

הגדה

של

פסח

Leader:

Now in the presence of loved ones and friends,
 Before us the emblems of festive rejoicing,
 We gather for our sacred celebration.
 With the household of Israel, our elders and young ones,
 Linking and bonding the past with the future,
 We heed once again the divine call to service.
 Loving our story that is told for all peoples,
 Whose shining conclusion is yet to unfold,
 We gather to observe the Passover, as it is written:

Group:

You shall keep the Feast of Unleavened Bread, for on this very day I brought your forces out of Egypt. You shall observe this day throughout the generations as a practice for all times. (Exodus 12:17)

Leader:

We assemble in fulfillment of the *mitzvah*:

Group:

Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand. (Exodus 13:3).

הדלקת נרות Hadlakat Nerot - Candle Lighting

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

Ba-rukh a-tah A-do-nai, E-lo-hei-nu me-lekh ha-olam, a-sher ki-de-sha-nu be-mitz-vo-tav, ve-tzi-va-nu le-had-lik ner shel Shab-bat.

Praised are You Adonai our god, who rules the universe, instilling in us holiness of mitzvot by commanding us to kindle the light of Shabbat.

Blessing the Children

For male children say:

May God make you like Ephraim and Menashe.

For female children say:

May God make you like Sarah, Rebecca, Rachel and Leah.

For all say:

May God bless you and protect you.

May God shine God's face shine upon you and be gracious to you.

May God turn God's face turn toward you and grant you peace.

Order of the Seder

- | | |
|----------------|---|
| •KADESH | First cup of wine and Kiddush |
| •URḤATZ | First hand washing without a blessing |
| •KARPAS | First dipping: vegetable and salt water |
| •YAḤATZ | Breaking the middle matzah |
| •MAGID | Storytelling |
| •ROḤTZAH | Second hand washing with a blessing |
| •MOTZI | First blessing over the matzah |
| •MATZAH | Second blessing over the matzah |
| •MAROR | Second dipping: bitter herbs in ḥaroset |
| •KOREKH | Hillel sandwich |
| •SHULḤAN OREKH | Communal meal |
| •TZAFUN | Eating the afikoman, the dessert |
| •BAREKH | Blessing the meal after eating |
| •HALLEL | Psalms of praise |
| •NIRTZAH | Concluding prayer and folk songs. |

קִדְּשׁ - KADESH – SANCTIFYING TIME

קדוּשׁ – Kiddush

On Shabbat begin here.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שְׁבֹת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Fill and lift the cup of wine.

סְבִרֵי חֲבֵרֵי

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, borei p'ri hagafen.

We bless You, Spirit of the World, who creates the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וַקְדִּשְׁנוּ בְּמִצְוֹתָיו. וְנִתְּנָן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֹתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזְמַנִּים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבֹת הַזֶּה) וְאֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּמְנוּ (בְּאַהֲבָה) מְקַרָּא קִדְּשׁ, זְכָר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחֶרֶף וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשֹׁבֵת) וּמוֹעֲדֵי קִדְּשָׁךְ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ (הַשְּׁבֹת ו) וְיִשְׂרָאֵל וְהַזְּמַנִּים.

Barukh Atah Adonai Eloheinu Melekh ha'olam, asher bahar banu mikol am, v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav, vatiten lanu Adonai Eloheinu b'ahavah (shabbat limnukhah u) mo'adim l'simḥah, ḥagim uzmanim l'sason, et yom (haShabbat hazeh v') et yom ḥag hamatzot hazeh, z'man ḥerutenu (b'ahavah) mikra kodesh, zekher litzi'at mitzrayim. Ki vanu vaharta v'otanu kidashta mikol ha'amim, (v'shabbat) umo'adei kodshekha (b'ahavah uvratzon) b'simḥah uvsason hinḥaltanu. Barukh Atah Adonai, m'kadesh (hashabbat v') yisrael v'hazmanim.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזְמַן הַזֶּה.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, sheheḥyanu, v'kiy'manu, v'higi'anu lazman hazeh.

We bless You, Spirit of the World, who gives us life, who keeps us strong, and has brought us to this time.

