

Pesach 5772

STEINSALTZ PESACH HAGGADAH



ORDER OF THE SEDER

| | | |
|-------------|----------------|-------------------|
| Kadesh | Sanctification | קִדְּשׁ. |
| u'Rechatz | Washing | וְרַחַץ. |
| Karpas | Greens | כַּרְפָּס. |
| Yachatz | Breaking | יַחַץ. |
| Maggid | Telling | מַגִּיד. |
| Rachtza | Washing | רַחֲצָה. |
| Motzi Matza | Matza | מוֹצֵיא מַצָּה. |
| Maror | Bitter Herbs | מָרֹר. |
| Korekh | Sandwich | כּוֹרֵךְ. |
| Shulkhan | Meal | שֻׁלְחָן עוֹרֵךְ. |
| Orekh | Afikomen | אֶפִּיקוֹמֵן. |
| Tzafun | Grace | בְּרָכָה. |
| Barekh | Hallel | הַלֵּל. |
| Hallel | Hallel | הַלֵּל. |
| Nirtza | Conclusion | נִרְצָה. |

קִדְשׁ KADESH

*There was evening and there was morning.
On the sixth day, the heavens and the earth
and all their hosts were completed. And God
completed, on the seventh day, His
work which He had made, and He ceased on
the seventh day, all His work in which He had
been engaged. And God blessed the
seventh day and sanctified it; because on it He
ceased all His work which He had created.*

*Blessed are you, Lord our God, sovereign of the
universe, who creates the fruit of the vine.*

*Blessed are you, Lord our God, sovereign of the
universe, who has chosen and exalted us above
all nations and has sanctified us with your
commandments. And you, Lord our God, has
lovingly bestowed upon us Sabbaths for rest,
appointed times for happiness, holidays and
seasons for joy, this Sabbath day, and this
Feast of Matzot, our season of freedom, a holy
convocation recalling the Exodus from Egypt.
You did choose and sanctify us above all
peoples. In your gracious love, you did grant
us Thy holy Sabbath, and appointed times for
happiness and joy. Blessed are you, O Lord,
who sanctifies Israel, and the appointed times.*

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשְּׁשִׁי, וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם: וַיִּכַּל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת
בַּיּוֹם הַשְּׁבִיעִי, מְכָל-מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי,
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכָל-
מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

סְבָרֵי מְרֻנָּן וּרְבִנָּן וּרְבוֹתֵי:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן:
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מְכָל-עַם, וְרוֹמַמְנוּ
מְכָל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-
לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (לשבת
שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה,
חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם (לשבת
הַשְּׁבֻת הַזֶּה וְאֶת-יוֹם חַג הַמִּצּוֹת הַזֶּה.
זְמַן חֲרוּתֵנוּ, לְשַׁבַּת בְּאַהֲבָה, מִקְרָא
קִדְּשׁ, זִכָּר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ
בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מְכָל-הָעַמִּים.
לְשַׁבַּת וְשֻׁבֹת וּמוֹעֲדֵי קִדְּשָׁתָּ בְּאַהֲבָה
וּבְרָצוֹן בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ:
בָּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ הַשְּׁבֻת וַיִּשְׂרָאֵל
וְהַזְּמַנִּים:

*Blessed are you, O Lord, King
of the universe, who gave us life,
and preserved us, and carried us
forward to this day.*

בְּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהַחַיְנוּ וְקִיְמָנוּ
וְהַגִּיעָנוּ לְזֶמַן הַזֶּה:

Now be seated, reclining comfortably to the left, and drink most of the first cup.

The First Commandment

A teacher once raised the question: Everyone says there are ten commandments*. These tell us to do things, or not to do things: Don't worship idols, do honour your parents. Don't steal or murder or give false testimony. Do keep Shabbat. Don't envy your neighbour's property or commit adultery. That's nine. But the first commandment says "I am the Lord your God, who has brought you out of the land of Egypt, out of the house of bondage." What is this telling us to do? The first obligation that God imposes upon us is the obligation to be free. We are not permitted to give up our responsibility to someone else and behave as slaves.

* In the original Hebrew these are ten "statements".

The existentialist perspective

J.-P. Sartre: Man is condemned to be free. Condemned, because he did not create himself; and nonetheless free, because once thrown into the world, he is responsible for everything he does.

L'homme est condamné à être libre. Condamné, parce qu'il ne s'est pas créé lui-même, et par ailleurs, cependant libre, parce qu'une fois jeté dans le monde, il est responsable de tout ce qu'il fait.

וְרַחֵץ UR'CHATZ

The First Washing. All present wash their hands. No blessing is said.

כַּרְפַּס KARPAS

*Blessed are you, O Lord,
sovereign of the universe, who
created the plants of the earth.*

בְּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הָאֲדָמָה:

יַחַץ YAKHATZ

We break the middle matza. One half is the afikomen.

Why three matzas? Why do we break one?

We celebrate feasts with two whole loaves. But the Torah calls matza “the bread of poverty”. The Rabbis taught that for Pesach, half a loaf is better than a whole loaf. The poor, they said, cannot afford to eat all their bread at one meal, but always put some part aside in case they cannot afford more. At the seder we have two whole matzas, to celebrate freedom and abundance. But one broken matza in the middle, to remind us of poverty and persecution.

מגיד

Maggid

Uncover the Matza and raise them up, pointing at the broken matza.

*This is the bread of poverty,
that our ancestors ate in
the land of Egypt.*

*Let all who are hungry
come and eat.*

*Let all who are needy come
and share the Pesach feast.*

*Today we are here. Next
year, may we be in the
land of Israel.*

*Today we are slaves. Next
year, may we be free.*

Ha lakhma anya
di akhalu avatana
b'ara d'Mitzrayim.

Kol dikhfin yaytay
v'yaykhul,

Kol ditzrikh yaytay
v'yifsakh.

Hashata hakha,
l'shana haba'ah

B'arah d'Yisrael.

Hashata avday,

L'shana haba'ah
bnay khorin.

