

**וַיֹּצִיאֵנוּ ה' מִמִּצְרַיִם.** לֹא עַל יְדֵי מִלְאָךְ, וְלֹא עַל יְדֵי שָׂרָף, וְלֹא עַל יְדֵי שְׁלִיחַ,  
אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמַר: וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֹּה,  
וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים.  
אֲנִי ה'.

וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֹּה. אֲנִי וְלֹא מִלְאָךְ.  
וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם. אֲנִי וְלֹא שָׂרָף.  
וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשְּׁלִיחַ  
אֲנִי ה'.

**בְּיַד חֲזָקָה** זֶה הַדָּבָר, כְּמָה שֶׁנֶּאֱמַר: הִנֵּה יַד ה' הוֹיָה בְּמִקְנֶה אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים,  
בַּחֲמֹרִים, בַּגְּמָלִים, בַּבָּקָר וּבַצֹּאן, דָּבָר כְּבִד מְאֹד.

**וּבְזַרְעַ נְטוּיָה** זֶה הַחֶרֶב, כְּמָה שֶׁנֶּאֱמַר: וַחֲרַבּוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

**וּבַמָּרָא גְדוֹל** זֶה גְלוּי שְׂכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוּ הִנֵּסָה אֱלֹהִים לָבוֹא לְקַחַת לוֹ גּוֹי  
מִקְרֵב גּוֹי, בְּמִסַּת, בְּאוֹתוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזַרְעַ נְטוּיָה וּבַמּוֹרָאִים  
גְּדוֹלִים, כֹּכֵל אֲשֶׁר עָשָׂה לָכֶם ה' אֱלֹהֵיכֶם בְּמִצְרַיִם, לְעֵינֶיךָ.

**וּבֵאתוֹת** זֶה הַמַּטֵּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בּוֹ אֵת  
הָאוֹתוֹת.

**וּבַמּוֹפְתִים** זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר: וּנְתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבְאֶרֶץ.

(Use finger to spill 3 drops of wine into a saucer--one for each word.)

**דָּם. וְאֵשׁ. וְתַמְרוֹת עָשָׂן**

Blood. And Fire. And pillars of smoke.

דָּבַר אַחֵר: בְּיַד תִּזְקָה--שְׁתֵּים. וּבְזֵרַע נְטוּיָה-- שְׁתֵּים. וּבְמָרָא גְדוּל-- שְׁתֵּים.  
 וּבְאֵתוֹת--שְׁתֵּים. וּבְמוֹפְתִים--שְׁתֵּים.  
 אֱלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם,  
 וְאֱלוֹ הֵן:

**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	דָּם
	Frogs	צְפַרְדֵּי
	Lice	כְּנִיָּם
	Beasts	עֲרוּב
	Cattle disease	דָּבָר
	Boils	שַׁחֲיָן
	Hail	בָּרָד
	Locusts	אַרְבֵּה
	Darkness	חֹשֶׁךְ
Slaying of the Firstborn	מַכַּת בְּכוֹרוֹת	

רַבִּי יְהוּדָה הֵיךְ נוֹתֵן בֵּהֶם סְמָנִים:

דְּצִ"ח עַד"ש בְּאַח"ב

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.)*

רבי יוסי הגלילי אומר: מנין אתה אומר, שלקו המצרים במצרים עשר מכות ועל הים לקו חמשים מכות. במצרים מה הוא אומר: ויאמרו החרטמים אל פרעה: אצבע אלהים היא. ועל הים מה הוא אומר? וירא ישראל את היד הגדולה, אשר עשה ה' במצרים, וייראו העם את ה', ויאמינו בה' ובמשה עבדו. כמה לקו באצבע, עשר מכות: אמור מעתה, במצרים לקו עשר מכות ועל הים לקו חמשים מכות.

רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של ארבע מכות שנאמר: ישלח בם חרון אפו, עברה וזעם וצרה משלחת מלאכי רעים. עברה אחת. וזעם שתיים. וצרה שלש. משלחת מלאכי רעים, ארבע. אמור מעתה, במצרים לקו ארבעים מכות ועל הים לקו מאתיים מכות.

רבי עקיבא אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של חמש מכות שנאמר: ישלח בם חרון אפו, עברה וזעם וצרה משלחת מלאכי רעים. חרון אפו, אחת. עברה שתיים. וזעם שלש. וצרה ארבע. משלחת מלאכי רעים, חמש. אמור מעתה, במצרים לקו חמשים מכות ועל הים לקו מאתיים מכות.