Drink the wine while reclining.

וְרִחֵץ – URḤATZ - WASHING

This initial handwashing which prepares us for the eating of finger foods is done without reciting a blessing. However, it is a good time for us to bless one another at our Seder tables. Time permitting, you're invited to share your family's origin story (where they resided in the old country).

Wash your hands without reciting the customary blessing.

כַּרְפָּס - KARPAS

This section of the Seder gets its name from the Greek word “karpos” which means “fruit of the soil.” It is customary to dip some parsley into the salt water before reciting the blessing. What does this symbolize?

Dip the parsley in salt water and recite:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, borei p'ri ha'adamah.

We bless You, Spirit of the World, who creates the fruit of the earth.

יָחַץ - YAḤATZ

We enter the world of brokenness and poverty by taking the middle matzah and breaking it in half. The larger of the two pieces is wrapped up and then hidden away as the *afikomen*, in the same way that someone who is poor, who does not know when his or her next meal may be, hides away a portion of what they have for later when hunger strikes again.

מַגִּיד – MAGID – TELLING THE STORY

Uncover the matzot.

הָא לַחֲמָה עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְמִצְרַיִם.
כָּל דְּכַפִּין יִיתִי וְיִכּוֹל, כָּל דְּצָרִיף יִיתִי וְיִפְסֹף.
הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל.
הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּגִי חוֹרֵין:

*Ha lahmah anya, di akhalu ahavtana, b'ar'a d'Mitzrayim.
Kol dikhfîn yeitei v'yekhol, kol ditzrikh yeitei v'yifsakh.
Hashata hakha, l'shanah haba'ah b'ar'a d'Yisrael.
Hashata avdei, l'shanah haba'ah b'nei horin.*

Group:

This is the bread of affliction that our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are in want share in the hope of Passover.

This year we are still here --

Next year, in the land of Israel.

This year we are still slaves --

Next year, free people.

מה נִשְׁתַּנָּה Mah Nishtanah – The Four Questions

Cover the matzot. Fill the Second Cup.

מה נִשְׁתַּנָּה הלַיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת.
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֵמֶץ וּמֶצֶה, הַלַּיְלָה הַזֶּה כְּלוֹ מֶצֶה.
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מְרֹר.
שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְיָלוּ פַּעַם אַחַת,
הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין,
הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין.

Mah Nishtanah halailah hazeh mikol halelot.

Sheb'khol haleilot anu okhlin hametz u'matzah, halailah hazeh kulo matzah.

Sheb'khol haleilot anu okhlin sh'ar y'rakot, halailah hazeh maror.

Sheb'khol haleilot ein anu matbilin afilu pa'am ehat, halailah hazeh sh'tei p'amim.

Sheb'khol haleilot anu okhlin bein yoshvin u'vein m'subin, halailah hazeh kulanu m'subin.

How different this night is from all other nights!

On all other nights we eat either leavened bread or matzah.

Why, on this night, do we eat only matzah?

On all other nights we eat other kinds of vegetables.

Why, on this night, must we eat maror (bitter herbs)?

On all other nights we need not dip our vegetables even once.

Why, on this night, do we dip twice?

On all other nights we eat either sitting upright or reclining.

Why, on this night, do we all recline?

עבדים היינו לפרעה במצרים Avadim Hayinu

Questions to Ponder

In what ways were we slaves? What are the realms of freedom that we celebrate tonight?

Uncover the matzot.

Leader:

We were slaves to Pharaoh in Egypt, and the L-rd, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt.

Group:

Therefore, even if

all of us were wise

all of us people of understanding,

all of us learned in Torah,

it would still be our obligation to tell the story of the Exodus from Egypt. Moreover, whoever searches deeply into its meaning is considered praiseworthy.

Avadim Hayinu

A-va-dim (ha-yi-nu) (2x)

A-ta (b'nei cho-rin) (2x)

A-va-dim ha-yi-nu

A-ta (2x) b'nei cho-rin

A-va-dim ha-yi-nu

A-ta (2x) (b'nei cho-rin) (2x) (2x)

We were slaves, now we are free.