הָא לַחֲמַא עֲנִיָא דִּי
אֶכְלוּ אֲבֹהֵתָנָא
בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכָפִין יִיתִי וַיִּכּוֹל,
כָּל דְּצָרִיד יִיתִי וַיִּפְסַח.
הַשְּׁתָא הָכָא, לְשָׁנָה
הַבָּאָה בְּאַרְעָא
דְּיִשְׂרָאֵל.
הַשְּׁתָא עַבְדִּי, לְשָׁנָה
הַבָּאָה בְּנֵי חוֹרִין:

Was ist am Ende der Mensch anders als eine Frage! Zum Fragen, nur zum Fragen, zum ehrlich kühnen Fragen, und zum demütigen Warten auf Antwort, ist er hier. Nicht kühn fragen, und sich schmeichelhafte Antworten geben, ist der tiefe Grund zu allem Irrtum:

Rahel Varnhagen (1771-1833)

What else is a human being, when you get down to it, but a question! We are here to ask, just to ask, to ask honestly and fearlessly, and to wait humbly for an answer. Not to ask fearlessly, and to content ourselves with flattering answers, that is the root of all delusion.



The youngest child present (and capable) asks these questions.
This does not in any way detract from the right to ask other questions.

*How is this night different from
all other nights?*

*That on ordinary nights we eat
bread or matza, but on this night
only matza.*

*That on ordinary nights we eat
other vegetables, but on this night
we eat bitter herbs.*

*That on ordinary nights we don't
dip our vegetables even once. But
on this night we dip them twice.*

*That on ordinary nights we may
sit or recline at the table.*

But on this night we all recline.

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל
הַלַּיְלוֹת?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ
וּמַצָּה. הַלַּיְלָה הַזֶּה בְּלוּ מַצָּה:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין
שָׂאֵר יְרֻקוֹת הַלַּיְלָה הַזֶּה מְרוּר:

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין
אֶפְיָלוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה
שְׁתֵּי פְעָמִים:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין
יוֹשְׁבֵין וּבֵין מְסֻבֵּין. הַלַּיְלָה הַזֶּה
בְּלָנוּ מְסֻבֵּין:

The (official) answer

We were slaves to Pharaoh in Egypt. And the Eternal One brought us out of there with a strong hand and an outstretched arm. And if the Holy One blessed be he had not brought our ancestors out of Egypt, then we, and our children, and our children's children would still be enslaved to Pharaoh in Egypt. And even if we were all wise, all sophisticated, all veteran scholars, all learned in Torah, still it would be a mitzva to tell of the going out from Egypt. And the more we expand upon the telling of the going out from Egypt, the more we are deserving of praise.

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם.
וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיָד
חֲזָקָה וּבְזֵרוּעַ נְטוּיָה, וְאֵלֹנוּ לֹא
הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־
אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ
וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מְשַׁעֲבָדִים
הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאֶפְּלוּ
כְּלָנוּ חֲכָמִים, כְּלָנוּ נְבוֹנִים, כְּלָנוּ
זְקֵנִים, כְּלָנוּ יוֹדְעִים אֶת־הַתּוֹרָה,
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת
מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר
בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה מְשַׁבַּח:

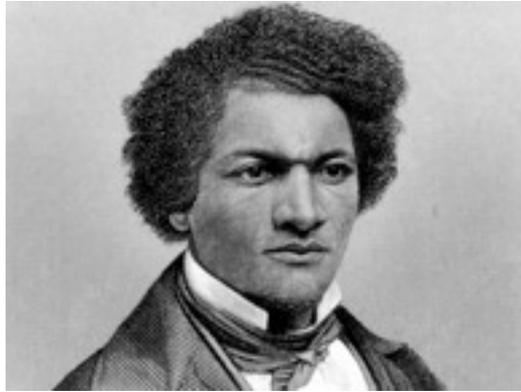
What does it mean to be a slave?

Lessons from America

Frederick Douglass on the life of the slave:

"I never saw my mother, to know her as such, more than four or five times in my life; and each of these times was very short in duration, and at night. She was hired by a Mr. Stewart, who lived about twelve miles from my home. She made her journeys to see me in the night, travelling the whole distance on foot, after the performance of her day's work.

She was a field hand, and a whipping is the penalty of not being in the field at sunrise, unless a slave has special permission from his or her master to the contrary--a permission seldom get, which they gives to and one that him that gives it the proud name of being a kind master. I do not recollect of ever seeing my mother by the light of day. She was with me in the night. She would lie down with me, and get me to sleep, but long



Frederick Douglass (1818-1895). Born a slave in Maryland, he escaped to the north at the age of 20. He became a great orator and writer, speaking for emancipation and the civil rights of Black Americans.

before I waked she was gone. Very little communication ever took place between us. Death soon ended what little we could have while she lived, and with it her hardships and suffering. She died when I was about seven years old, on one of my master's farms, near Lee's Mill. I was not allowed to be present during her illness, at her death, or burial. She was gone long before I knew any thing about it. Never having enjoyed, to any considerable extent, her soothing presence, her tender and watchful care, I received the tidings of her death with much the same emotions I should have probably felt at the death of a stranger."

"I often found myself regretting my own existence, and wishing myself dead; and but for the hope of being free, I have no doubt but that I should have killed myself, or done something for which I should have been killed. While in this

state of mind, I was eager to hear any one speak of slavery. I was a ready listener. Every little while, I could hear something about the abolitionists. It was some time before I found what the word meant. It was always used in such connections as to make it an interesting word to me. If a slave ran away and succeeded in getting clear, or if a slave killed his master, set fire to a barn, or did any thing very wrong in the mind of a slaveholder, it was spoken of as the fruit of **abolition**. Hearing the word in this connection very often, I set about learning what it meant. The dictionary afforded me little or no help. I found it was "the act of abolishing;" but then I did not know what was to be abolished. Here I was perplexed. I did not dare to ask any one about its meaning, for I was satisfied that it was something they wanted me to know very little about. After a patient waiting, I got one of our city papers, containing an account of the number of petitions from the north, praying for the abolition of slavery in the District of Columbia, and of the slave trade between the States. From this time I understood the words *abolition* and *abolitionist*, and always drew near when that word was spoken, expecting to hear something of importance to myself and fellow-slaves. The light broke in upon me by degrees. I went one day down on the wharf of Mr. Waters; and seeing two Irishmen unloading a scow of stone, I went, unasked, and helped them. When we had finished, one of them came to me and asked me if I were a slave. I told him I was. He asked, "Are ye a slave for life?" I told him that I was. The good Irishman seemed to be deeply affected by the statement. He said to the other that it was a pity so fine a little fellow as myself should be a slave for life. He said it was a shame to hold me. They both advised me to run away to the north; that I should find friends there, and that I should be free. I pretended not to be interested in what they said, and treated them as if I did not understand them; for I feared they might be treacherous. White men have been known to encourage slaves to escape, and then, to get the reward, catch them and return them to their masters. I was afraid that these seemingly good men might use me so; but I nevertheless remembered their advice, and from that time I resolved to run away.