***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.*

כִּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ!  
 אֱלֹהֵי הוֹצִיאָנוּ מִמִּצְרַיִם --- דֵּיִינוּ  
 אֱלֹהֵי נָתַן לָנוּ אֶת הַשַּׁבָּת --- דֵּיִינוּ  
 אֱלֹהֵי נָתַן לָנוּ אֶת הַתּוֹרָה --- דֵּיִינוּ

(Dayeynu = 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!*

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

וּמְרוֹר

מַצָּה

פֶּסַח

**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*)

**פֶּסַח** שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנָן שְׁבִית הַמִּקְדָּשׁ הָיָה קִיָּם, עַל שׁוּם מָה?  
עַל שׁוּם שֶׁפֶּסַח הַקְּדוּשׁ בָּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זִבַּח פֶּסַח  
הוּא לָהּ, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת מִצְרַיִם וְאֶת בְּתֵינוּ הִצִּיל.  
וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

**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.”

**מַצָּה** זֶה שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ  
לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוּשׁ בָּרוּךְ הוּא, וְגֵאָלָם. שֶׁנֶּאֱמַר:  
וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגוֹת מִצּוֹת, כִּי לֹא חִמְצָה, כִּי גֵרְשׁוּ מִמִּצְרַיִם וְלֹא  
יָכְלוּ לְהִתְמַהֵמֵה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

(*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)*

**מָרֹר** זֶה שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׂמֵרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ  
בְּמִצְרַיִם, שְׁנֵאֲמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה, בְּחֹמֶר וּבְלִבְנִים וּבְכָל עֲבוּדָה  
בְּשָׂדֵה. אֶת כָּל עֲבוּדָתְךָ אֲשֶׁר עָבְדוּ בְּהֶם בְּפָרֶךְ.

**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."

**בְּכָל דּוֹר וָדוֹר** תִּיב אָדָם לְרֵאוֹת אֶת עֲצֻמוֹ כְּאִלּוּ הוּא יֵצֵא  
מִמִּצְרַיִם. שְׁנֵאֲמַר: "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוּר זֶה עָשָׂה ה' לִי בְצֵאתִי  
מִמִּצְרַיִם." לֹא אֶת אֲבוֹתֵינוּ בְּלֶכֶד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אֶף אוֹתָנוּ גָּאֵל עִמָּהֶם,  
שְׁנֵאֲמַר: "וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתָנוּ, לְתַת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע  
לְאֲבוֹתֵינוּ."  
נִזְכָּר וּבֵל נִשְׁפָּח: עוֹד יֵשׁ עֲבָדוֹת בְּעוֹלָם, וְלוֹ גַם בְּמִסּוֹת חֲדָשִׁים. בְּאֲשֶׁר הִיא קִיּוּמָה,  
תּוֹעֵבַת אֱלֹהִים הִיא, וְלֶחֶם גִּלְחָם כֹּה עַד פְּלוֹתָהּ.

**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.

בְּכֹל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עֵצְמוֹ כְּאֵלוֹ הוּא  
 נִצֵּל מִן הַשּׂוֹאָה. בְּלֵיל סֵדֶר זֶה נִפְתַּח הַמֶּרֶד הַמְּיוֹאֵשׁ שֶׁל גֵּטוֹ וְרִשְׁהוּ. חֹדֶשׁ אַחֲרַי כֵּן  
 נִוְתְּרוּ מִן הַגֵּטוֹ חֲרָבוֹת בְּלֶבֶד וְרַק מְתֵי מַעַט מִתּוֹשְׁבָיו נִוְתְּרוּ בְּחַיִּים.

**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.

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 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,  
 B crippled 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.

לְפִיכֶם אֲנַחְנוּ תִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר,  
 לְבָרֵךְ, לְעֵלָה וּלְקָלִים, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה.  
 הוֹצִיאָנוּ מֵעֲבֹדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, מֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה  
 לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגְאוּלָּה. וְנֹאמֵר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ!

**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!**



(Psalm 113)

(תהילים קי"ג)

Halleluyah! Praise, servants of the LORD  
 Halleluyah! Praise the name of the LORD  
 Every living soul will praise the LORD  
 Halleluyah, Halleluyah.

הַלְלוּיָהּ! הַלְלוּ עַבְדֵי ה'  
 הַלְלוּיָהּ! הַלְלוּ אֶת שֵׁם ה'  
 כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה  
 הַלְלוּיָהּ, הַלְלוּיָהּ

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

יְהִי שֵׁם ה' מְבֹרָךְ  
 מֵעַתָּה וְעַד עוֹלָם  
 מִמְזֶרֶח שֶׁמֶשׁ עַד מְבֹאוֹ  
 מְהַלֵּל שֵׁם ה'  
 רַם עַל כָּל גּוֹיִם ה'  
 עַל הַשָּׁמַיִם כְּבוֹדוֹ

מי כה' אֱלֹהֵינוּ הַמְגַבִּיחַ לְשֹׁכְתוֹ. הַמְשַׁפְּלֵי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ. מְקִימֵי מַעְפָּר דָּל,  
 מְאַשְׁפֹּת יָרִים אֲבִיוֹן. לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדָבִי עִמוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם  
 הַבָּנִים שִׂמְחָה. הַלְלוּיָהּ!