Leader:

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו
מסבין בבני ברק, והיו מספרים ביציאת מצרים כל אותו הלילה עד שבאו תלמידיהם
ואמרו להם: רבותינו, הגיע זמן קריאת שמע של שחרית.

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining [at a seder] in B'nei B'rak. They were discussing the exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning Shema!"

Question to Ponder:

What does Rabbi Elazar ben Azaryah teach us about our awareness of the Exodus? Why is that necessary to mention at the Seder? Is the Sages' teaching relevant?

Leader:

אמר רבי אלעזר בן עזריה: הרי אני כבן שבעים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות עד שדררשה בן זומא: שנאמר, למען תזכר את יום צאתך מארץ מצרים: כל ימי חייך, ימי חייך - הַיָּמִים, כָּל יְמֵי חַיֶּיךָ - הַלַּיְלוֹת. וְחַכְמִים אומרים: יְמֵי חַיֶּיךָ - הָעוֹלָם הַזֶּה, כָּל יְמֵי חַיֶּיךָ - לְהַבִּיא לַיְמֹת הַמְּשִׁיחַ.

Rabbi Elazar ben Azaryah said: "I am like a man of seventy years old, yet I did not succeed in proving that the exodus from Egypt must be mentioned at night- until Ben Zoma explained it: "It is said, `That you may remember the day you left Egypt all the days of your life;' now `the days of your life' refers to the days, [and the additional word] `all' indicates the inclusion of the nights!"

The Sages, however, said: "'The days of your life' refers to the present-day world; and `all' indicates the inclusion of the days of Mashiach."

Group:

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁצִּתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא.

Blessed is the Omnipresent One! Blessed is the One who gave the Torah to God's people Israel, blessed is God!

Arba'at HaBanim – The Four Children אַרְבַּעַת-הַבָּנִים

Questions to Ponder – *What is the message of the four children? For whom is this message most relevant?*

Leader:

Four times the Torah bids us to tell our children of the Exodus from Egypt, alluding

to four types of children.

Leader:

What does the wise child ask? "What are the statutes, the laws and the ordinances which Adonai our God has commanded us?" (Deuteronomy 6:20). You should explain all the laws of Pesah, including the ruling that nothing should be eaten after the *afikomen*.

Group:

It is the wise who want to know the service. It is theirs to do.

Leader:

What does the wicked child ask? "What does this ritual mean to you?" (Exodus 12:26). Since this child says "to *you*" and not "to *us*," the child rejects the essentials of our faith: that God took *us* out of Egypt and unity of the Jewish people. Thus we respond sharply: "It is because of what God did for *me* when *I* went out of Egypt (Exodus 3:8). 'For *me*,' that is, and not 'for *you*.' For had you been there, you would not have been redeemed."

Group:

The wicked one withdraws the self from anything beyond the self, and thus, from the experience of redemption.

Leader:

What does the simple child ask? "What is this all about?" You respond: "It was with a mighty hand that Adonai took us out of Egypt, from the house of bondage." (Exodus 13:14).

Group:

To the person of open simplicity, give a straightforward answer, for "The Torah of God makes wise the simple" (Psalm 19:7).

Leader:

As for the child who does not know how to ask, you must begin yourself, as it is written, "And you shall explain to your child on that day, 'It is because of what Adonai did for me when I went free from Egypt'" (Exodus 13:8).

Group:

With one who has no need to know, no will to serve, “You must begin yourself” to awaken the need, to give the will.

Questions to Ponder

Judaism imposes a vital task on the parents: to tell the children their people’s story. What the child does with this past, no parent can decree. Parents provide their children with luggage. Whether the child will open up the suitcase and use their contents is beyond the reach of the parents. They have no right to enter the child’s future. Parents must aim at instilling memories that haunt the child an entire lifetime; their bequest is a right of generations, an awareness that one’s biography began with Abraham and Sarah. (Rabbi David Hartman). What did your parents pack in your suitcase? What will your children find in the suitcase you are continually packing for them? Considering the four children, how are we packing the suitcase? Is it tailored for each child?