Go Down, Moses

The black slaves in the American South drew inspiration from the flight of the Israelites to freedom. One of the great spirituals takes this as its theme.

When Israel was in Egypt's land:
Let my people go,
Oppress'd so hard they could not stand,
Let my People go.
 Go down, Moses,
 Way down in Egypt's land,
 Tell old Pharaoh,
 Let my people go.
No more shall they in bondage toil:
Let my people go,
Let them come out with Egypt's spoil,
Let my people go.
 Go down, Moses,
 Way down in Egypt's land,
 Tell old Pharaoh,
 Let my people go.

Young Moses

And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah; and he said: 'When you do the office of a midwife to the Hebrew women, you shall look upon the birthstool: if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.' But the midwives feared God, and did not as the king of Egypt

commanded them, and they let the children live. And the king of Egypt called for the midwives, and said to them: 'Why have you done this thing, and let the children live?' And the midwives said to Pharaoh: 'Because the Hebrew women are not as the Egyptian women; for they are hardy; before the midwife comes to them they give birth.' And God dealt well with the midwives; and the people multiplied, and became very vast. And it came to pass, because the midwives feared God, that He made them households. And Pharaoh charged all his people, saying: 'Every son that is born you shall cast into the river, and every daughter you shall let live.'

A story: Fritz 'de Zwerver' (Fritz the Vagabond) was the nickname of a Dutch Calvinist minister who in the 1930s crossed the border regularly to speak in German churches, giving anti-Nazi sermons. After he was banned from German churches he went from church to church in the Netherlands on his bicycle.

One Sunday morning in 1941 Fritz came to the small town of Eibergen, walked to the podium of the church, and in the face of the pro-Nazi officials sitting in the front row preached a sermon from Exodus 1:15-22. "Who is the Pharaoh today? The Nazis! Who are the babies who have to be hidden? The Jews! Who are the midwives today? We are! It is our job to outsmart the Pharaohs, to have the courage of the midwives and to protect the Jews and all those being persecuted. During the war, seven families from this tiny church hid Jews and resistance fighters.

And the woman conceived, and bore a son. And she saw that he was a goodly child, and she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the reeds by the banks of the Nile. And his sister stood at a distance, to see what would be done to him. And the daughter of Pharaoh came down to bathe in the Nile; and her maidens walked along by the Nile; and when she saw the ark among the reeds, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion

on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and summon a nursing woman of the Hebrews, that she may suckle the child for you? And Pharaoh's daughter said to her, Go. And the girl went and called the child's mother. And Pharaoh's daughter said to her, Take this child away, and nurse it for me, and I will pay your wages. And the woman took the child, and nursed it. And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. And it came to pass in those days, when Moses was grown, that he went out unto his brothers, and saw their burdens: and he saw an Egyptian striking a Hebrew, one of his brothers. And he looked this way and that way, and he saw that there was no man about, and he struck down the Egyptian, and hid him in the sand.

Mark Twain, Huckleberry Finn, chapter 1:

After supper she got out her book and learned me about Moses and the Bulrushers, and I was in a sweat to find out all about him; but by and by she let it out that Moses had been dead a considerable long time; so then I didn't care no more about him, because I don't take no stock in dead people.

Pretty soon I wanted to smoke, and asked the widow to let me. But she wouldn't. She said it was a mean practice and wasn't clean, and I must try to not do it any more. That is just the way with some people. They get down on a thing when they don't know nothing about it. Here she was a-bothering about Moses, which was no kin to her, and no use to anybody, being gone, you see, yet finding a power of fault with me for doing a thing that had some good in it. And she took snuff, too; of course that was all right, because she done it herself.

The slavemaster

Douglass: "Although my old master, Captain Anthony, gave me, at the first of my coming to him from my grandmother's, very little attention, and although that little was of a remarkably mild and gentle description, a few months only were sufficient to convince me that mildness and gentleness were not the prevailing or governing traits of his character. These

excellent qualities were displayed only occasionally. He could, when it suited him, appear to be literally insensible to the claims of humanity. He could not only be deaf to the appeals of the helpless against the aggressor, but he could himself commit outrages deep, dark, and nameless. Yet he was not by nature worse than other men. Had he been brought up in a free state, surrounded by the full restraints of civilized society —restraints which are necessary to the freedom of all its members, alike and equally, Capt. Anthony might have been as humane a man as are members of such society generally. A man's character always takes its hue, more or less, from the form and color of things about him. The slaveholder, as well as the slave, was the victim of the slave system. Under the whole heavens there could be no relation more unfavorable to the development of honorable character than that sustained by the slaveholder to the slave. Reason is imprisoned here and passions run wild. Could the reader have seen Captain Anthony gently leading me by the hand, as he sometimes did, patting me on the head, speaking to me in soft, caressing tones and calling me his little Indian boy, he would have deemed him a kind-hearted old man, and really almost fatherly to the slave boy. But the pleasant moods of a slaveholder are transient and fitful. They neither come often nor remain long."

Douglass: "Conscience cannot stand much violence. Once thoroughly injured, who is he who can repair the damage? If it be broken toward the slave on Sunday, it will be toward the master on Monday. It cannot long endure such shocks. It must stand unharmed, or it does not stand at all. As my condition in the family waxed bad, that of the family waxed no better."

Samuel Johnson: "We are told, that the subjection of Americans may tend to the diminution of our own liberties; an event, which none but very perspicacious politicians are able to foresee. If slavery be thus fatally contagious, how is it that we hear the loudest yelps for liberty among the drivers of negroes?"

Abraham Lincoln: "As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is not democracy."

Education and the path to Freedom

Douglass: Master Hugh was astounded beyond measure [on discovering that his wife had taught Frederick the alphabet], and probably for the first time proceeded to unfold to his wife the true philosophy of the slave system, and the peculiar rules necessary in the nature of the case to be observed in the management of human chattels. Of course he forbade her to give me any further instruction, telling her in the first place that to do so was unlawful, as it was also unsafe; "for," said he, "if you give a nigger an inch he will take an ell. Learning will spoil the best nigger in the world. If he learns to read the Bible it will forever unfit him to be a slave. He should know nothing but the will of his master, and learn to obey it. As to himself, learning will do him no good, but a great deal of harm, making him disconsolate and unhappy. If you teach him how to read, he'll want to know how to write, and this accomplished, he'll be running away with himself." Such was the tenor of Master Hugh's oracular exposition; and it must be confessed that he very clearly comprehended the nature and the requirements of the relation of master and slave. His discourse was the first decidedly anti-slavery lecture to which it had been my lot to listen. Mrs. Auld evidently felt the force of what he said, and like an obedient wife, began to shape her course in the direction indicated by him. The effect of his words on me was neither slight nor transitory. His iron sentences, cold and harsh, sunk like heavy weights deep into my heart, and stirred up within me a rebellion not soon to be allayed. This was a new and special revelation, dispelling a painful mystery against which my youthful understanding had struggled, and struggled in vain, to wit, the white man's power to perpetuate the enslavement of the black man. "Very well," thought I. "Knowledge unfits a child to be a slave." I instinctively assented to the proposition, and from that moment I understood the direct pathway from slavery to freedom.

