הגדה

של פסח

5780 · Rabbi Michael Ragozin

INTRODUCTION

Welcome to the Shirat Hayam Passover Seder. Our aim is to create a meaningful and joyous intergenerational Seder. We combine traditional rites with artistic storytelling through song and music. We're honored to share our table with you.

PREPARING THE SEDER TABLE

Three MATZOT are covered in a cloth next to the Seder plate. This is the food of poor slaves, as well as the food that the Israelites ate in freedom. The three matzot symbolize the Jewish community as a whole.

Roasted or hard-boiled egg (BEITZAH) symbolizing the second sacrifice offered on holidays. Some people use the egg when it is time to dip the spring vegetable in salt water.

Any bone, roasted, (Z'RO'A) symbolizing the sacrificial Paschal lamb and God's outstretched arm which liberated the Israelites from Egypt.

Bitter herbs (MAROR) symbolizing the bitterness of slavery.

Greens for dipping in salt water (KARPAS). Some families use parsley, celery or potatoes.

Sweet or tangy, this condiment (ḤAROSET) is meant to resemble the mortar that was used by the Israelites in building the cities for Pharaoh.

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

בָּרוּךְ 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.

קַדֵּשׁ - KADESH – SANCTIFYING TIME

קִדּוּשׁ – *Kiddush*

On Shabbat begin here.

וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם הַשִּׁשִּׁי. וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא
אֱלֹהִים לַעֲשׂוֹת.

Fill and lift the cup of wine.

סַבְרִי חֲבֵרַי

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי 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.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם וְרוֹמְמָנוּ מִכָּל לָשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה ו)מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת יוֹם (הַשַּׁבָּת הַזֶּה) וְאֶת יוֹם חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל
הָעַמִּים, (וְשַׁבָּת) וּמוֹעֲדֵי קָדְשֶׁךָ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ. בָּרוּךְ
אַתָּה יי, מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

Barukh Atah Adonai Eloheinu Melekh ha'olam, asher baḥar 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 vaḥarta 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.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, sheheḥeyanu, 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.

וּרְחַץ – 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.

כַּרְפַּס - 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:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי 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.

יַחַץ - 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 לַחְמָה עַנְיָא דִי אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְמִצְרָיִם.
כָּל דִכְפִין יֵיתֵי וְיֵכוֹל, כָּל דִצְרִיךְ יֵיתֵי וְיִפְסַח.
הָשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל.
הָשַׁתָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין׃

Ha lahmah anya, di akhalu ahavtana, b'ar'a d'Mitzrayim.
Kol dikhfin 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.

מַה נִּשְׁתַּנָּה Mah Nishtanah – The Four Questions

Cover the matzot. Fill the Second Cup.

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת.
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה, הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה.
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת, הַלַּיְלָה הַזֶּה מָרוֹר.
שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת,
הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין,
הַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין.

Mah Nishtanah halailah hazeh mikol halelot.
Sheb'khol haleilot anu okhlin ḥametz 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 eḥat, ***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?

עֲבָדִים הָיִינוּ Avadim Hayinu – We Were Slaves

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.

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.

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.

Leader:

מַעֲשֶׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בִּבְנֵי בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

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:

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: הֲרֵי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי שֶׁתֵּאָמֵר יְצִיאַת מִצְרַיִם בַּלֵּילוֹת עַד שֶׁדְּרָשָׁהּ בֶּן זוֹמָא: שֶׁנֶּאֱמַר, לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ, יְמֵי חַיֶּיךָ - הַיָּמִים, כָּל יְמֵי חַיֶּיךָ - הַלֵּילוֹת. וַחֲכָמִים אוֹמְרִים: יְמֵי חַיֶּיךָ - הָעוֹלָם הַזֶּה, כֹּל יְמֵי חַיֶּיךָ - לְהָבִיא לִימוֹת הַמָּשִׁיחַ.

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:

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא.

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

אַרְבַּעַת-הַבָּנִים Arba'at HaBanim – The Four Children

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 Pesaḥ, 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?

Trivia: Which biblical verse from the 4 Children provides the basis for the next 4 lines?

Leader: יָכוֹל מֵרֹאשׁ חֹדֶשׁ

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

Group: תַּלְמוּד לוֹמַר בַּיּוֹם הַהוּא.

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

Leader: אִי בַּיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם,

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

Group: תַּלְמוּד לוֹמַר בַּעֲבוּר זֶה לֹא אָמַרְתִּי אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מַצָּה וּמָרוֹר מֻנָּחִים 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.
But now the All-Present One has drawn us near to serve the Divine.

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 שֶׁעָמְדָה לַאֲבוֹתֵינוּ וְלָנוּ! שֶׁלֹּא אֶחָד בִּלְבָד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ 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) .וַיָּרֵעוּ אֹתָנוּ הַמִּצְרִים, וַיְעַנּוּנוּ ; 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, אֶל-יְיָ אֱלֹהֵי אֲבֹתֵינוּ ; וַיִּשְׁמַע יְיָ אֶת-קֹלֵנוּ, וַיַּרְא אֶת-עָנְיֵנוּ וְאֶת-עֲמָלֵנוּ וְאֶת-לַחֲצֵנוּ. (Deut. 26:6)

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: וַיּוֹצִאֵנוּ יְיָ, מִמִּצְרַיִם, בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה, וּבְמֹרָא גָּדֹל--וּבְאֹתוֹת, וּבְמֹפְתִים. (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 deliver 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'ḥin,* Boils.
2.	צְפַרְדֵּעַ	*Tz'farde'a,* Frogs.	7.	בָּרָד	*Barad,* Hail.
3.	כִּנִּים	*Kinim,* Lice.	8.	אַרְבֶּה	*Arbeh,* Locusts.
4.	עָרוֹב	*Arov,* Wild Beasts.	9.	חוֹשֶׁךְ	*Ḥoshekh,* 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?