Leader:

יכול מראש חֲדָשׁ

One might think that the Seder ceremony should be performed on the first day of Nisan.

Group:

תִּלְמוּד לֹמֵר בַּיּוֹם הַהוּא.

The Torah therefore tells us “on that day” – on Passover, the 15th of Nisan.

Leader:

אִי בַּיּוֹם הַהוּא יְכוּל מִבְּעוֹד יוֹם,

Saying “on that **day**,” one might suppose that the Seder should be conducted during the daytime.

Group:

תִּלְמוּד לֹמֵר בְּעֵבֹר זֶה לֹא אֲמַרְתִּי אֶלָּא בְּשָׂעָה שְׁיִשׁ מַצָּה וּמְרֹר מִנְחִים לְפָנֶיךָ.

Since the Torah adds, “because of all this,” I learn from it that the ceremony does not begin until the time when *matzah* and *maror* are set before you – on Passover

night!

Leader:

There are many questions. Now we begin to answer.
Our history moves from slavery toward freedom.
Our narration begins with degradation and rises to dignity.

Group:

In the beginning our ancestors were idolaters.

Leader:

But now the All-Present One has drawn us near to serve the Divine.

Group:

As it is written: “Your ancestors ... worshipped other Gods. But I took your father, Abraham, from across the river and I walked him through the whole land of Canaan. ... I gave him Isaac. And I gave Isaac, Jacob and Esau. ... And Jacob and his sons went down to Egypt.

Questions to Ponder

“Our ancestors were idolaters” is an expression of being a slave. How so? What expressions of this type of “bondage” exist today?

Leader:

Blessed is the One who keeps God’s promise to Israel, blessed is God! For God foretold the end of the bondage to Abraham at the Covenant of Sacrifices. For God said to Abraham: “Know you that your children will be strangers in a land not their own. They will be enslaved there and will be oppressed four hundred years. The nation who will oppress them shall, however, be judged. Afterward they will come forth with great wealth.”

Questions to Ponder

Why does our story emphasize God as the keeper of promises? How might this trust in the Divine have sustained the Jewish people across the generations? How

do you relate to this attribute of God?

Cover the matzot. Raise the cup of wine in thanksgiving.

Group:

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ! שְׁלֵא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכָל דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

It is this promise that has sustained our ancestors and us, for not just one enemy has arisen to destroy us; rather in every generation there are those who seek our destruction, but the Holy Blessed One, saves us from their hands.

Replace the cup.

Leader:

We have known physical slavery and spiritual bondage.

We have also been subjected to social degradation.

For in the eyes of others, we were not fully human.

Group:

Go and learn what Lavan, the Aramean, sought to do to our father, as it is written, “An Aramean, Lavan, sought to destroy our father. But our father escaped and went down to Mitzrayim. With just a few people he sojourned there. And he became a nation, great, mighty and numerous.” (Deut. 26:5)

Leader: (Trivia. *Allow a child to answer.*)

1. Who is “our father” to where did our father go down?
2. Why did he go down there?
3. How many people, together with our father, went down to the other land?
4. What does sojourn mean? Did he settle permanently there or was it temporary?
5. There the Israelites became a distinct nation. How? Which *mitzvot* did they observe?

Leader:

Then a new king arose over Egypt who did not know Joseph. And he said to his people, “Look, the Israelite people are much too numerous for us. Let us deal cunningly with them, lest they increase, and in the event of war, join our enemies and fight against us and gain ascendancy over the country.”

Leader: (Deut. 26:6) וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם, וַיַּעֲבֹדוּנוּ; וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה.
So the Egyptians oppressed and afflicted us; and they imposed hard labor upon us.

Leader: How did the Egyptians oppress and afflict us? *Allow a child to answer.*

Group: They set taskmasters over the Israelites to oppress them with forced labor; and they built store cities for Pharaoh: Pitom and Raamses.

Leader: וַנִּצְעַק, אֱלֹ-הֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ; וַיִּשְׁמַע יְיָ אֶת-קִלְנוֹ, וַיִּרְא אֶת-עֲוֹנוֹנוּ וְאֶת-עֲמָלָנוּ
(Deut. 26:6) וְאֶת-לִחְצָנוּ.