The Torah speaks of four children: One **wise**, one **wicked**, one **simple**, and one who does not know how to ask.



The **wise** child, what does he ask? "What is the meaning of the testimonies, statutes, and laws which the Lord our God has commanded us?" Explain to him the laws of the Pesach: that "no dessert may be eaten after the Passover sacrifice."

The **wicked** child, what does she ask? "What does this service mean to you?" By the words "to you" she implies that this

service is only for you -- not for himself. By excluding himself from the community, he denies God. So tell her bluntly: "This is done on account of what the Lord did for me when I came out of Egypt." For me, not for her; had she been there, she would not have been redeemed



The **simple** child, what does he ask? "What is this all about?" Tell him, "With a strong hand the Lord brought us out of Egypt from the house of slavery."



And the child who does not know how to ask, you must open up the subject to him, as it is written: "You shall tell your son on that day: This is on account of what the Lord did for me when I came out of Egypt."



The Plagues

And the Lord said to Moses, “Pharaoh’s heart is hard. He refuses to send off the people. go to Pharaoh in the morning. Look, he will be going out to the water, and you shall be poised to meet him on the bank of the Nile, and the staff that turned into a snake you shall take in your hand. And you shall say to him, ‘The Lord god of the Hebrews sent me to you, saying, Send off my people, that they may worship Me in the wilderness, and look, you have not heeded us yet. Thus said the Lord, By this you shall know that I am the Lord: Look, I am about to strike with the staff in my hand on the water that is in the Nile and it will turn to blood. And the fish that are in the Nile will die and the Nile will stink, and the Egyptians will not be able to drink water from the Nile.’” And Moses and Aaron did thus as the Lord had charged. And he raised the staff and struck the water that was in the Nile before the eyes of Pharaoh and the eyes of his servants, and all the servants, and all the water that was in the Nile turned to blood. And the fish that were in the Nile died and the Nile stunk, and the Egyptians could not drink water from the Nile, and the blood was in all the land of Egypt.

At first, Moses only requested that the people be allowed to leave for three days, to go into the desert to worship God. The Hebrew word for work, *avodah*, is the same as the word for worship. So the

transition is from the *avodah* of Pharaoh and the *avodah* of God. As a great Jewish sage has said, “You gotta serve somebody.”

In the end, there were ten plagues imposed upon the Egyptians. Each time Pharaoh relented, each time he changed his mind. Sometimes the Torah text says “Pharaoh’s heart hardened”; sometimes “Pharaoh hardened his heart”; and sometimes “God hardened Pharaoh’s heart”.

The plagues were

| | |
|--|--------------------------------------|
| <i>Blood.. Frogs. Vermin. Wild Animals.</i> | דָּם. צְפַרְדֵּי. כְּנִיָּם. עָרוֹב. |
| <i>Cattle Disease. Boils. Hail. Locusts.</i> | דָּבָר. שְׁחִין. בָּרָד. אֲרָבָה. |
| <i>Darkness. Death of the Firstborn.</i> | חֹשֶׁךְ. מַפֶּת בְּכוֹרוֹת: |

Reciting each plague, we pour out a drop of wine.

On the duty to fight for freedom

Lincoln: "Four years ago all thoughts were anxiously directed to an impending civil war. All dreaded it, all sought to avert it.

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union even by war, while the Government claimed no right to do more than to restrict the territorial enlargement of it. Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with or even before the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged...

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether."

Douglass: "A man without force is without the essential dignity of humanity. Human nature is so constituted, that it cannot honor a helpless man, though it can pity him, and even this it cannot do long if signs of power do not arise."

And it happened at midnight that the Lord struck down every firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the captive who was in the dungeon, and every firstborn of the beasts. And

Pharaoh rose at night, he and all his servants and all Egypt, and there was a great outcry in Egypt, for there was no household in which there was no dead. And he called to Moses and to Aaron at night and said, "Rise, go out from the midst of my people, both you and the Israelites, and go worship the Lord as you have spoken..."

And the people carried off their dough before it rose, their kneading pans wrapped in their cloaks on their shoulders... And they baked the dough that they had brought out of Egypt in rounds of matza, for it had not leavened, since they had been driven out of Egypt and could not tarry, and provisions, too, they could not make for themselves. Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. It happened at the end of four hundred and thirty years and it happened on that very day, all the host of the Lord went out from Egypt. It is a night of watch for the Lord, for his taking them out of the land of Egypt, this same night is the Lord's, a night of watch for all the Israelites through their generations.

What does it mean "they could not tarry"? The great Hasidic teacher Rebbe Nachman of Bratzlav referred to the spiritual meaning of "Mitzrayim" (Egypt), which also means in Hebrew "a narrow or constraining place".

One needs to leave Mitzrayim with great haste. This truth is recapitulated in each person and in each era. In each person and in each time, there can be found a residue [of Mitzrayim], the cravings and woes of this world, and this is the essence of the exile in Mitzrayim. This is the essence of Pesach. At the moment of the Exodus from Mitzrayim, a great light from on high was revealed, as is known; and at that time, promptly, Israel went out in great haste and they couldn't tarry. In the moment of making this kind of exodus, it's forbidden to worry about *parnassah* [income, livelihood], to worry "But if I do this, how will I make a living?" Rather one must trust in God and hope in the Blessed One and God will provide.

This is the essence of (that Torah reference again) "And also they didn't make provisions." If someone needed to flee from a dangerous situation, such as being trapped in a snare, one wouldn't think about *parnassah* or preparations, lest one be set-upon by thieves or robbers or wild beasts from which one would further need to be freed. One wouldn't pause in that moment of self-extrication to worry about making a living. □

<http://velveteenrabbi.blogspot.com/blog/2011/04/on-leaping-without-delay.html>

And it was told the king of Egypt that the people had fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. And the Egyptians pursued them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were very afraid: and the children of Israel cried out to the LORD. And they said to Moses, Why have you brought us here to die in the wilderness? Was there a shortage of graves in Egypt? Why have you done, to bring us out of Egypt? This is what we were talking about back in Egypt, when we said, Let us alone, that we may serve the Egyptians? For it is better to serve in Egypt, than for us to die in the wilderness.

