of the universe, Who creates the fruit of the vine.

> Drink the fourth cup.

NIRTZAH

The Seder is now concluded in accordance with its laws, with all its ordinances and statutes. Just as we were privileged to arrange it, so may we merit to perform it.

O YAHUAH, Pure One Who dwells on high, raise up the countless congregation, soon – guide the offshoot of Your plants, redeemed, to Tsiyon with glad song.

TO HIM PRAISE IS DUE! TO HIM PRAISE IS FITTING!

Powerful in majesty, perfectly distinguished, His companies of messengers say to Him: *Yours and only Yours; Yours, yes Yours; Yours, surely Yours; Yours, YAHUAH, is the sovereignty. To You praise is due! To You praise is fitting!*

Supreme in sovereignty, perfectly esteemed, His faithful say to Him: *Yours and only Yours; Yours,*

yes Yours; Yours, surely Yours; Yours, YAHUAH, is the sovereignty. To You praise is due! To You praise is fitting!

Pure in sovereignty, perfectly mighty, His messengers say to Him: *Yours and only Yours; Yours, yes Yours; Yours, surely Yours; Yours, YAHUAH, is the sovereignty. To You praise is due! To You praise is fitting!*

Alone in sovereignty, perfectly omnipotent, His scholars say unto Him: *Yours and only Yours; Yours, yes Yours; Yours, surely Yours; Yours, YAHUAH, is the sovereignty. To You praise is due! To You praise is fitting!*

Commanding in sovereignty, perfectly wondrous, His surrounding messengers say to Him: *Yours and only Yours; Yours, yes Yours; Yours, surely Yours; Yours, YAHUAH, is the sovereignty. To You praise is due! To You praise is fitting!*

Gentle in sovereignty, perfectly the Redeemer, His righteous say to Him: *Yours and only Yours; Yours, yes Yours; Yours, surely Yours; Yours, YAHUAH, is the sovereignty. To You praise is due! To You praise is fitting!*

Set-apart in sovereignty, perfectly compassionate, His troops of messengers say to Him: *Yours and only Yours; Yours, yes Yours; Yours, surely Yours; Yours, YAHUAH, is the sovereignty. To You praise is due! To You praise is fitting!*

Almighty in sovereignty, perfectly sustaining, His perfect ones say to Him: *Yours and only Yours; Yours, yes Yours; Yours, surely Yours; Yours, YAHUAH, is the sovereignty. To You praise is due! To You praise is fitting!*

CHAG SAMEACH!

*** You can continue to celebrate Passover with the fun songs below. Again you can search online for audio or video of these songs in Hebrew.*

Who Knows One? (Echad Mi Yodea)

Who knows 1?

I know 1!
1 is Our Elohim in heaven and on earth.

Who knows 2?

I know 2!
2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 3?

I know 3!
3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 4?

I know 4!
4 are the Matriarchs; 3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 5?

I know 5!
5 are the books of the Torah; 4 are the Matriarchs; 3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 6?

I know 6!
6 are the days of Creation (*originally: the orders of the mishnah*); 5 are the books of the Torah; 4 are the Matriarchs; 3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 7?

I know 7!
7 are the days of the week; 6 are the days of Creation; 5 are the books of the Torah; 4 are the Matriarchs; 3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 8?

I know 8!
8 are the days of circumcision; 7 are the days of the week; 6 are the days of Creation; 5 are the books of the Torah; 4 are the Matriarchs; 3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 9?

I know 9!

9 are the months of pregnancy; 8 are the days of circumcision; 7 are the days of the week; 6 are the days of Creation; 5 are the books of the Torah; 4 are the Matriarchs; 3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 10?

I know 10!

10 are the commandments; 9 are the months of pregnancy; 8 are the days of circumcision; 7 are the days of the week; 6 are the days of Creation; 5 are the books of the Torah; 4 are the Matriarchs; 3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 11?

I know 11!

11 are the stars in Joseph's dream; 10 are the commandments; 9 are the months of pregnancy; 8 are the days of circumcision; 7 are the days of the week; 6 are the days of Creation; 5 are the books of the Torah; 4 are the Matriarchs; 3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 12?

I know 12!

12 are the Tribes of Israel; 11 are the stars in Joseph's dream; 10 are the commandments; 9 are the months of pregnancy; 8 are the days of circumcision; 7 are the days of the week; 6 are the days of Creation; 5 are the books of the Torah; 4 are the Matriarchs; 3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

Who knows 13?

I know 13!

13 are the attributes of Elohim; 12 are the Tribes of Israel; 11 are the stars in Joseph's dream; 10 are the commandments; 9 are the months of pregnancy; 8 are the days of circumcision; 7 are the days of the week; 6 are the days of Creation; 5 are the books of the Torah; 4 are the Matriarchs; 3 are the Patriarchs; 2 are the Tablets of the Covenant; 1 is Our Elohim in heaven and on earth.

A KID, A KID (Chad Gadya)

A kid, a kid, that Father bought for two zuzim, a kid, a kid.

*Then came a cat and ate the goat,
That Father bought for two zuzim, a kid, a kid.*

*Then came a dog and bit the cat, that ate the goat,
That Father bought for two zuzim, a kid, a kid.*

*Then came a stick and beat the dog, that bit the cat, that ate the goat,
That Father bought for two zuzim, a kid, a kid.*

*Then came fire and burnt the stick, that beat the dog, that bit the cat, that ate the goat,
That Father bought for two zuzim, a kid, a kid.*

*Then came water and quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat,
That Father bought for two zuzim, a kid, a kid.*

*Then came the ox and drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat,
That Father bought for two zuzim, a kid, a kid.*

*Then came the slaughterer and slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat,
That Father bought for two zuzim, a kid, a kid.*

*Then came the messenger of Death and killed the slaughterer, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat,
That Father bought for two zuzim, a kid, a kid.*

*Then came the Set-Apart One, Blessed is He, and slew the messenger of Death, that killed the slaughterer, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat,
That Father bought for two zuzim, a kid, a kid.*