Group:

So, we cried out from under our burdens to Adonai, the God of our ancestors.
Adonai heard our cries and God saw our affliction, our misery, and our oppression.

Leader: Who are our ancestors with whom God made a covenant? *Allow a child to answer.*

Group: As it is written, “God heard their moaning, and recalled His covenant with Abraham, with Isaac, and with Jacob” (Ex. 2:24).

Leader: Why did we cry? When God heard our cry, what did God promise to do?
Allow a child to answer.

Group: As it is written, “I have seen the affliction of My people in Egypt, and I have heard their cry because of their taskmasters, and I know of their sufferings. I have come to deliver them out of the hands of the Egyptians, and to bring them out of that land” (Ex. 3:7-8).

Leader: What did God see? *Allow a child to answer.*

Group: God saw that the Israelites had compassion for each other. When one of them finished his quota of bricks, he would help others.

Leader: What was our misery? *Allow a child to answer.*

Group: This refers to the drowning of the sons, for Pharaoh decreed, “Every boy that is born you shall throw into the Nile, but you shall let every girl live (Ex 1:22).

Leader: What was our oppression? *Allow a child to answer.*

Group: This refers to the straw. For Pharaoh decreed, “You shall no longer provide the people with straw for making bricks; let them go and gather straw for themselves” (Ex 5:7).

Leader: ,וּיִצְאֵנוּ יְיָ, מִמִּצְרַיִם, בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה, וּבְמַרְא גְדֹל--וּבְאִתּוֹת, וּבְמִפְתִּיּוֹם. (Deut. 26:6)

Group:

Then Adonai took us out of Egypt with a mighty hand and an outstretched arm, with awesome power, with signs and with wonders.

Leader: Who took us out of Egypt? *Allow a child to answer.*

Group: Not an angel nor a messenger. Rather, the Holy One alone, in God’s glory.

Leader: With a mighty hand and an outstretched arm. When the Egyptians made the life of our ancestors bitter, the Holy One said, “I will redeem them.”

Group: As it is written, “I will free you from the burdens of the Egyptians, and I will delier you from their bondage. I will redeem you with an outstretched arm and through extraordinary judgments. I will take you to be My people, and I will be your God. And you shall know that, Adonai, am your God” (Ex 6:6-7)

Question to Ponder

Why do we removed ten drops of wine from our cups? We glory in our liberation, but we do not gloat over our fallen foes. When the waters of the Sea of Reeds engulfed the Egyptians, the ministering angels began to sing praises. But God silenced them, saying, “My children perish. Cease your songs!” So we celebrate with less than a full heart, with less than a full cup. (The Feast of Freedom)

Leader:

We pour ten drops for the plagues upon Egypt.

At the mention of each plague, remove a drop of wine from your cup.

- | | | | |
|---------------|-----------------------|-------------|--------------------|
| 1. דָּם | Dam, Blood. | 6. שְׁחִין | Sh'hin, Boils. |
| 2. צְפַרְדֵּי | Tz'farde'a, Frogs. | 7. בָּרָד | Barad, Hail. |
| 3. כְּנִים | Kinim, Lice. | 8. אֲרֵבָה | Arbeh, Locusts. |
| 4. עָרוֹב | Arov, Wild Beasts. | 9. חוֹשֶׁךְ | Hoshekh, Darkness. |
| 5. דֶּבֶר | Dever, Cattle Plague. | | |

10. מַכַּת בְּכוֹרוֹת Makat B'khorot, Slaying of the First-Born

Sages' Math

Rabbi Yossi the Galilean said: How do you know that the Egyptians were struck by ten plagues in Egypt, and then were struck by fifty plagues at the sea? About the plagues in Egypt, what does it say? “The sorcerers said to Pharaoh, ‘It is the finger of the Lord’” (Exodus 8:15). But of the events at the sea, it says, “Israel saw the great hand that the Lord laid against Egypt.” How does Rabbi Yossi conclude that Egypt was struck by fifty plagues at the sea?