Henry Thoreau: "Talk about slavery! It is not the peculiar institution of the South. It exists wherever men are bought and sold, wherever a man allows himself to be made a mere thing or a tool, and surrenders his inalienable rights of reason and conscience. Indeed, this slavery is more complete than that which enslaves the body alone... I never yet met with, or heard of, a judge who was not a slave of this kind, and so the finest and most unfailing weapon of injustice. He fetches a slightly higher price than the black men only because he is a more valuable slave."

The mindset of slavery and freedom

Frederick Douglass: "Such floggings are seldom repeated by overseers on the same persons. They prefer to whip those who were the most easily whipped. The doctrine that submission to violence is the best cure for violence did not hold good as between slaves and overseers. He was whipped oftener who was whipped easiest. That slave who had the courage to stand up for himself against the overseer, although he might have many

hard stripes at first, became while legally a slave virtually a freeman. "You can shoot me," said a slave to Rigby Hopkins, "but you can't whip me," and the result was he was neither whipped nor shot."

He dreads the ogre, but he dreads yet more
Those who conceivably might set him free,
Those the cartoonist has no time to draw.
Without his bondage he'd be all at sea;
The ogre need but shout "Security,"
To make this man, so lovable, so mild,
As madly cruel as a frightened child.

-- W. H. Auden

And Moses stretched out his hand over the sea, and the Lord led the sea with a mighty east wind all night, and He made the sea dry ground, and the waters were split apart. And the Israelites came into the sea on dry land, the waters a wall to them on their right and on their left. And the Egyptians



pursued and came after them, all Pharaoh's horses, his chariots, and his riders, into the sea.

And the Lord said to Moses, "Stretch out your hand over the sea, that the waters go back over the Egyptians, over their chariots and over their riders." And Moses stretched out his hand over the sea, and the sea went back toward morning to its full flow, with the Egyptians fleeing toward it, and the Lord shook out the Egyptians into the sea. And the waters came back and covered the chariots and the riders of all Pharaoh's force who were coming after them in the sea, not a single one of them remained.

Rabbi Johanan taught that God does not rejoice in the downfall of the wicked. When the Egyptians were drowning in the sea, the ministering angels wanted to sing a song of rejoicing. But God rebuked them: "The work of my hands is being drowned in the sea, and you want to sing songs?" It is for this reason that we remember the plagues of Egypt, but for each one we take away from our glass of wine.

Cover the matza, raise the cup of wine and sing:

*The promise that stood for our
ancestors also stands for us.
That not just a single enemy has risen
up to annihilate us. But in every gen-
eration they rise up to annihilate us.
And the Holy One, blessed be he, has
rescued us from their hands.*

וְהָיָא שְׁעִמְדָה לְאַבוֹתֵינוּ וְלָנוּ.
שְׁלֵא אָחַד בְּלִבָּד, עֵמֵד עָלֵינוּ
לְכַלּוֹתֵנוּ. אֶלָּא שְׁבָכֵל דּוֹר וְדוֹר,
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְדוֹשׁ
בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

Put down the cup. Uncover the matza.

(Deut. 26:1-10) When you enter the land that the Eternal One is giving to you as an inheritance, and you possess it and settle on it, then you shall go take some of every first fruit of the soil. Put it in a basket and go to the place where the Eternal One will choose to establish his name. You will go before the priest and say to him:

"My ancestor was a wandering Aramean. He descended to Egypt and resided there in small numbers. He became a nation -- great, powerful and numerous. The Egyptians treated us badly. They persecuted us and put us under hard labour. We cried out to the Lord, the God of our ancestors. God heard our voice. God saw our persecution, our toil and our oppression. God took us out of Egypt with a strong hand and an outstretched arm, with awesome power, signs and wonders. God brought us to this place and gave us this land, a land of milk and honey. Now I have brought the first fruits of this soil, which you, God, gave me."

"Stranger in a strange land"

This passage continues: And you will rejoice in all the bounty that the Eternal One has given you and your household, you and the Levite and the stranger who is in your midst. When you finish tithing all the tithe of your produce in the third year, the year of tithing, you shall give it to the Levite, to the stranger, to the orphan, and to the widow, and they shall eat within your gates be satisfied. **Again and again the Torah uses this formula. The stranger, the orphan, and the widow.** Cursed be he that perverts judgement against the stranger, the orphan,

and the widow. **and** The great, mighty, and fearsome God, who shows no favour and takes no bribe, doing justice for orphan and widow and loving the stranger to give him bread and clothing. **And it continues**, And you shall love the stranger, for you were strangers in the land of Egypt. **We are not permitted to be content with our own freedom. We are commanded to remember that we were slaves in Egypt, to treat fairly with the poor, the stranger and to free those who are still enslaved.** You shall not abhor an Edomite, for he is your brother. You shall not hate an Egyptian, for you were a sojourner in his land.

כִּמְהָ מַעֲלוֹת טוֹבוֹת לְמִקּוֹם עֲלֵינוּ:

אֱלֹהֵי הוֹצִיאָנוּ מִמִּצְרַיִם,
וְלֹא עָשָׂה בָּהֶם שְׁפָטִים,
דַּיֵּנוּ:

אֱלֹהֵי עָשָׂה בָּהֶם שְׁפָטִים,
וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם,
דַּיֵּנוּ:

אֱלֹהֵי עָשָׂה בְּאֱלֹהֵיהֶם,
וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם,
דַּיֵּנוּ:

אֱלֹהֵי הָרַג אֶת־בְּכוֹרֵיהֶם,
וְלֹא נָתַן לָנוּ אֶת־מְמוֹנָם,
דַּיֵּנוּ:

אֱלֹהֵי נָתַן לָנוּ אֶת־מְמוֹנָם,
וְלֹא קָרַע לָנוּ אֶת־הַיָּם,
דַּיֵּנוּ:

אֱלֹהֵי קָרַע לָנוּ אֶת־הַיָּם,
וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה,
דַּיֵּנוּ:

אֱלֹהֵי הִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה,
וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ,
דַּיֵּנוּ:

Dayenu.