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!**

(תהילים קי"ד)

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיַּת יַעֲקֹב מֵעַם לַעֲזוֹ  
 הִיִּתָּה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשֻׁלוֹתָיו.  
 הִים רָאָה וַיִּגַּס, הִירְדֵן יִסַּב לְאַחֹר,  
 הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבָנֵי צֹאן.

מִה לֹד־הִים כִּי תִגּוֹס, הִירְדֵן תִּסַּב לְאַחֹר?  
 הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבָנֵי צֹאן?  
 מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב  
 הַהֹפְכֵי הַצּוֹר אֶגֶם מִיָּם, חֲלַמֵּישׁ לְמַעֲיָנוּ מִיָּם.

*(Psalm 114)*

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.

*(Fill second cup of wine. Rise for the Kiddush)*

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעַנוּ  
 לְלֵילָה הַזֶּה, לְאֶכֶל בּוֹ מִצֶּה וּמְרוֹר. כֵּן ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעַנוּ לְמוֹעֲדִים  
 וְלִרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם. שְׂמֵחִים בְּבִנְיַן עִירָהּ וְשֹׂשִׁים בְּעִבּוּדָהּ,  
 וְנֹאכֵל שָׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבֵּחַהּ לְרִצּוֹן. וְנוֹדֶה לָּהּ  
 שִׁיר חֲדָשׁ עַל גְּאֻלְתָּנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בְּרוּךְ אַתָּה ה', גָּאֵל יִשְׂרָאֵל.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

Blessed art Thou, Lord our God

ruler of the universe, creator of the fruit of the vine.

*(Drink second cup of wine)*

רְחֻצָּה

Wash hands and recite benediction:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

**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.**

## מוציא מצה

*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*

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.  
בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

**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)*

## מרור

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

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

## כורך

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הֵלֵל בְּזִמְנֵי שְׁבִיט הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵךְ מַצָּה וּמָרוֹר  
וְאוֹכֵל בְּיַחַד, לְקָיָם מֵה שְׁנֵאָמַר: עַל מִצְוֹת וּמָרוֹרִים יֵאָכְלוּהוּ.

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

שֵׁלַחן עוֹרֵךְ

# צָפוֹן

*(Divide the afikoman among those present, as the last food of the meal)*

## Grace after the Meal

## בְּרַךְ

*(תהילים קכ"ו)*

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה'  
 אֶת שְׁיֵבֶת צִיּוֹן הֵיִינוּ כְּחֹלְמִים  
 אֲזַיְמָלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה  
 אֲזַיֵּאמְרוּ בְּגוֹיִים: הַגְדִּיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי  
 הַגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ, הֵיִינוּ שִׂמְחִים.  
 שׁוֹבֵה ה' אֶת שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנֶגֶב.  
 הַזֹּרְעִים בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ.  
 הַלֹּךְ יֵלֵךְ וּבְכֹה, נוֹשֵׂא מִשְׁדֵּי הַזֶּרַע.  
 בֹּא יָבוֹא בְּרִנָּה נוֹשֵׂא אֱלֵמוֹתָיו.

**Shir Hama'alot**--When God returned

*(Psalm 126)*

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.

*(The translation of "Shir Hama'alot" is obscure. "Shir" is of course "song", but the translation of "ma'alot" is unclear. Today it 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.")*

## רְבוּתֵי נְבָרְךָ

-----יְהִי שֵׁם ה' מְבָרְךָ מְעַתָּה וְעַד עוֹלָם

יְהִי שֵׁם ה' מְבָרְךָ מְעַתָּה וְעַד עוֹלָם .

בְּרִשׁוֹת מְרַנֵּן וְרְבוּתֵי, נְבָרְךָ [מְנַן אוּ יוֹתֵר: אֱלֹהֵינוּ] שְׂאֲכַלְנוּ מִשְׁלוֹ.

-----בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטְוִבוֹ חַיֵּינוּ.

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטְוִבוֹ חַיֵּינוּ.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

[host] **My masters, let us bless.**

[Diners] -----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)

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

הַזֶּן אֶת הָעוֹלָם כֹּל בְּטוֹבוֹ, בְּחֵן וּבְחֶסֶד וּבְרַחֲמִים

הוּא נוֹתֵן לָחֵם לְכָל בֶּשָׂר כִּי לְעוֹלָם חֶסֶד

וּבִטְוִבוֹ הַגָּדוֹל, תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחֲסֵר לָנוּ מִזֶּן לְעוֹלָם וָעֶד.

בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן וּמְפָרֵס לְכָל,

וּמְטִיב לְכָל וּמְכִין מִזֶּן, לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.

בְּרוּךְ אַתָּה ה', הַזֶּן אֶת הַכֹּל.

**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.