דייננו Dayeinu – That Would be Sufficient

Dayeinu commemorates a long list of miraculous acts that God did for the Israelite people, each an amazing Divine gift in its own right. We respond by saying, “Dayeinu -- Thank you, God, for overdoing it.”

Ilu hotzianu mi'Mitzrayim... Dayeinu!
Ilu natan lanu et haShabbat... Dayeinu!
Ilu natan lanu et haTorah... Dayeinu!

אלו הוציאנו ממצרים . . . דינו
אלו נתן לנו את השבת . . . דינו
אלו נתן לנו את התורה . . . דינו

Had he saved us, saved us, saved us,
Saved us from the mean Egyptians
And not given them conniptions,
Dayeinu

Had he given those Egyptians
Unforgettable conniptions
Without smashing all their idols,
Dayeinu

Had he smashed up all their idols,
Pulverized those gal- and guy-dolls
Without killing all their first-born,
Dayeinu

Had he killed all of their first-born,
Made the families so forlorn,
Without giving their riches,
Dayeinu. Dai Dai Einu ...

Had he given us their riches,
Split the sea—we walked with fishes—
But not drowned the Pharaoh's army,
Dayeinu

Had he drowned the Pharaoh's soldiers
Forty years we hiked 'round boulders
But had given us no manna,
Dayeinu

Had he given us that manna
—Go eat as much as you wanna—
But had kept Shabbat from us,
Dayeinu

Had he given Shabbat to us
—that day's for rest, not for commerce—
But not brought us to Mount Sinai,
Dayeinu. Dai Dai Einu ...

Had he brought us to Mount Sinai
—through the desert, it was so dry—
And not given us the Torah,
Dayeinu

Had he given us the Torah,
Where we sang and danced the hora
And not led us into Israel,
Dayeinu

Had he led us into Israel
—so far this is such a long tale—
And not built for us the Temple,
Dayeinu

Had he built for us the Temple
So to pray we do assemble
But had not made Manischewitz,
Dayeinu. Dai Dai Einu ...

מְרֹר – מַצָּה – פֶּסַח PESAH – MATZAH – MAROR

Questions to Ponder

Memory. We remember the Pesah offering eaten in Temple times. Is it sufficient to remember, in lieu of performing a rite? Is it necessary to remember rites we cannot perform in the absence of a Temple?

Point at but do not raise the bone.

Leader:

The Passover lamb that our ancestors ate in the days of the Temple – why did we used to eat it?

Group:

To remind ourselves that God passed over our ancestors' houses in Egypt, at this very hour on this very day.

Hold up matzah.

Leader:

This matzah! Why do we eat it?

Group:

To remind ourselves that even before the dough of our ancestors in Egypt had time to rise and become leavened, the King of kings, the Holy Blessed One, revealed himself and redeemed them.

Point to the maror.

Leader:

This maror! Why do we eat it?

Group:

To remind ourselves that the Egyptians embittered our ancestors' lives with hard labor at mortar and brick.

Leader:

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם

In every generation one is obligated to feel as though he or she personally went forth from Egypt.

Group:

שְׂנֵאמֵר: וְהִגַּדְתָּ לְבִנְךָ בַיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יי' לִי בְּצֵאתִי מִמִּצְרַיִם.

Just as it says: “You shall tell your child on that very day: ‘It’s because of this that God did for **me** when **I went out from Egypt.**”

Questions to Ponder

What is meant by “because of this”? Rashi: because I would fulfill God’s commandments, such as the Passover sacrifice, Matzah, and Maror. Rashbam: because God did miracles for me in Egypt, I perform this practice. Ibn Ezra: God only brought us out of Egypt for the purpose of serving him.

Leader:

This shall you remember: that you were slaves in the land of Egypt, that you were strangers in a foreign land.