*God has bestowed many favors upon us.
Had He brought us out of Egypt, and not exe-
cuted judgments against the Egyptians,
It would have been enough--Dayenu.*

*Had He executed judgments against the Egypt-
tians, and not their gods, It would have been
enough--Dayenu.*

*Had He executed judgments against their gods
and not put to death their firstborn, It would
have been enough--Dayenu.*

*Had He put to death their firstborn, and not
given us their riches, It would have been enough--
Dayenu.*

*Had He given us their riches, and not split the
Sea for us, It would have been enough--Dayenu.*

*Had He split the Sea for us, and not led us
through it on dry land, It would have been
enough--Dayenu.*

*Had He led us through it on dry land, and not
sunk our foes in it, It would have been enough--
Dayenu.*

אלו שקע צרינו בתוכו,
ולא ספק צרכנו במדבר ארבעים שנה,
דינו:

אלו ספק צרכנו במדבר ארבעים שנה, ולא
דינו:
האכילנו את המן,
אלו האכילנו את המן,
ולא נתן לנו את השבת,
דינו:

אלו נתן לנו את השבת,
ולא קרבנו לפני הר סיני,
דינו:

אלו קרבנו לפני הר סיני,
ולא נתן לנו את התורה,
דינו:

אלו נתן לנו את התורה,
ולא הכניסנו לארץ ישראל,
דינו:

אלו הכניסנו לארץ ישראל,
ולא בנה לנו את בית הבחירה,
דינו:

על אחת כמה וכמה טובה כפולה ומכפלת
למקום עלינו:
שהוציאנו ממצרים,
ועשה בהם שפטים,
ועשה באלהיהם,
והרג את בכוריהם,
ונתן לנו את ממונם,
וקרע לנו את הים,
והעבירנו בתוכו בחרבה,
ושקע צרינו בתוכו,
וספק צרכנו במדבר ארבעים שנה,
והאכילנו את המן,
ונתן לנו את השבת,
וקרבנו לפני הר סיני,
ונתן לנו את התורה,
והכניסנו לארץ ישראל,
ובנה לנו את בית הבחירה,
לכפר על כל עונותינו.

Had He sunk our foes in it, and not satisfied
our needs in the desert for forty years, It
would have been enough--Dayenu.

Had He satisfied our needs in the desert for forty
years, and not fed us the manna, It would have
been enough--Dayenu.

Had He fed us the manna, and not given us
the Sabbath, It would have been enough--
Dayenu.

Had He given us the Sabbath, and not
brought us to Mount Sinai, It would have
been enough--Dayenu.

Had He brought us to Mount Sinai, and not
given us the Torah, It would have been
enough--Dayenu.

Had He given us the Torah, and not brought
us into Israel, It would have been enough--
Dayenu.

Had He brought us into Israel, and not built
the Temple for us, It would have been
enough--Dayenu.

How much more so, then should we be
grateful to God for the numerous favors that
He bestowed upon us: He brought us out of
Egypt, and punished the Egyptians; He
smote their gods, and slew their firstborn; He
gave us their wealth and split the Sea for us;
He led us through it on dry land, and sunk
our foes in it; He sustained us in the desert
for forty years, and fed us with the manna;
He gave us the Sabbath, and brought us to
Mount Sinai; He gave us the Torah, and
brought us to Israel; He built the Temple for
us, to atone for all our sins.

Ilu hotzi, hotzi anu,
hotzi anu miMitzrayim
miMitzrayim hotzi anu,
Dayenu
Ilu natan, natan lanu,
natan lanu et haTorah
et haTorah natan lanu
Dayenu
Ilu natan, natan lanu,
natan lanu et haShabbat
et haShabbat natan lanu
Dayenu

Rabbi Gamliel used to say: Anyone who has not discussed these three things on Passover has not fulfilled his duty, namely: Pesach, the Passover Offering; Matza, the Unleavened Bread; Maror, the Bitter Herbs.

Pesach

Why did our fathers eat the Passover Offering during the period of the Temple? It is because the Holy One, Blessed be He, passed over the houses of our fathers in Egypt, as it is written: "You shall say: It is the Passover offering for the Lord, who passed over the houses of the children in Egypt when he smote the Egyptians and spared our houses. The people knelt and bowed down."

One raises the Matza and says:

Matza. Why do we eat this matza? It is because the King of Kings, the Holy one, revealed Himself to our ancestors and redeemed them before their dough had time to ferment, as it is written: "They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey."

One raises the Maror and says:

Maror. Why do we eat this bitter herb? It is because the Egyptians embittered the lives of our fathers in Egypt, as it is written: "They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; whatever work tasks they performed were backbreaking."

All recite:

As it is written: "You shall tell your child on that day: This is on account of what the Eternal One did for me when I came out of Egypt." It was not only our ancestors whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written: "He took us out from there so that He might take us to the land which He had sworn to our ancestors."

The matza is covered and the cup of wine is raised.

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. God took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will sing a new song before God!

The matza is uncovered and the cup of wine is put down.

From the place the sun rises to where it sets, praised be the name of the Eternal. High over all nations, the Eternal, over the heavens his glory. Who is like the Eternal One, our God, who sits high above, who sees down below in the heavens and on earth? He raises the poor from the dust, from the dungheap lifts the needy, to seat him among princes, among the princes of his people. He turns the barren woman into a happy mother of children.

When Israel came out of Egypt, the house of Jacob from a barbarous tongue. Judah became his sanctuary, Israel his dominion.

The sea saw and fled, Jordan turned back. The mountains danced like rams, hills like lambs of the flock. What is wrong with you, sea, that you flee, Jordan, that you turn back, mountains, that you dance like rams, hills like lambs of the flock? Before the Master, whirl, O earth, before the God of Jacob, who turns the rock to a pond of water, flint to a spring of water.

Bitzeit yisrael miMitzrayim, beit Ya'akov mei'am lo'ez. Heita Yihuda likodsho. Yisrael mamsheloto. Hayam ra'ah viyanos. Hayarden yisov liakhor. Heharim rak'du kieilim. Giva'ot kivnei tzon. Mah likha hayam, ki tanus. Hayarden tisov liakhor. Heharim tirk'du kieilim. Giva'ot kivnei tzon. Milifnei adon khuli aretz. Milifnei elo'ah Ya'akov. Hahofkhi hatzur agam mayim. Khalamish limayno mayim.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעִז: הֵיטָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְשָׁלוֹתָיו: הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יָסַב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים. גִּבְעוֹת כִּבְנֵי־צֹאן: מֵה־לֶּךְ הַיָּם כִּי תָנוּס. הַיַּרְדֵּן תִּסֹּב לְאַחֹר: הַהָרִים תִּרְקְדוּ כְּאֵילִים. גִּבְעוֹת כִּבְנֵי־צֹאן: מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֹפְכִי הַצּוּר אֶגַם־מַיִם. חֲלָמִישׁ לְמַעַיְנֹ־מַיִם.

