יתכן והוכחתו של המספר. לא על ידי פליאור, ולא על ידי שרה, ולא על ידי שלחן.
וכל מהדקים יותר הוא בכרוסית ובחשddit בושם. שנאמר: "תבריה" פאוזרה מצריך Bảnיה זה.
וה+='ה סוכל בכר בכר מצרימה, מואזב עד בנה, בכוכל בלתי מצרים אתשה שפיטם.
וכך הוא.
שבריה בכרומ מצרימה שנייה זה. א yeni לא מלך.
והפותיח בכר בכר מצרימה. yen לא שרח.
וכך בלתי מצרים אתשה שפיטם. end לא שחלים.
וכך הוא.
ב職ת לברק והמדור.zem אמרה: "היה זה, יהוה במקבת אספר ברושא, בטשיטו.
בחומרים, במנרים, בסטאר וברחא,abra ככב רד.
ובברון במלבה והמדור. זמ אמרה: "היה זה, יהוה במקבת אתשה, בטשיטו על הרובורים.
ובברון המלך והמדור. זמ אמרה: "היה זה, יהוה במקבת אתשה, בטשיטו על הרובורים.
ובברון המלך והמדור. זמ אמרה: "היה זה, יהוה במקבת אתשה, בטשיטו על הרובורים.
ובברון המלך והמדור. זמ אמרה: "היה זה, יהוה במקבת אתשה, בטשיטו על הרובורים.
(Use finger to spill 3 drops of wine into a saucer—one for each word.)

דומ. לאש. שהמרותsubmenu.
Blood. And Fire. And pillars of smoke.
In different words: With a strong hand—two. With an upstretched arm—two. With great terror—two. With signs—two. And with wonders—two.

These were the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt:

(use finger to spill a drop of wine for each plague named)

Blood
Frogs
Lice
Beasts
Cattle disease
Boils
Hail
Locusts
Darkness
Slaying of the Firstborn

Rabbi Judah made up their acronyms:

D’tzakh -- Adash -- B’akhav

(spill a drop of wine for each acronym. Plague-laden wine drops are later discarded.)
Have you come to the Red Sea place in your life
Annie Johnson Flint, 1866-1932

Where, in spite of all you can do
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord, with a trust serene
Till the night of your fear is gone
He will send the winds, he will heap the floods
When he says to your soul, “Go on!”

And his hand shall lead you through, clear through
Ere the watery walls roll down;
No wave can touch you, no foe can smite
No mightiest sea can drown.
The tossing billows may rear their crests
Their foam at your feet may break
But over their bed you shall walk dry-shod
In the path that your Lord may make.

In the morning watch, 'neath the lifted cloud
You shall see but the Lord alone
When He leads you forth from the place of the sea
To a land that you have not known.
And your fears shall pass, as your foes have passed
You shall no more be afraid
You shall sing His praises in a better place
In a place that His hand hath made.
Dayenu = It would have been enough for us

Had He brought us out of Egypt
Had He brought us out of Egypt
Made us free of Egypt’s bondage
Dah--yey--nu
Dai Dah-yey-noo
Dai Dah-yey-noo
Dai Dah-yey-noo
Dah-yey-noo Dah-yey-noo!

Had He given us the Sabbath
Had He given us the Sabbath
Given us a day to rest on
Dah--yey--nu
Dai Dah-yey-noo
Dai Dah-yey-noo
Dai Dah-yey-noo
Dah-yey-noo Dah-yey-noo!

Had He given us the Torah
Had He given us the Torah
Given us the laws to live by
Dah--yey--nu
Dai Dah-yey-noo
Dai Dah-yey-noo
Dai Dah-yey-noo
Dah-yey-noo Dah-yey-noo!
Rabban Gamliel used to say: whoever did not say these three words on Passover has not fulfilled his duty, and they are (all say):

Pesach (Passover offering)  
Matzah

and Maror

(Bone from Passover plate is held up)

The Passover offering which our forefathers ate in the days of the Temple, what was the reason for it? Because God passed over the houses of our forefathers in Egypt, as it is written: “And you shall say, ‘It is a Passover offering for the LORD, who passed over the houses of our forefathers in Egypt, when he smote the Egyptians and spared our houses.’ And the people bowed down and worshipped.”

(Hold up the Matzah)

This Matzah which we eat, what is the reason for it? Because the dough of our forefathers did not have time to rise, before God revealed Himself to them and redeemed them. As it is written: “And the dough which they had brought out from Egypt they baked into round cakes of unleavened bread, for it had not leavened, because they were thrust out of Egypt, nor had they prepared for themselves any provisions.”
[The above reason for the matzah seems a bit puzzling. Matzah is just the kind of food one would prepare in anticipation of a long journey in the wilderness! Unleavened crackers or "hardtack" have long been the staple of sailors, of lifeboat provisions and military rations; in the Israeli army they are called "matzeeyoth" or "little matzoth." In Alaska they are popular as "pilot bread," winter food capable of being stored almost indefinitely, short on taste but long on caloric value.

If the exodus from Egypt indeed followed the biblical scenario, the Israelites might have expected it for a long time. As the miraculous plagues grew more intense, it should have become evident which way things were moving—even Pharaoh’s resistance softened. It would then have made sense for the Israelites to prepare matzoth for their great journey—and in that case, matzah would still have been the symbol of the Exodus. But that is not the way the Bible tells it!]

(Hold up the bitter herb)

This maror, the bitter herb which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our forefathers in Egypt. As it is written: “They made their life bitter with hard labor: with bricks and mortar, with all kinds of work in the field, all the work which they made them do was rigorous.”

In every generation one should see oneself as having personally come out of Egypt, as it is written: “And thou shalt tell thy son on that day, saying, it is because of this that the LORD did for me when I came out of Egypt.” Not our forefathers alone did God redeem from Egypt, but us too did he redeem from there. As it is written: “And He brought us out of there, to bring us, to give us the land which He had promised to our forefathers.”

Let us remember and never forget: slavery still exists in this world, even if it wears new guises. Wherever it exists, it is an abomination before God, and we will surely fight it until it disappears.
In every generation one should see oneself as having personally survived the Holocaust. On this seder night began the desperate uprising of the Warsaw ghetto. A month later only ruins were left of the ghetto, and only a handful of its inhabitants remained alive.

**Pesach Has Come to the Ghetto Again**

(Warsaw, April 19, 1943)-- by Binem Heller, 1906-1998

Pesach has come to the Ghetto again.
The wine has no grape, the matzah no grain.
But the people anew sing the wonders of old,
The flight from the Pharaohs, so often retold.
How ancient the story, how old the refrain.

The windows are shuttered. The doors are concealed.
The Seder goes on. And fiction and fact
Are confused into one. Which is myth? Which is real?
"Come all who are hungry!" invites the Haggadah.
The helpless, the aged, lie starving in fear.
"Come all who are hungry!" and children sleep, famished.
"Come all who are hungry!" and tables are bare.

Pesach has come to the Ghetto again,
And shuffling shadows shift stealthily through,
Like convert-marranos in rack-ridden Spain
Seeking retreat--with the God of the Jews.
But these are the shards, the shattered remains
Of the "sixty ten-thousands" whom Moses led out
Of their bondage...driven to ghettos again...
Where dying’s permitted but protest is not.
From Holland, from Poland, from all Europe’s soil,
Becrippled and beaten the remnant has come.
And there they sit weeping, plundered, despoiled,
And each fifty families has dwindled to one.
Pesach has come to the Ghetto again.
The lore-laden words of the Seder are said,
And the cup of the Prophet Elijah awaits,
But the Angel of Death has intruded, instead.
As always--the German snarls his commands.
As always--the words sharpened-up and precise.
As always--the fate of more Jews in his hands:
Who shall live, who shall die, this Passover night.
But no more will Jews to the slaughter be led.
The truculent jibes of the Nazis are past.
And the lintels and doorposts tonight will be red
With the blood of free Jews who will fight to the last.

Pesach has come to the Ghetto again.
And neighbor to neighbor the battle-pledge gives:
The blood of the German will flow in the Ghetto
So long as one Jew in the Ghetto still lives!
In face of the Nazi--no fear, no subjection!
In face of the Nazi--no weeping, no wincing!
Only the hatred, the wild satisfaction
Of standing against him and madly resisting.
Listen! How Death walks abroad in the fury!
Listen! How bullets lament in their flight!
See how our History writes END to the story,
With death heroic, this Passover night.

Tonight we remember. Blind hate still exists in this world, driving people
to kill and expel their neighbors, under the banners of “ethnic cleansing” and
“racial purity.” Wherever it exists, it is an evil. Our forefathers commanded “Love
the stranger in thy midst, for thou wast a stranger in the land of Egypt.” We, too,
will teach tolerance.

Therefore it is our duty to thank, praise, laud, glorify, uplift, extol, bless, exalt
and adore--Him, who did all these miracles for our fathers and for ourselves. He
brought us forth from slavery to freedom, from sorrow to joy, from darkness to
great light, and from enslavement to redemption. Let us therefore recite before
Him a new song: praise the LORD, Halleluyah!
Halleluyah! Praise, servants of the LORD
Halleluyah! Praise the name of the LORD
Every living soul will praise the LORD
Halleluyah, Halleluyah.

Blessed be the name of the LORD
From this time forth and forever
From the rising of the sun to its setting
The LORD’s name is to be praised
The LORD is high above all nations
His glory is above the heavens

Who is like the LORD our God
Who sits so high, yet sees so far below,
In the heavens and on Earth?
He lifts up the poor from the dust
And the needy from the filth.
To have them sit with the princes of His people
Who makes the barren woman to dwell in her house
As joyful mother of the children. Halleluyah!

כצות יקראו מציון, ביצת יישוב יושב ליה
נחתה זריחה מעתון, יישארו עם בלתיו
כמ יראת ונש, תירדם ישב אתור
садרימ קדומים קארים, עטורת בכפר צא

מה לה ניסי מה נאם, הגרים חסב אתור
ה cdrim קדומים קארים, עטורת בכפר צא
מלפני נודו חולי אර, מלאים אתול ישב
העדדי יגור אתים מה, חלמיים ל الخيارات

(Psalm 113) (תהלים ק”ב)
When Israel came out of Egypt
The house of Jacob from a stranger’s folk
Judah became his sanctuary
Israel his dominion
The sea saw it, and fled
The Jordan turned backwards
The mountains skipped like rams
The hills like young sheep.

What ails thee, oh sea, that thou fleest?
Thou Jordan, that thou turnest backwards?
Ye mountains, that you skip like rams
Ye hills, like young sheep?
Tremble, thou earth, before your master
Before the God of Jacob
Who turns the rock into a pool of water
The flint into a fountain of waters.

(Blessed art Thou, Lord our God
ruler of the universe, creator of the fruit of the vine.
(Drink second cup of wine)

בְּרוֹר אַתָּה יְהוָה, אֲלֹהֵינוּ מֶלֶךְ הַעֲולָם, בְּרוֹר אִישֶׁךָ הָגֵפָן.
Blessed art Thou, LORD our God, ruler of the universe, who has sanctified us with His commandments and has ordered us to wash our hands.

מֹצֵאָה מַצָּה

The master of the seder breaks pieces from the top and bottom matzah on the platter and distributes them, keeping half of the middle matzah for afikoman. After that the benediction is recited.

ברוך אתה ה' אלוהים מלך העולם, המוזיאת ל跨境נו מገדד.
ברוך אתה ה' אלוהים מלך העולם, אשר קדשנו במצווה זחילים על אוכלי מצות.

Blessed art Thou, LORD our God, ruler of the universe who bringest forth bread from the earth.

Blessed art Thou, LORD our God, ruler of the universe, who has sanctified us with His commandments and ordered us to eat matzah.

(Eat of the Matzah)

פֶּרֶךְ

며ר את ה', אלהינו מלך העולם, אשר קדשנו מצוותיו ונתנו על אכליי פרך.

Blessed art Thou, LORD our God, ruler of the universe, who has sanctified us with His commandments and ordered us to eat bitter herbs.

פֹּרֶךְ

וּכְרֶךְ לְפָגְדָּה וְפֶדֶל. וְנֻשֶּׁה הָנָל בָּשָׁם שֵׁבִית חֲמָדָהָ תְּנוּ טַב. נִי פֹּרֶךְ מַצָּה פֶּרֶךְ.

פֶּרֶךְ בֵּיתֵה, לְכַפְּרוֹ מִפִּים מִשָּׁנֶמֶר. על מצות ומרוחין יאכלויה.

We do as Hillel did, in memory of the holy Temple. Thus would Hillel do when the Temple was standing: he would wrap matzah and maror together, to fulfil what is written, "they shall eat it (the Passover offering) on matzah and bitter herbs."

The Festival Meal נָלָחוֹת צוּרָה
Grace after the Meal

שִׁיר הָמָּלָט נָשָׁה חֵן
את שִׁבְתָּנוּ זִינָה הֵנָּה חֵן
את יִשְׂרָאֵל שָׁלוֹם פְּרָחַת שָׁלוֹם
את זְמוֹרֵי בְּנֵי יִשְׂרָאֵל הֵנָּה לְפֶשֶׁחַ עָם אֲלָה
הָנָּה הֵנָּה לְפֶשֶׁחַ עָם, חֵינָה שֶפַחֵי.
שֵׁלַח הֵנָּה אֶל שְׁבֵיתֵנוּ מְכִיפֹּי בֵּית.
הוֹרִישׁ שֵׁלַח הֵנָּה, בּוֹרֶה לוֹדֵר.
הלֹךְ לְדִי בָּנָה, נִשְׁלַח מָשְרַר.
בֵּא לָבָא מָרֵי נַשָּׁה אֲלָמֻוהָה.

Shir Hama’alot--When God returned

The exiles to Zion, we were like dreamers.
Laughter filled our mouth, song was on our tongue.
And the nations said: God had done greatly for these.
God had done greatly for us, and we were joyful.
Bring our return, God, like flash floods in the southland.
Those who sow tearfully, with song will reap;
Walking and weeping goes forth the bearer of the measure of seed
In glad song he will come back, carrying his sheaves.

(Psalm 126)

(Translation of “Shir Hama’alot” is obscure. “Shir” is of course “song”, but the translation of “ma’alot” is unclear. Today is means “degrees,” while in the full “Dayeynu” of the traditional Haggadah it means “virtues.” But it also means “stairs” [e.g. Isaiah, 38, v.8], so perhaps this was simply a psalm sung by a choir standing on a staircase in the 2nd Temple. Many other psalms are also labeled “Shir Hama’alot.”)
My masters, let us bless.

---May God’s name be blessed from now and evermore.

[host repeats]  
May God’s name be blessed from now and evermore.

[host]  
By permission of this assembly and of our teachers, let us bless our God whose bounty we have eaten and by whose goodness we live.

[Diners]  
-----Blessed be God, whose bounty we have eaten and by whose goodness we live.

[host repeats]  
Blessed be God, whose bounty we have eaten and by whose goodness we live.

Blessed be He and blessed be His name.

(translation fits the traditional melody)

Blessed art Thou, Oh LORD

Our God and master of the world
Who feeds the whole world by his ample kind love
With grace, with favor and mercy.
He provides daily bread to all of flesh
Through His eternal grace
And by His love, oh, so great
We never suffered lack, nor may we ever lack
Food from now and for ever more
He is true to His own great name
As a God who sustains and provides
Who does favors to all, and sets out all ample food
To all of His creatures which He has called to life
So, blessed art Thou, oh LORD
Who feedeth everyone.