Group:

Having yourselves been strangers in the land of Egypt, you shall not oppress a stranger, for you know the feelings of the stranger. (Exodus 23:9)

Leader:

When strangers reside with you in your land, you shall not wrong them ... (Leviticus 19:33)

Group:

You shall love them as yourself, for you were strangers in the land of Egypt. (Leviticus 19:34)

Leader:

Always remember that you were a slave in the land of Egypt. (Deuteronomy 16:12)

Group:

You shall not subvert the rights of the stranger of the orphan. Remember that you were a slave in the land of Egypt. (Deuteronomy 24:17-18)

Leader:

לֹא אֶת אֲבוֹתֵינוּ בְּלֶכֶד גָּאֵל הַקְדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אֶף אוֹתָנוּ גָאֵל עִמָּהֶם, שְׁנֹאֲמַר:
וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הֵבִיא אֹתָנוּ, לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

For it was not only our ancestors whom the Holy Blessed One redeemed, but God redeemed us too, with them, as it is said: “And God freed *us* from Egypt so as to take us and give us the land sworn to our ancestors.”

The wine cups are raised..

Leader:

לְפִיכָּה אֲנַחֲנוּ חִיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלֶּה
וּלְקַלֵּס לְמִי שְׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנְּסִים הָאֵלֹהִים: הוֹצִיאָנוּ מֵעַבְדוֹת לְחֵירוֹת מִיָּגוֹן
לְשִׁמְחָה, וּמְאֻבָּל לְיוֹם טוֹב, וּמְאֻפְלָה לְאוֹר גְּדוֹל, וּמְשַׁעְבּוּד לְגֹאֲלָהּ. וְנֹאמַר: הַלְלוּיָהּ.

Therefore, we must give thanks, praise, revere, exalt, extol, acclaim, adore, and glorify God who performed all these miracles for our ancestors and for us.

All:

God took us

from slavery to freedom,
from sorrow to joy,
from mourning to festivity,
from darkness to light,
from enslavement to redemption!

Halleluyah!

The wine cups are set down.

Leader:

Let us now raise our glass to the One who performed all the miracles for our ancestors and for us.

כּוֹס שֵׁנִי – Kos Sheni - The Second Cup

Fill & lift the cup of wine

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, borei p'ri hagafen.

We bless You, Spirit of the World, who creates the fruit of the vine.

Drink the wine while reclining.

רוֹחֵצָה ROHTZAH - WASHING

Wash your hands and recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִנְּנוּ עַל נְטִילַת יָדַיִם.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, asher kiddeshanu bemitzvotav, vetzivanu al netilat yadayim.

We bless You, Spirit of the World, who has made us holy with Your mitzvot by obligating us to rinse our hands.

מוֹצֵי מַצָּה MOTZI MATZAH

Lift the three matzot and recite:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵי לֶחֶם מִן הָאָרֶץ:

Barukh Atah Adonai, Eloheinu Melekh ha'olam, ha'motzi lehem min ha'aretz.

We bless You, Spirit of the World, who brings forth bread from the earth.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

וְצִנְּנוּ עַל אֲכִילַת מַצָּה:

Barukh Atah Adonai, Eloheinu Melekh ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu al akhilat matzah.

We bless You, Spirit of the World, who has made us holy with Your mitzvot by obligating us to eat matzah.

Eat the matzah while reclining.

מָרוֹר MAROR – Bitter Herbs

Take some maror and place it on a piece of matzah.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִנְּנוּ עַל אֲכִילַת מָרוֹר:

*Barukh Atah Adonai, Eloheinu Melekh ha'olam, asher kid'shanu b'mitzvotav,
v'tzivanu al akhilat maror.*

We bless You, Spirit of the World, who has made us holy with Your mitzvot by obligating us to eat maror.

Eat the maror without reclining.

כֹּרֶךְ KOREKH – HILLEL SANDWICH

Sandwich some maror and charoset between two pieces of matzah.

All:

Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. Hillel would make a sandwich of the *Pesah* offering, with *matzah* and *maror*, in fulfillment of the precept handed down to him, exactly as his father before him: “They shall eat the *pesah* lamb with *matzah* and *maror* together” (Numbers 9:11).

Eat the Hillel sandwich.

שֻׁלְחַן עֹרֵךְ SHULHAN OREKH

Dinner is served. Enjoy the meal... but leave room for dessert and the afikoman.

צָפִיּוֹן TZAFUN

At the conclusion of the meal, eat the afikomen while reclining.