דַּיֵּנוּ 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!	אִלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם . . . דַּיֵּנוּ
Ilu natan lanu et haShabbat... Dayeinu!	אִלּוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת . . . דַּיֵּנוּ
Ilu natan lanu et haTorah... Dayeinu!	אִלּוּ נָתַן לָנוּ אֶת־הַתּוֹרָה . . . דַּיֵּנוּ

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. Dai Dai Einu …

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. Dai Dai Einu …

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. Dai Dai Einu …

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 …

פֶּסַח – מַצָּה – מָרוֹר PESAḤ – MATZAH – MAROR

Questions to Ponder

Memory. We remember the Pesaḥ 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 חַיָּב 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: שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם.

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 Etypt 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 subert 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 בִּלְבָד גָּאַל הַקָּדוֹשׁ בָּרוּךְ הוּא, אֶלָּא אַף אוֹתָנוּ גָּאַל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֹתָנוּ, לָתֶת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵינוּ.

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:

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדֵּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לַאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלּוּ: הוֹצִיאָנוּ מֵעַבְדוּת לְחֵרוּת מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשִּׁעְבּוּד לִגְאֻלָּה. 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.

Walkin' in the Light of God / Mi Khamokha

We are walkin' in the light of God
We are walkin' in the light of God x2

We are walkin' (we are walkin')
We are walkin' (we are walkin')
We are walkin' in the light of God x2

Mi khamokha ba'eilim Adonai
Mi kamocha nedar ba'kodesh x2

Mi khamocha (mi khamokha)
Mi khamocha (Mi khamokha)
Mi khamocha ba'eilim Adonai

Mi Kamocha (mi kamocha)
Mi kamocha (mi kamocha)
Mi kamocha nedar ba'kodesh

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 פְּרִי 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.

רָחְצָה ROḤTZAH - WASHING

Wash your hands and recite:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, asher kideshanu 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.

מוֹצִיא מַצָּה MOTZI MATZAH

Lift the three matzot and recite:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ׃

Barukh Atah Adonai, Eloheinu Melekh ha'olam, ha'motzi leḥem 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,
וְצִוָּנוּ 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,
וְצִוָּנוּ 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.

כּוֹרֵךְ 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.

שֻׁלְחָן עוֹרֵךְ SHULḤAN OREKH

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

צָפוּן TZAFUN

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

בָּרֵךְ 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:

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן, הָיֵינוּ כְּחֹלְמִים. אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אָז יֹאמְרוּ בַגּוֹיִם, הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֵלֶּה. הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הָיֵינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ, כַּאֲפִיקִים בַּנֶּגֶב. הַזֹּרְעִים בְּדִמְעָה, בְּרִנָּה יִקְצֹרוּ. הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ הַזָּרַע, בֹּא יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

Shir hama'alot b'shuv adonai et shivat tsiyon hayinu k'ḥol'mim. Az yimalei s'hok pinu ul'shoneinu rina. Az yom'ru vagoyim, higdil adonai la'asot im eileh. Higdil adonai la'asot imanu, hayinu s'meihim. Shuva adonai et sh'viteinu ka'afikim banegev. Hazor'im b'dim'a b'rina yiktsoru. Halokh yeileikh uvakho, nosei meshekh hazara, bo yavo v'rina, nosei alumotav.

Leader:

רַבּוֹתַי | חֲבֵרַי נְבָרֵךְ! *Rabotai / ḥaveirai n'vareikh*

Group:

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. *Y'hi sheim Adonai m'vorakh mei'ata v'ad olam.*

Leader:

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. בִּרְשׁוּת מָרָנָן וְרַבָּנָן וְרַבּוֹתַי, נְבָרֵךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ. *Y'hi sheim Adonai m'vorakh mei'ata v'ad olam. Birshut, rabotai/ḥaveirai n'vareikh (Eloheinu) she'akhalnu mishelo.*

Group:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ. *Barukh (Eloheinu) she'akhalnu mishelo uv'tuvo ḥayinu.*

Leader:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ. *Barukh (Eloheinu) she'akhalnu mishelo uv'tuvo ḥayinu.*

Group:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ. *Barukh hu uvarukh sh'mo.*

Honored guests/Friends, let us give thanks. ■ May Adonai be praised, now and forever. ■ May Adonai be praised, now and forever. With your consent, honored guests/ friends, let us give thanks (to our God,) the One of whose food we have partaken. ■ Praised be (our God,) the One of whose food we have partaken and by whose goodness we live. ■ Praised be God and praised be God's name.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל, וּמֵכִין מָזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ, הַזָּן אֶת הַכֹּל׃

Barukh Atah Adonai Eloheinu Melekh ha'olam, hazan et ha'olam kulo b'tuvo b'ḥen b'ḥesed uv'raḥamim, hu noten leḥem l'khol basar ki l'olam ḥasdo. Uvtuvo hagadol tamid lo ḥasar lanu v'al yeḥsar 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 פְּרִי 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.

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 upone 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 mashiaḥ 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 Pesaḥ 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 לָעֹמֶר.

Barukh Atah Adonai, Eloheinu Melekh ha'olam, asher kideshanu bemitzvotav, vetzivanu al sefirat haomer. Hayom yom eḥad 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 פְּרִי 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 בִּירוּשָׁלָיִם

L'shanah haba'ah bi'Y'rushalayim.
NEXT YEAR IN JERUSALEM.