Everyone lifts their wine glass.

Blessed are you, Lord our God, Sovereign of the universe, who has redeemed us and our ancestors from Egypt and enabled us to reach this night that we may eat matza and maror. So Lord our God and God of our ancestors, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful in your service. We shall sing a new hymn of praise to you for our redemption and for our liberation. Blessed are you, O Lord, who has redeemed the people of Israel.

Barukh ata adonai, eloheinu melekh haolam, asher ga'alnu v'ga'al et avotaynu miMitzrayim, vihiginu laleila hazeh, le'ekhol bo matza umaror. Kayn adonai elohaynu v'elohay avotaynu, yigiyaynu limo'adim vilirigalim akhayrim, haba'im likrataynu lishalom, smaychim b'vinyan irekha, v'sasim b'avodatekha, v'nodeh likha shir khadash al g'ulataynu, v'al p'dut nafshaynu. Barukh ata adonai ga'al yisrael.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעַנוּ לַלַּיְלָה הַזֶּה, לֶאֱכֹל־בּוֹ מַצָּה וּמָרֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יְגִיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאתָנוּ שְׂמֵחִים בְּבִנְיַן עִירְךָ, וְשָׂשִׁים בְּעִבּוֹדְתְךָ, וְנוֹדָה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלְתָּנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:

Second cup

Blessed are you, Lord our God,
Sovereign of the universe, who
creates the fruit of the vine.

Barukh ata adonai,
eloheinu melek haolam,
boray pri hagafen.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי
הַגָּפֶן

Now be seated, reclining comfortably to the left, and drink most of the second cup.

רְחִיצָה

RACHTZA

The Second Washing. All present wash their hands, then say the blessing

Blessed are you, Lord our God,
Sovereign of the universe, who
has made us holy with his pre-
cepts, and commanded us on
the washing of hands.

Barukh ata adonai,
eloheinu melek haolam,
asher kidishanu
b'mitzvotav, v'tzivanu
al nitilat yadayim.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל נִטִּילַת יָדַיִם:

מוֹצֵיא. מַצָּה

Motzi. Matza.

Eating the matza.

Blessed are you, Lord our God,
Sovereign of the universe,
who brings forth bread from
the earth.

Barukh ata adonai, elo-
heinu melek ha'olam,
hamotzi lekhem min
ha'aretz.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַמוֹצֵיא
לֶחֶם מִן הָאָרֶץ:

Blessed are you, Lord our God,
Sovereign of the universe,
who has made us holy with his
precepts, and commanded us
on the eating of matza.

Barukh ata adonai, elo-
heinu melek haolam,
asher kidishanu b'mitz-
votav, v'tzivanu al akhi-
lat matza.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל אֲכִילַת מַצָּה:

מָרוֹר

Maror

Eating the maror.

Blessed are you, Lord our God,
Sovereign of the universe,
who has made us holy with his
precepts, and commanded us
on the eating of maror.

Barukh ata adonai, elo-
heinu melekh haolam,
asher kidishanu b'mitz-
votav, v'tzivanu al akhi-
lat maror.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל אֲכִילַת מָרוֹר:

כוֹרֶךְ

Korekh

The Hillel sandwich. Take the bottom matza, and prepare a sandwich of matza, maror, and kharoset. Eat it, reclining to the left.

In memory of the practice of Hillel, head of the Sanhedrin, in the days of the Temple. He combined matza and maror and the Paschal sacrifice in a sandwich and ate them together, to fulfill the words of the Torah: "They shall eat it with unleavened bread and bitter herbs."

זָכַר לְמִקְדָּשׁ כְּהִלֵּל: כֵּן עָשָׂה הַלֵּל
בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם.
הָיָה כּוֹרֶךְ פֶּסַח מִצָּה וּמָרוֹר
וְאוֹכֵל בְּיַחַד. לְקַיֵּם מָה שֶׁנֶּאֱמַר:
עַל־מִצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ:

שִׁלְחַן עוֹרֶךְ

Shulkhan Orekh

The meal.

צָפוֹן

Tzafun

The afikomen is eaten.

בִּירָךְ

Borekh

The third cup is poured. All sing.

A Song of Ascents. When the Lord brought the exiles back to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with glad song.

Then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our captives, O Lord, like streams in the Negev.

Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

Shir ha ma'alot. B'shuv Adonai et shivat Tzion hayinu k'holmim. Az yimalay skhok pinu, ul'shonaynu rina. Az yomru bagoyim higdil adonai la'asot im ayleh. Higdil Adonai la'asot imanu hayinu smaykhim. Shuva Adonai et shivitaynu ka'afikim baNegev. Hazorim b'dimah b'rinah yiktzoru. Halokh yaylekh uvachoh nosay meshekh hazorah bo yavo, yavo b'rinah. Nosay alumotav.

שִׁיר הַמַּעֲלוֹת בְּשׁוּב
יְיָ אֶת שִׁיבַת צִיּוֹן
הָיִינוּ כְּחֹלְמִים: אֲזַ
יִמְלֵא שְׁחוֹק פִּינוּ
וְלִשׁוֹנֵנוּ רִנָּה אֲזַ
יֹאמְרוּ בְּגוֹיִם הַגְדִּיל
יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי:
הַגְדִּיל יְיָ לַעֲשׂוֹת
עִמָּנוּ הָיִינוּ שְׂמֵחִים:
שׁוּבָה יְיָ אֶת
שְׁבִיתֵנוּ כְּאַפְיָקִים
בְּנֶגֶב: הֲזָרְעִים
בְּדַמְעָה בְּרִנָּה
יִקְצְרוּ: הַלּוֹךְ יֵלֵךְ
וּבִכָּה נִשְׂא מְשֹׁךְ
הֲזָרַע בָּא יָבֵא בְּרִנָּה
נִשְׂא אֲלֻמֹּתָיו:

Leader says:

Friends, let us thank God for the meal.

רבותי נברך!

All:

May the Eternal One's name be blessed for ever and ever.

יהי שם יי מברך מעתה ועד עולם.

Leader:

May the Eternal One's name be blessed for ever and ever. With your permission, let us bless the one whose food we have eaten.