בָּרַךְ BAREKH – GRACE AFTER MEAL

The Torah says: “After you have eaten and are satisfied, you should bless Adonai your God for the good land He has given you” (Deuteronomy 8:10).

Fill the third cup of wine and sing:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הִנֵּן אֵת הָעוֹלָם כִּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֵם לְכֹל בְּשֵׁר כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֶּן לְעוֹלָם נָעַד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא זֶן וּמְפָרֵס לְכֹל וּמְטִיב לְכֹל, וּמְכִין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי, הִנֵּן אֵת הַכֹּל:

Barukh Atah Adonai Eloheinu Melekh ha'olam, hazan et ha'olam kulo b'tuvo b'hen b'hessed uv'rahmamim, hu noten lehem l'khol basar ki l'olam hasdo. Uvtuvo hagadol tamid lo hasar lanu v'al yehsar lanu mazon l'olam va'ed. Ba'avur sh'mo hagadol ki hu zan umfarnes lakol, umetiv lakol umekhin mazon l'khol b'riyotav asher bara. Barukh Atah Adonai, hazan et hakol.

We bless You, Spirit of the World, who sustains the entire world with grace, kindness, and compassion. God gives food for every creature, for God's love endures forever. Because of God's continual great goodness, we have never lacked food; in God's name, may our nourishment be assured forever. God sustains all life and is good to all, providing every creature with food and sustenance. We bless You, Adonai, who sustains all life.

כּוֹס שְׁלִישִׁי – Kos Shelishi - The Third Cup

Lift the cup of wine and recite:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, borei p'ri hagafen.

We bless You, Spirit of the World, who creates the fruit of the vine.

Drink the wine while reclining.

כּוֹס אֵלִיָּהוּ – Elijah's Cup

Fill Elijah's goblet, or pass it round the table so that every participant can add some wine from his or her own cup.

Leader:

Far too often throughout history, we and others have suffered the wrath of our enemies.

Group:

Pour out Your wrath upon those who do not know You and upon the governments which do not call upon Your name. For they have devoured Jacob and laid waste his dwelling place (Psalms 79:6-7).

Leader:

May You, o' Merciful One, send us Elijah the Prophet. May he announce the dawn of redemption that we and all humanity may dwell in freedom and security.

A child or children open the door to the outside.

Eliyahu HaNavi

Eliyahu hanavi, Eliyahu haTishbi, Eliyahu haGiladi.
Bimherah v'yameinu yavo eleinu, im mashiah ben David.

Elijah the prophet, Elijah the Tishbi, Elijah the Giladi.
May he come to us quickly in our day
along with the Messiah, son of David.

סְפִירַת הָעֹמֶר Sefirat HaOmer – Counting the Omer (*on the 2nd night*)

Why do we literally check off the days between Pesah and Shavuot? “Just as one who expects his dearest friend on a certain day counts the days and even the hours ... we count the days that follow the offering of the Omer, between the anniversary of our departure from Egypt and the anniversary of our arrival at Sinai and the Giving of the Torah.” (The Feast of Freedom)

Rise and recite:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.
הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, asher kiddeshanu bemitzvotav, vetzivanu al sefirat haomer. Hayom yom ehad laomer.

We bless You, Spirit of the World, who has made us holy with Your mitzvot by obligating us in the counting of the *Omer*. Today is the first day of the *Omer*.

נִרְצָה NIRTZAH - ACCEPTED

We've done our Seder, our part, to the best of our ability. May the Holy Blessed One accept this and reward us with a greater sense of redemption in the year to come.

כּוֹס רְבִיעִי – Kos Revi'i - The Fourth Cup

Lift the cup of wine and recite:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, borei p'ri hagafen.

We bless You, Spirit of the World, who creates the fruit of the vine.

Drink the wine while reclining.

Leader:

Concluded is the Passover Seder, finished down to the last detail with all of its laws and customs.

Group:

As we have been able to conduct this Seder in fellowship with our family, neighbors and friends, so may we perform it ... NEXT YEAR IN JERUSALEM.

L'Shanah Haba'ah

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shanah haba'ah bi'Y'rushalayim.

NEXT YEAR IN JERUSALEM.