יהי שם יי מברך מעתה ועד עולם. ברשות מרנן ורננן ורבותי, נברך שאכלנו משלו.

All:

Blessed be the one whose food we have eaten, and from whose bounty we have life.

ברוך שאכלנו משלו ובטובו חיינו.

Leader:

Blessed be the one whose food we have eaten, and from whose bounty we have life.

ברוך שאכלנו משלו ובטובו חיינו.

All:

Blessed be God, and blessed his name.

ברוך הוא וברוך שמו

Blessed are you, Lord our God, Sovereign of the universe, who nourishes the whole world with grace, kindness and mercy. You give food to all creatures, for your kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance for His great name's sake. The God who sustains all, you do good to all, and provide food for all the creatures which you have created. Blessed are you, O Lord, who sustains all.

ברוך אתה יי, אלהינו מלך העולם, הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחָסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכֹל בְּשֵׁר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֶּה לְעוֹלָם וָעֶד. בְּעִבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִיֵּס לְכֹל וּמַטִּיב לְכֹל, וּמַכִּין מִזֶּה לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי, הֵזֵן אֶת הַכֹּל:

Third cup

Blessed are you, Lord our God,
Sovereign of the universe, who
creates the fruit of the vine.

Barukh ata adonai,
eloheinu melek ha-
lam, boray pri hagafen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי
הַגֶּפֶן

Now be seated, reclining comfortably to the left, and drink most of the third cup.

The cup of Elijah

We pour a large cup of wine. The door is opened

May the Merciful one send Elijah the prophet to announce good news of redemption and comfort, just as you promised: "Here, I will send you Elijah the prophet before the Lord's great and awesome day. He will reconcile the hearts of parents to their children and children to their parents."

Elijah the prophet,
Elijah, the Tishbee,
Elijah, the Giladee!
May he soon come to us in our
days, bringing the Messiah,
son of David.
The Merciful one will send to
us Elijah the prophet, of
blessed memory. And he will
bring to us good tidings of re-
demption and comfort.

Eliyahu hanavi,
Eliyahu hatishbi,
Eliyahu, Eliyahu,
Eliyahu haGiladi.
Bimhayrah b'yamaynu
yavo elaynu.
Im mashiakh ben David.
Im mashiakh ben David.

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ
אֶת אֵלֵיהוּ הַנְּבִיא זְכוּר
לְטוֹב, וַיְבַשֵּׁר לָנוּ
בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת
וְנִחְמוֹת.

הַלֵּל Hallel

Songs of praise. The fourth cup of wine is poured.

Not for our sake, Eternal One,
But to give glory to your Holy
name, for your kindness, for
your truth.

The Lord who has remembered
us will bless. He will bless the
house of Israel, He will bless
the house of Aaron. He will
bless those who revere the
Lord, the small with the great.
May the Lord increase you,
you and your children. You are
blessed by the Lord, who made
the heaven and earth. The
heaven is the Lord's heaven,
but He has given the earth to
mankind. The dead cannot
praise the Lord, nor can any
who go down into silence. But
we will bless the Lord from
this time forth and forever.
Halleluyah!

Praise the Lord, all you na-
tions. Give thanks to him, you
peoples! For his kindness
overwhelms us, and the truth
of the Lord is forever.

Halleluyah!

Lo lanu, Shadai, lo lanu,
Ki l'shimkha ten kavod,
Al khasd'kha, al am'tekha.

Adonai zikharaynu yivarekh.
Yivarekh et bayt Yisrael. Yi-
varekh et bayt aharon. Yi-
varekh yiray Adonai,
hak'tanim im hag'dolim. Yo-
sef Adonai aleikhem, aleik-
hem v'al bnaykhem. Brukhim
atem l'adonai, oseh sha-
mayim va'aretz. Hasha-
mayim, shamayim la'adonai,
v'ha'aretz natan livnay
adam. Lo hamaytim yihalilu
Yah, vilo kol yorday duma.
V'anakhnu nivarekh Yah,
mayatah v'ad olam, mayatah
v'ad olam, Halleluyah.

Hallelu et Adonai, kol goyim,
shabkhuhu kol ha'umim. Ki
gavar aleinu khasdo, v'emet
Adonay l'olam, Halleluyah.

לא לנו יי לא לנו כי
לשמך תנו כבוד, על
חסדך על אמתך.

יי זכרנו יברך, יברך את
בית ישראל, יברך את
בית אהרן. יברך יראי
יי, הקטנים עם הגדלים.
יסוף יי עליכם, עליכם
ועל בניכם. ברוכים
אתם ליי, עשה שמים
וארץ. השמים שמים
ליי, והארץ נתן לבני
אדם. לא המתים יהללו
יה, ולא כל ירדי דומה.
ואנחנו נברך יה, מעתה
ועד עולם, יהללוה:

יהללו את יי, כל גוים,
שבחוהו כל האמים. כי
גבר עלינו חסדו, ואמת
יי לעולם יהללוה:

Fourth cup

Blessed are you, Lord our God,
Sovereign of the universe, who
creates the fruit of the vine.

Barukh ata adonai,
eloheinu melek haolam,
boray pri hagafen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי
הַגָּפֶן

Now be seated, reclining comfortably to the left, and drink most of the fourth cup.

נִרְצָה

Nirtza

Conclusion

The Seder is now complete, in
all laws and ordinances. Just
as we were privileged to ar-
range it tonight, So may we be
granted to perform it again. O
Pure One who dwellest in the
heights above, Establish us as
a countless people once again,
Speedily guide thy plants Is-
rael as a redeemed people,

Khasal siddur Pesakh
k'hilkhato, k'khol mish-
pato v'khukato. Ka'asher
zakhraynu lisader oto,
kayn nizkeh l'asato. Zakh
shokhayn m'onah, ko-
maym k'hal adat mi
manah. B'karov nahayl
nitay khanah, piduyim
l'tziyon birinah.

חֶסֶל סִדּוּר פֶּסַח
כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ
וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ
לְסַדֵּר אוֹתוֹ, כֵּן נִזְכֶּה
לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן
מְעוֹנָה, קוֹמֵם קֹהֵל
עֹדֵת מִי מְנָה. בְּקָרוֹב
נִהַל נְטַעֵי כְנָה, פְּדוּיִם
לְצִיּוֹן בְּרִינָה.

Next year in
Jerusalem.

L'shanah
haba'ah
b'Yrushalayim.

לְשָׁנָה
הַבָּאָה
בְּיְרוּשָׁלַיִם: