

DeLuxe Edition



COMPLIMENTS OF THE

*Coffees of Maxwell House*

KOSHER FOR PASSOVER

כשר לפסח

## NEW EDITION OF THE MAXWELL HOUSE HAGGADAH



DURING THE PAST 30 YEARS, the Coffees of Maxwell House have been privileged to sponsor the distribution of many millions of Passover Haggadahs.

This year the Maxwell House Haggadah has been completely redesigned for improved readability, and for understanding and deeper appreciation of every one at the Seder table.

This Haggadah is complete. There are no deletions from the traditional version, in either Hebrew or English. The Hebrew and English texts are printed in parallel columns. Included this year are trans-literations of prayers and points that should be said in Hebrew—easy for all to follow and enjoy.

Acknowledgement is gratefully given to the Orthodox Rabbis and scholars who have worked so many hours on this book. Particular appreciation is expressed to Rabbi Hersch Kohn and to his associate Rabbi Bernard Levy, for their generous contributions. Rabbi Kohn has, of course, always supervised preparation of the Maxwell House Haggadah, and has supervised and certified Maxwell House Coffee, Sanka Coffee and Yuban Coffee for Passover for many, many years.



# YOUR SEDER PLATE

**ביצה**  
*Hard-boiled Egg*

**זרוע**  
*Roasted  
Shankbone*

**כרפס**  
*Karpas*

**חרוסת**  
*Charoses*



**מרור**  
*Bitter Herbs*

**T**he Seder Plate is placed on the table in front of the leader. A special Seder Plate or a regular large platter may be used. Shown above is a traditional assembly for the Seder Plate which includes the following:

1. **Roasted Shankbone of Lamb.** 2. **Hard boiled Egg.** 3. **Bitter Herbs** cut into small pieces, or use grated fresh horse radish. 4. **Charoses.** A mixture of finely chopped apples, nuts and cinnamon mixed with a little wine. 5. **Karpas.** Either parsley, celery, lettuce, onion or potatoes may be used.

## OTHER ITEMS ON YOUR SEDER TABLE

**Three Matzohs:** Place them separately in Matzoh covers, or fold them separately in one or two large napkins.

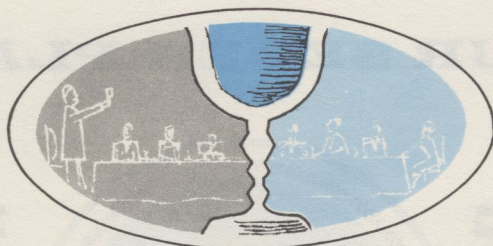
**Wine:** Place a wine goblet or glass in front of each setting, and a filled wine decanter near the center of the table.

**Salt Water:** All celebrants will use salt water and a dish of it should be easily available to all at the table. Use more than one dish if desired.

**Cup of Elijah:** Use a large goblet, filled with wine and placed near the center of the table.

**Pillow:** Put a pillow or cushion on the left arm of the leader's chair or on another chair close to it.

# KIDDUSH



# קדש

## סדר קדוש לליל פסח.

*If the festival falls on Friday night, the following is added:*

**ויהי** And it was evening and it was morning, the sixth day. Thus the heaven and the earth were finished, and all the host of them. And on the seventh day God had finished his work which He had made: and He rested on the seventh day from all his work which He had done. And God blessed the seventh day, and hallowed it; because that in it He rested from all his work, which God had created in order to make it.

**ויהי ערב ויהי בקר יום הששי:**  
**ויכלו השמים והארץ וכל צבאם:** ויכל  
**אלהים ביום השביעי מלאכתו אשר**  
**עשה וישבת ביום השביעי מכל-**  
**מלאכתו אשר עשה:** ויברך אלהים  
**את יום השביעי ויקדש אתו כי בו שבת**  
**מכל מלאכתו אשר ברא אלהים**  
**לעשות:**

*On weekdays commence here:*

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, Creator of the fruit of the vine.

**סברי מרגו ורבונו ורבותי:**

**ברוך אתה יי אלהינו מלך:**  
**העולם בורא פרי הגפן:**

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who selected us from among all people and exalted us among nations, and did sanctify us with his commandments. And thou, O Eternal, our God, hast given us (Sabbath days for rest and) fes-

**ברוך אתה יי אלהינו מלך:**  
**העולם אשר בחר-בנו מכל-**  
**עם ורוממנו מכל לשון וקדשנו**  
**במצותיו. ותתן-לנו יי אלהינו**  
**באהבה (שבתות למנוחה ו) מועדים**



tival days for joy, (this Sabbath and the day of) this feast of the unleavened bread, the time of our deliverance (in love) in remembrance of the departure from Egypt. For us hast thou selected, and sanctified from amongst all nations, in that thou causedst us to inherit thy holy (Sabbath and) festival days (in love and favour). Blessed art thou, O Eternal, who hallowest (the Sabbath and) Israel and the festival days.

לְשִׁמְחָה חַגִּים וְזִמְנִים לְשִׁשּׁוֹן  
 אֶת־יְיָ (הַשְּׁבֵת הַזֶּה וְאֶת־יְיָ) חַג  
 הַמִּצּוֹת הַזֶּה. זִמְנֵנוּ חֲרוּתֵנוּ (בְּאַהֲבָה)  
 מִקְרָא קֹדֶשׁ זָכָר לִיְצִיאַת מִצְרָיִם.  
 כִּי בָנוּ בְּחִרְתָּ וְאוֹתֵנוּ קֹדֶשֶׁת מִכָּל־  
 הָעַמִּים (וְשִׁבְתָּ) וּמוֹעֲדֵי קֹדֶשׁ  
 (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׁשּׁוֹן  
 הִנַּחְלָתָנוּ. בְּרוּךְ אַתָּה יְיָ מִקְדֵּשׁ  
 (הַשְּׁבֵת וְ) יִשְׂרָאֵל וְהַזְּמָנִים:

## KIDDUSH

VA-Y'HEE E-REV VA-Y'HEE BO-KER YOM HA-SHEE-SHEE. VA-Y'CHU-LU HA-SHAW-MA-YIM V'HAW-AW-RETZ V'CHAWL TZ'VAW-AWM. VA-Y'CHAL ELO-HEEM BA-YOM HA-SH'VEE-EE M'LACH-TO A-SHER AW-SAW. VA-YISH-BOS BA-YOM HA-SH'VEE-EE MEE-KAWL M'LACH-TO A-SHER AW-SAW. VA-Y'VAW-RECH ELO-HEEM ES YOM HA-SH'VEE-EE VA-Y'KA-DAYSH O-SO KEE VO SHAW-VAS MEE-KAWL M'LACH-TO A-SHER BAW-RAW ELO-HEEM LA-A-SOS.

SOV-RAI MAW-RAW-NAWN V'RA-BAW-NAWN V'RA-BO-SAI  
 BAW-RUCH A-TAW A-DO-NOI ELO-HAY-NU ME-LECH HAW-O-LAWM BO-RAY P'REE HA-GAW-FEN.

BAW-RUCH A-TAW A-DO-NOI ELO-HAY-NU ME-LECH HAW-O-LAWM A-SHER BAW-CHAR BAW-NU MEE-KAWL AWM V'RO-M'MAW-NU MEE-KAWL LAW-SHON V'KI-D'SHAW-NU B'MITZ-VO-SAWV. VA-TEE-TEN LAW-NU A-DO-NOI E-LO-HAY-NU B'A-HA-VAW (*on Sabbath add: SHA-BAW-SOS LIM-NU-CHAW U*) MO-ADEEM L'SIM-CHA CHA-GEEM U-Z'MA-NEEM L'SAW-SON ES YOM (*on Sabbath add: HA-SHA-BAWS HA-ZEH V'ES YOM*) CHAG HAMATZOS HA-ZEH, Z'MAN CHAY-RU-SAY-NU (*on Sabbath add: B'A-HA-VAW*) MIK-RAW KO-DESH ZAY-CHER LEE-TZEE-AS MITZ-RAW-YIM. KEE VAW-NU VAW-CHAR-TAW V'O-SAW-NU KID-DASH-TAW MEE-KAWL HAW-A-MEEM (*on Sabbath add: V'SHA-BAWS*) U-MO-A-DAY KAWD-SH'CHAW (*on Sabbath add: B'A-HA-VAW U-V'RAW-TZON*) B'SIM-CHAW U-V'SAW-SON HIN-CHAL-TAW-NU. BAW-RUCH A-TAW A-DO-NOI M'KA-DAYSH (*on Sabbath add: HA-SHA-BAWS V'*) YIS-RAW-AYL V'HAZ-MA-NEEM.

*If the festival falls on Saturday night, add the following:*

**ברוך** Blessed art thou, O Eternal our God,  
King of the Universe, Creator of the radiance  
of the fire.

**ברוך** Blessed art thou, O Eternal, our God,  
King of the Universe, who hast made a  
distinction between holy and not holy,  
between light and darkness, between Israel  
and the other nations, between the seventh  
day and the six working days. Thou didst  
also discriminate between the sanctity of the  
Sabbath day, and the sacredness of the festival;  
and didst consecrate the seventh day in  
preference to the six working days; thou  
didst also separate thy people Israel and didst  
sanctify them with thy holiness. Blessed art  
thou, O Eternal, who makest a distinction  
between holy and holy.

**ברוך** Blessed art thou, O Eternal,  
our God, King of the Universe, who  
hast preserved us alive; sustained us,  
and brought us to enjoy this season.

*Drink the wine in a reclining position.*

*On Saturday night add the following paragraph:*

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM BO-RAY M'O-RAY  
HAW-AYSH.

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM HA-MAV-DIL  
BAYN KO-DESH L'CHOL, BAYN OR L'CHO-SHECH, BAYN YIS-RAW-AYL LAW-A-MEEM,  
BAYN YOM HA-SH'VEE-EE L'SHAY-SHES Y'MAY HA-MA-A-SEH, BAYN K'DU-SHAS  
SHA-BAWS LIK-DU-SHAS YOM TOV HIV-DAL-TAW, V'ES YOM HA-SH'VEE-EE MEE-SHAY-  
SHES Y'MAI HA-MA-A-SEH KEE-DASH-TAW; HIV-DAL-TAW V'KEE-DASH-TAW ES  
A-M'CHAW YIS-RAW-AYL BIK-DU-SHAW-SE-CHAW. BAW-RUCH A-TAW A-DO-NOI  
HA-MAV-DEEL BAYN KO-DESH L'KO-DESH.

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM SHE-HE-CHE-  
YAW-NU, V'KEE-Y'MAW-NU, V'HEE-GEE-YAW-NU LA-Z'MAN HA-ZEH.

**ברוך אתה יי אלהינו מלך העולם**  
**בורא מאורי האש:**

**ברוך אתה יי אלהינו מלך העולם**  
**המבדיל בין קדש לחול בין אור**  
**לחשך בין ישראל לעמים בין יום**  
**השביעי לששת ימי המעשה בין קדשת**  
**שבת לקדשת יום טוב הבדלת ואת־יום**  
**השביעי מששת ימי המעשה קדשת.**  
**הבדלת וקדשת את־עמך ישראל**  
**בקדשתך. ברוך אתה יי המבדיל בין**  
**קדש לקדש:**

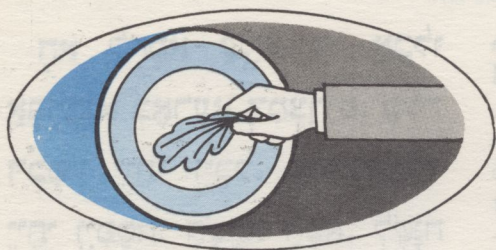
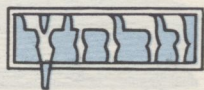
**ברוך אתה יי אלהינו מלך**  
**העולם שהחיינו וקימנו והגיענו**  
**לזמן הזה:**





*Washing the hands*

*Wash your hands but do not say the blessing*



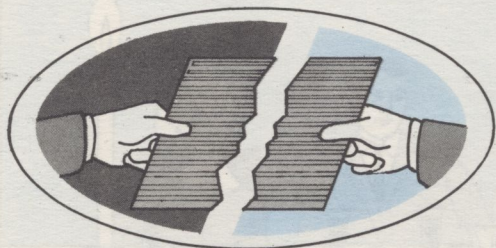
*Karpas*

*The head of the house takes some parsley or chervil, dips it into saltwater, and distributes it to all present, saying:*

ברוך ברוך Blessed art thou, O Eternal,  
our God, King of the Universe, Cre-  
ator of the fruits of the earth.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה:

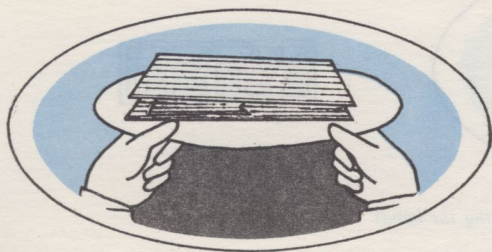
BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM BO-RAY P'REE  
HAW-A-DAW-MAW.



*Break the middle matzah*

*Then he takes the middle Matzah and breaks it in two, leaves one half between the two whole ones and puts the other half under the cloth for the "Afikomen".*



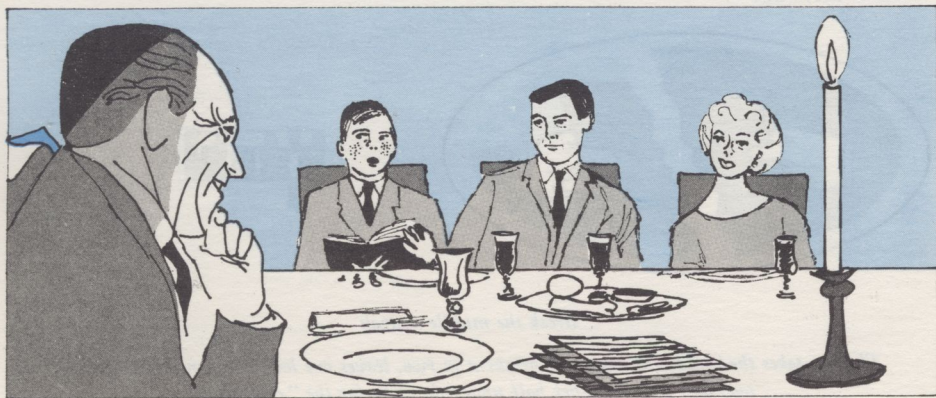


*He then elevates the dish containing the matzahs, and all at the table take hold thereof and say:*

**הא** This is the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry, enter and eat thereof; and all who are in distress, come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be freemen in the land of Israel.

**הא** לַחֲמַא עֲנִיא דִּי אֲכָלוּ  
אֲבִהֲתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל-  
דְּכָפִין יִיְתִי וְיִבֹּל. כָּל-דְּצָרִיד  
יִיְתִי וְיִפְסֹח. הַשְׁתָּא הָכָא. לְשָׁנָה  
הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא  
עַבְדִּי. לְשָׁנָה הַבָּאָה בְּנִי חוֹרֵין:

HAW LACH-MAW AN-YAW DEE-A-CHAW-LU A-VAW-HAW-SAW-NAW B'AR-AW D'MITZ-  
RAW-YIM. KAWL DICH-FEEN YAY-SAY V'YAY-CHUL. KAWL DITZ-REECH YAY-SAY  
V'YIF-SACH. HA-SHA-TAW HAW-CHAW L'SHAW-NAW HA-BAW-AW B'AR-AW D'YIS-  
RAW-AYL. HA-SHA-TAW AV-DAY, L'SHAW-NAW HA-BAW-AW B'NAY CHO-REEN.





# מה נשתנה

*Fill the cups with wine the second time. The youngest present then asks The Four Questions.*

**מה** Wherefore is this night distinguished from all other nights? Any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread; all other nights we may eat any species of herbs, but this night only bitter herbs; all other nights we do not dip even once, but on this night twice; all other nights we eat and drink either sitting or reclined, but on this night we all of us recline.

**מה נשתנה הלילה הזה מכל-הלילות:** שֶׁבְּכָל-הַלֵּילוֹת אֲנִי אוֹכְלִין חֶמֶץ וּמֶצֶה. הַלֵּילָה הַזֶּה כָּלוּ מֶצֶה: שֶׁבְּכָל-הַלֵּילוֹת אֲנִי אוֹכְלִין שָׂאֵר יִרְקוֹת הַלֵּילָה הַזֶּה מְרֹרֶר: שֶׁבְּכָל-הַלֵּילוֹת אֵין אֲנִי מְטַבֵּילִין אֶפִּילוּ פַּעַם אַחַת. הַלֵּילָה הַזֶּה שְׁתֵּי פַּעְמִים: שֶׁבְּכָל-הַלֵּילוֹת אֲנִי אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין:

MA NISH-TA-NAW HA-LAI-LAW HA-ZEH MEE-KAWL HA-LAY-LOS? SHE-B'CHAWL HA-LAY-LOS AW-NU O-CH'LEEN CHAW-MAYTZ U-MA-TZAW, HA-LAI-LAW HA-ZEH KU-LO MA-TZAW. SHE-B'CHAWL HA-LAY-LOS AW-NU O-CH'LEEN SH'AWR Y'RAW-KOS, HA-LAI-LAW HA-ZEH MAW-ROR. SHE-B'CHAWL HA-LAY-LOS AYN AW-NU MAT-BEE-LEEN A-FEE-LU PA-AM E-CHOS, HA-LAI-LAW HA-ZEH SH'TAY F'AW-MEEM. SHE-B'CHAWL HA-LAY-LOS AW-NU O-CH'LEEN BAYN YO-SH'VEEN U-VAYN M'SU-BEEN, HA-LAI-LAW HA-ZEH KU-LAW-NU M'SU-BEEN.

# עבדים היינו

*When the dish is replaced on the table, the company responds:*

**עבדים** Because we were slaves unto Pharaoh in Egypt, and the Eternal, our God, brought us forth thence with a mighty hand and an outstretched arm. And if the Most Holy, blessed be He, had not brought forth our ancestors

**עבדים היינו לפרעה במצרים.** וַיּוֹצֵאֵנוּ יי אֱלֹהֵינוּ מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזְרוֹעַ נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא הַקְדוֹשׁ בְּרוּךְ הוּא אֶת-

from Egypt, we and our children and our children's children would still be in bondage to the Pharaohs in Egypt. Therefore, even if we were all of us wise, all of us men of knowledge and understanding, all of us learned in the Law, it nevertheless would be incumbent upon us to speak of the departure from Egypt; and all those who speak of the departure from Egypt, are accounted praiseworthy.

**מעשה** And it is related of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar the son of Azariah, Rabbi Akeebah, and Rabbi Tarphon that they once met (on the night of Passover) in Bene-Berak and spoke of the departure from Egypt all that night, until their disciples came, and said thus: Masters, the time hath arrived to read the morning sh'ma.

**אמר** Rabbi Elazar the son of Azariah said, Verily I am like a man of seventy years of age, yet I was not able to prove that the narration of the departure from Egypt should be made at night, until the son of Zoma proved it from the following words of scripture: "That thou mayest remember the day of thy going forth from Egypt, all the days of thy life." "The days of thy life," said he, refer to the days alone, but "all the days of thy life" include the nights also. The doctors however,

אבותינו ממצרים הרי אנו ובנינו ובני בנינו משעבדים היינו (לפרעה) במצרים. ואפילו בלנו חכמים. בלנו נבונים. בלנו זקנים. בלנו יודעים את-התורה. מצוה עלינו לספר ביציאת מצרים. וכל-המרה ללספר ביציאת מצרים הרי זה משבח:

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

**אמר** רבי אלעזר בן עזריה. הרי אני בן שבעים שנה. ולא זכיתי שתאמר יציאת מצרים בלילות. עד שדרשה בן זומא. שנאמר למען תזכר את-יום צאתך מארץ מצרים כל ימי חייך. ימי חייך, תמיד. כל ימי חייך, הלילות. וחכמים אומרים



say thus: "The days of thy life," refer to this world only, but "all the days of thy life," include the time of the Messiah.

יְמֵי תַיִיד, הָעוֹלָם הַזֶּה. כֹּל יְמֵי  
תַיִיד, לְהַבִּיא לִימּוֹת הַמָּשִׁיחַ:

**ברוך** Blessed be the Omnipotent. Blessed be He who hath given the Law to His people Israel. Blessed be He whose Law speaketh distinctly of the four different characters of children: viz.: the wise, the wicked, the simple, and the one who hath no capacity to inquire.

**בָּרוּךְ הַמָּקוֹם בָּרוּךְ הוּא. בָּרוּךְ**  
**שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בָּרוּךְ**  
**הוּא: בִּנְיָד אַרְבָּעָה בָּנִים דִּבְרָה**  
**תּוֹרָה. אֶחָד חָכָם. וְאֶחָד רָשָׁע.**  
**וְאֶחָד תָּם. וְאֶחָד שְׂאִינִי יוֹדֵעַ**  
**לְשִׁאוֹל:**



**חכם** What says the wise son? He asks: "What are these testimonies, statutes, and judgments which the Eternal, our God hath commanded you?" Then thou shalt instruct him in the laws of the Passover, teaching him that after the paschal lamb no dessert ought to be set on the table.

**חָכָם מָה הוּא אוֹמֵר מָה הָעֵדוּת**  
**וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי**  
**אֱלֹהֵינוּ אֹתָכֶם: וְאִף אֶתָּה אֲמַר-**  
**לוּ בְּהִלְכוֹת הַפֶּסַח אֵין מִפְטִירִין**  
**אַחַר הַפֶּסַח אֲפִיקוֹמִין:**



**רשע** What says the wicked son? He asks: "What mean you by this service?" By the word "you", it is clear he doth not include himself, and thus hath withdrawn himself from the community; it is therefore proper to retort upon him by saying: "This is done, because of what the Eternal did for me, when I went forth from Egypt;" for me and not for him; for had he been there, he would not have been thought worthy to be redeemed.

**רשע** מה הוא אומר מה העבדה הזאת לכם: לכם ולא לו. ולפי שהוציא את-עצמו מן הכלל בפר בעקר. ואף אתה הקהה את-שניו ואמר-לו בעבור זה עשה יי' לי בצאתי ממצרים. לי ולא לו. אלו היה שם. לא היה נגאל:



**תם** What says the simple son? He asks: "What is this?" Then thou shalt tell him: With a mighty hand did the Eternal bring us forth from Egypt, from the house of bondage.

**תם** מה הוא אומר מה זאת. ואמרת אליו בחזק יד הוציאנו יי' ממצרים מבית עבדים:





**ושאינו** But as for him who hath no capacity to inquire thou must begin the narration as it is said: "And thou shalt relate to thy son on that day, this is done because of what the Eternal did for me, when I went forth from Egypt."

**יכול** One might possibly think, the narration was to be given from the first day of the month Nissan, therefore it is said, on that day. Yet, as it is said on that day, it might be inferred that only day-time was meant. But the scripture says on account of this: from which is to be inferred, that the narration is to be made only at a time when the unleavened bread and bitter herbs are placed before thee.

**מחלה** Originally our ancestors were idolators, but at present the Lord hath brought us near to His service; as it is said: "And Joshua said unto all the people, thus saith the Eternal, the God of Israel. Your ancestors dwelt on the other side of the river, Terah, the father of Abraham and the father of Nahor, and they served other gods. And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan, and multiplied his seed, and gave him

**ושאינו יודע לשאול את פתח לו. שנאמר והגדת לבנך ביום ההוא לאמר בעבור זה עשה יי לי בצאתי ממצרים:**

**יכול מראש חדש.** תלמוד לומר ביום ההוא. אי ביום ההוא יכול מבעוד יום. תלמוד לומר בעבור זה. בעבור זה לא אמרתי. אלא בשעה שיש מצה ומרור מנחים לפניך:

**מתחלה עובדי עבודה זרה היו אבותינו ועבשו קרבנו המקום לעבודתו. שנאמר ויאמר יהושע אל כל העם. כה אמר יי אלהי ישראל בעבר הנחרי ישרו אבותיכם מעולם. תרח אבי אברהם ואבי נחור. ויעבדו אלהים אחרים: ואקח את אביכם את אברהם מעבר הנחרי. ואולד אתו בכל ארץ כנען וארבה את זרעו ואתן לו**

Isaac; and I gave unto Isaac, Jacob and Esau, and I gave unto Esau Mount Seir in his possession; but Jacob and his children went down to Egypt.”

**ברוך** Blessed be He, who observeth strictly his promise unto Israel. Blessed be the Most Holy who computed the end of the captivity, that he might perform what He had promised to our father Abraham at the covenant between the parts, as it is said: “And he said unto Abraham, know of a certainty, that thy seed shall be strangers in a land that is not theirs and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge: they shall afterwards go forth with great abundance.”

*Elevate the cup of wine and say:*

**והיא** And it is that promise which has been the support of our ancestors and of ourselves, for not one only has risen up against us, but in every generation some have arisen against us to annihilate us, but the Most Holy, blessed be He, always delivered us out of their hands.

*Put down the cup and say:*

**צא** Go forth and inquire what Laban, the Syrian, intended to do to our father Jacob. Pharaoh decreed the destruction of the males only, while Laban designed to root out the whole,

את-יִצְחָק: וְאֶת־יַעֲקֹב וְאֶת-עֵשָׂו. וְאֶת־לְעָשׂוֹ אֶת-הָר שְׁעִיר לְרֶשֶׁת אוֹתוֹ. וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:

**ברוך** שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בָּרוּךְ הוּא. שֶׁהִקְדֹּשׁ בָּרוּךְ הוּא חָשַׁב אֶת-הַקֵּץ. לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים. שֶׁנֶּאֱמַר וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדַע כִּי גֵר יִהְיֶה זֶרְעֲךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבָדוּ דָן אֲנִי וְאַחֲרָי כֹּן וְצֹא בְּרֶכֶשׁ גָּדוֹל:

**והיא** שֶׁעֲמִידָה לְאַבּוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּר עָמַד עָלֵינוּ לְבִלּוֹתֵינוּ. אֶלָּא שֶׁבְּכָל-דּוֹר וְדּוֹר עוֹמְדִים עָלֵינוּ לְבִלּוֹתֵינוּ. וְהִקְדֹּשׁ בָּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

**צא** וְלִמַּד. מֶה בִּקֵּשׁ לָבָן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ. שֶׁפָּרַעַה לֹא גָזַר אֶלָּא עַל-הַזְּכָרִים וְלָבָן בִּקֵּשׁ לַעֲקוֹר אֶת-הַכָּל. שֶׁנֶּאֱמַר



as it is said: A Syrian had nearly caused my father to perish; and he went down into Egypt and sojourned there with a few persons, and there became a nation, great, mighty, and numerous.

**וירד** And he went down into Egypt: compelled by the word of God; and sojourned there: by which we are taught that he did not go down to settle there, but only to sojourn, as it is said: "And they said unto Pharaoh, we have come to sojourn in the land; for thy servants have no pasture for their flocks; for the famine is in the land of Canaan: now, we pray thee, let thy servants dwell in the land of Goshen." With but a few persons: as it is said: "With three score and ten souls thy ancestors went down to Egypt; and now the Eternal, thy God hath made thee as the Stars of heaven for multitude." And he there became a nation: by which we are taught that the children of Israel were distinguished even in Egypt. Great and mighty: as it is said: "And the children of Israel were fruitful increased abundantly, multiplied, and became exceedingly mighty, and the land was filled with them." And numerous: as it is said: "I have caused thee to multiply like the growth of the field, and thou hast increased and become great, and adorned with ornaments; Thy breast is fashioned, and thy hair is grown whereas thou wast naked and bare.

**וירעו** And the Egyptians ill-treated us, afflicted us, and laid heavy bondage upon us.

**אֲרָמִי אֲבִי וַיֵּרֶד מִצְרַיִם**  
**וַיֵּנֶר שָׁם בְּמִתִּי מַעֲט וַיְהִי שָׁם לְגוֹי**  
**גָּדוֹל עָצוּם וְרַב:**

**וַיֵּרֶד מִצְרַיִם.** אָנוּס עַל פִּי  
הַדְּבוּר: וַיֵּנֶר שָׁם. מְלֻמֵּד שֶׁלֹּא יָרַד  
יַעֲקֹב אֲבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם  
אֲלָא לְגוֹר שָׁם. שְׁנַאֲמַר וַיֹּאמְרוּ  
אֶל-פַּרְעֹה לְגוֹר בְּאֶרֶץ בְּאֵנוּ כִּי-  
אֵין מְרֻעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ  
כִּי כְבֹד הָרָעַב בְּאֶרֶץ בְּנֵעַן וְעַתָּה  
יִשְׁבוּ-נָא עֲבָדֶיךָ בְּאֶרֶץ נָשׁוּן: בְּמִתִּי  
מַעֲט. בְּמָה שְׁנַאֲמַר בְּשִׁבְעִים נֶפֶשׁ  
יָרְדוּ אֲבֹתֶיךָ מִצְרַיִם וְעַתָּה שְׁמוֹךְ  
יְיָ אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרַב:  
וַיְהִי שָׁם לְגוֹי גָּדוֹל. מְלֻמֵּד שֶׁהָיוּ  
יִשְׂרָאֵל מְצֻיָּנִים שָׁם: עָצוּם. בְּמָה  
שְׁנַאֲמַר וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ  
וַיִּרְבוּ וַיַּעֲצֻמוּ בְּמָאֵד מְאֹד וַתִּמְלֵא  
הָאֶרֶץ אֹתָם: וְרַב. בְּמָה שְׁנַאֲמַר  
רַבְּכָה בְּצֻמַח הַשָּׂדֶה נִתְתִּיד וַתִּרְבִּי  
וַתִּגְדְּלִי וַתִּבְּוֹאִי בַעֲדֵי עֲדִיִּים שָׂדִים  
נִכְנֹו וּשְׁעָרֶיךָ צִמַּח וְאֵת עָרוֹם  
וְעָרְיָה:

**וַיִּרְעוּ אֹתָנוּ הַמִּצְרִיִּים.** וַיַּעֲנוּנוּ  
וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה:

**וירעו** And the Egyptians ill-treated us: as it is said, come let us deal wisely with them; lest they should multiply, and it come to pass, that when a war should happen, they might join our enemies, fight against us and depart from the land. And they afflicted us: as it is said, and they set taskmasters over them, to afflict them with their burdens, and they built stone cities for Pharaoh, Pithom and Raamses. And they laid heavy bondage upon us: as it is said, and the Egyptians compelled the children of Israel to labour with rigour.

**ונצעק** And we cried unto the Eternal, the God of our fathers, and the Eternal heard our voice, saw our affliction, our sorrow, and our oppression.

**ונצעק** And we cried unto the Eternal, the God of our fathers: as it is said, and it came to pass, after some time, that the king of Egypt died, and the children of Israel sighed in consequence of the bondage, and they cried, and their complaint went up to God, in consequence of the bondage. And the Eternal heard our voice: as it is said, God heard their groaning, and God remembered his covenant with Abraham, Isaac and with Jacob. And He saw our affliction: this denotes the separation from their wives, as it is said, and God saw the children of

**וירעו** אתנו המצרים. כמה שנאמר הבה נתחכמה לו פן ירבה ויהיה כיתתקראנה מלחמה ונוסף גם-הוא על-שנאינו ונלחם-בנו ועלה מן-הארץ: ויענונו. כמה שנאמר וישימו עלינו שרי מסים למען ענתו בסבלתם ויבן ערי מסבנות לפרעה את-פתם ואת-רעמסס: ויתנו עלינו עבדה קשה. כמה שנאמר ויעבדו מצרים את-בני ישראל בפרך:

**ונצעק** אל-יי אלהי אבותינו וישמע יי את-קלנו וירא את-ענינו ואת-עמלנו ואת-לחצנו:

**ונצעק** אל-יי אלהי אבותינו. כמה שנאמר ויהי בימים הרבים ההם. וימת מלך מצרים ויאנחו בני-ישראל מן-העבדה ויזעקו. ותעל שועתם אל-האלהים מן-העבדה: וישמע יי את-קלנו. כמה שנאמר וישמע אלהים את-נאקתם ויזכר אלהים את-בריתו את-אברהם את-יזחק ואת-יעקב: וירא את-ענינו. זו פרישות דרך ארץ. כמה שנאמר וירא



Israel, and God had knowledge of their affliction. And our sorrow: this denotes the destruction of the male children, as it is said, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. And our oppression: this denotes the severity employed, as it is said, And I have also seen the oppression wherewith the Egyptians oppress them.

**ויוצאנו** And the Eternal brought us forth from Egypt, with a strong hand and with an outstretched arm, with great terror, and with signs and wonders.

**ויוצאנו** And the Eternal brought us forth from Egypt: not by means of an angel, nor by means of a Seraph, nor by means of a messenger; but the most Holy, blessed be He, in His own glory, as it is said, I will pass through the land of Egypt in this night, and I will smite every first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgment I, the Eternal.

**ועברתי** I will pass through the land of Egypt: I Myself and not an angel. And I will smite every firstborn: I Myself and not a Seraph: And on all the gods of Egypt I will execute judgment: I Myself and not a messenger. I, the Eternal, I am He, and none other.

אלהים את-בני ישראל וידע  
אלהים: ואת-עמלנו. אלו הבנים.  
במה שנאמר כל-הבן תילוד  
היארה תשליכו וכל-הבת  
תחיון: ואת-לחצנו. זה הדחק.  
במה שנאמר וגם-ראיתי את-  
הלחץ אשר מצרים לחצים אתם:

**ויוצאנו** יי מצרים ביד חזקה  
ובזרע נטויה ובמרא גדל ובאתות  
ובמפתים:

**ויוצאנו** יי מצרים. לא על ידי  
מלאך. ולא על ידי שרף. ולא  
על ידי שליח. אלא הקדוש ברוך  
הוא בכבודו ובעצמו. שנאמר  
ועברתי בארץ-מצרים בלילה  
הזה והביתי כל-בכור בארץ  
מצרים מאדם ועד-בהמה ובכל-  
אלהי מצרים אעשה שפטים אני  
יי:

**ועברתי** בארץ-מצרים. אני  
ולא מלאך. והביתי כל-בכור.  
אני ולא שרף. ובכל-אלהי  
מצרים אעשה שפטים. אני ולא  
השליח. אני יי. אני הוא ולא אחר:

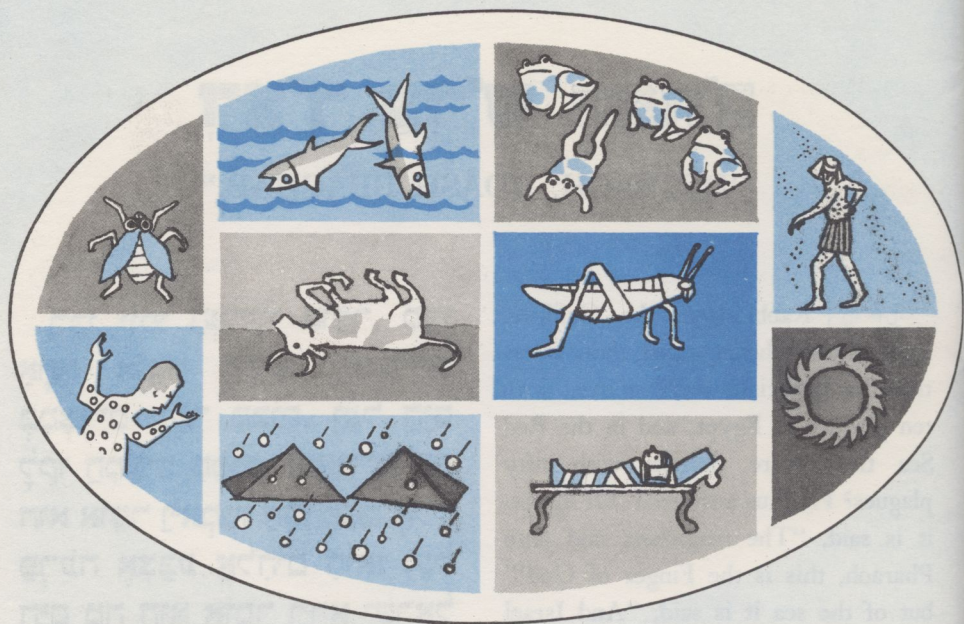
**בִּיד** With a strong hand, this refers to the pestilence, as it is said, Behold the hand of the Eternal is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; a very grievous pestilence. And with an outstretched arm: this refers to the sword, as it is said, And a drawn sword in His hand stretched out over Jerusalem. And with great terror: this refers to the appearance of the Divine Presence, as it is said, Or hath God tried to go and take unto him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and a strong hand; by an outstretched arm and great terrors, according to all that the Eternal, your God did for you in Egypt. And with signs, this refers to the rod with which the miracles were performed, as it is said, and thou shalt take this rod in thy hand, wherewith thou shalt perform the signs. And with wonders, this refers to the plague of blood, as it is said, And I will show wonders in the heavens, and in the earth blood and fire and pillars of smoke.

**דָּבָר** Another explanation is thus: with a strong hand denotes two plagues, with an outstretched arm, two more, with great terror, two more, with signs, two more, and with wonders, two more. — These are the ten plagues which the Most Holy, blessed be He, brought upon the Egyptians in Egypt viz.: —

**בִּיד חֲזָקָה. זֶה הַדָּבָר. בָּמָה שֶׁנֶּאֱמַר הִנֵּה יָד־יְיָ הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה בְּסוֹסִים בַּחֲמֹרִים בְּגִמְלִים בַּבָּקָר וּבְצֹאן דָּבָר כָּבֵד מְאֹד: וּבִזְרֹעַ נְטוּיָה. זֶה הַחֶרֶב. בָּמָה שֶׁנֶּאֱמַר וַחֲרַבּוּ שְׁלוֹפָה בְּיָדוֹ נְטוּיָה עַל־יְרוּשָׁלָּם: וּבְמָרָא גָדֹל. זֶה גִּלּוּי שְׂכִינָה. בָּמָה שֶׁנֶּאֱמַר אִוְּ הִנֵּסָה אֱלֹהִים לָבוֹא לָקַחַת לִּי גוֹי מִקֶּרֶב גּוֹי בְּמִסַּת בָּאֲתָת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבִיד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמוֹרָאִים גָּדֹלִים כָּכֹל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ: וּבָאֲתוֹת. זֶה הַמַּטֵּה. בָּמָה שֶׁנֶּאֱמַר וְאֶת־הַמַּטֵּה הִזֵּה תִקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה־בּוֹ אֶת־הָאֲתוֹת: וּבְמִפְתִּים. זֶה הַדָּם. בָּמָה שֶׁנֶּאֱמַר וְנִתְּתִי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ. דָּם וָאֵשׁ וְתִימְרוֹת עָשָׂן:**

**דָּבָר אַחֵר. בִּיד חֲזָקָה שְׁתֵּי. וּבִזְרֹעַ נְטוּיָה שְׁתֵּי. וּבְמָרָא גָדֹל שְׁתֵּי. וּבָאֲתוֹת שְׁתֵּי. וּבְמִפְתִּים שְׁתֵּי. אֵלּוּ עֶשְׂרַ מִכּוֹת שֶׁהִבִּיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־הַמִּצְרִיִּים בְּמִצְרַיִם. וְאֵלּוּ הֵן.**





דם. צַפְרָדַּעַ. Blood, frogs,

בָּנִים. עָרֹב. vermin, flies,

דָּבָר. שְׁחִין. murrain, boils,

קָרָר. אֲרָבָה. hail, locusts,

חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת: darkness, and the slaying of the first-born.

DAWM, TZ' FAR-DAY-A, KEE-NEEM, AW-ROV, DE-VER, SH'CHEEN, BAW-RAWD, AR-BEH, CHO-SHECH, MA-KAS B'CHO-ROS.

Rabbi Jehuda formed the initials thus:

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים.

# דַּצִּיךְ עַד"שׁ בַּאֲחָב

“DETSACH, ADASH BEACHAB.”

**רבי יוסי** Rabbi Jose, the Galilean, said: From whence canst thou assert that the Egyptians were smitten with ten plagues in Egypt, and in the Red Sea they were smitten with fifty plagues? He thus answered: Of Egypt, it is said, “The magicians said unto Pharaoh, this is the Finger of God!” but of the sea it is said, “And Israel saw the mighty hand wherewith the Eternal smote the Egyptians, and believed in the Eternal, and in his servant Moses.” If by the finger only they were smitten with ten plagues in Egypt, it may be deduced that in the Red Sea they were smitten with fifty plagues.

**רבי אליעזר** Rabbi Eleazar said: From whence can it be deduced, that every plague which the Most Holy, blessed be He, brought upon the Egyptians in Egypt consisted of four different plagues? Because it is said, He sent forth against them the fierceness of his anger, wrath, indignation and trouble, a band of evil angels. Wrath is one, Indignation two, Trouble three, and a band of evil Angels four. Hence it may

**רבי יוסי** הגלילי אומר. מנין אתה אומר שלקו המצריים במצרים עשר מכות. ועל הים לקו חמשים מכות. במצרים מה הוא אומר ויאמרו התרשמים אל-פרעה אצבע אלהים הוא: ועל הים מה הוא אומר וירא ישראל את-היד הגדלה אשר עשה יי במצרים וייראו העם את-י ויאמינו ביי ובמשה עבדו: כמה לקו באצבע. עשר מכות. אמור מעתה במצרים לקו עשר מכות. ועל-הים לקו חמשים מכות:

**רבי אליעזר** אומר: מנין שכל-מכה ומכה שהביא הקדוש ברוך הוא על-המצריים במצרים היתה של ארבע מכות. שנאמר ישלח בם חרון אפו עברה חזעם וצרה משלחת מלאכי רעים. עברה אחת. חזעם שתים. וצרה שלש. משלחת מלאכי רעים ארבע.



be deduced that while in Egypt they were smitten with forty plagues, in the Red Sea they were smitten with two hundred plagues.

**רבי עקיבא** Rabbi Akeebah said: From whence can it be deduced, that each plague which the Most Holy, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues? Because it is said, He sent forth against them the fierceness of his anger, wrath, indignation and trouble, a band of evil Angels. The Fierceness of His Anger is one, Wrath is two, Indignation three, Trouble four, A Band of evil Angels is five. Hence it may be deduced that whilst in Egypt they were smitten with fifty plagues, in the Red Sea they were smitten with two hundred and fifty plagues.

**כמה** How many abundant favours hath the Omnipresent performed upon us.

## וְדַעַנּוּ

If He had brought us forth from Egypt, and had not inflicted judgment upon the Egyptians, it would have been sufficient.

If He had inflicted justice on them, and had not executed judgment upon their gods, it would have been sufficient.

אָמור מעֲתָה בְּמִצְרַיִם לָקוּ  
אַרְבָּעִים מִבּוֹת וְעַל־הַיָּם לָקוּ  
מֵאַתִּים מִבּוֹת:

**רבי עקיבא** אומר: מנין שכל-  
מכה ומכה שהביא הקדוש ברוך  
הוא על המצריים במצרים היתה  
של חמש מבות. שנאמר ישלח-  
בם חרון אפו עברה וזעם וצרה  
משלחת מלאכי רעים. חרון אפו  
אחת. עברה שתים. וזעם שלש.  
וצרה ארבע. משלחת מלאכי  
רעים חמש. אמור מעתה במצרים  
לקו חמשים מבות. ועל-הים לקו  
חמשים ומאתים מבות:

**כמה מעלות טובות**  
**למקום עלינו:**

אלו הוציאנו ממצרים. ולא עשה  
בהם שפטים דינו:  
אלו עשה בהם שפטים. ולא עשה  
באלהיהם דינו:

If He had executed judgment upon their gods, and had not slain their first-born, it would have been sufficient.

If He had slain their first-born, and had not bestowed their wealth on us, it would have been sufficient.

If He had given us their wealth and had not divided the sea for us, it would have been sufficient.

If He had divided the sea for us, and had not made us pass through on dry land, it would have been sufficient.

If He had made us pass through its midst on dry land, and had not drowned our oppressors in the sea, it would have been sufficient.

If He had drowned our oppressors in it, and had not supplied our necessities in the wilderness during forty years, it would have been sufficient.

If He had supplied our necessities in the wilderness during forty years, and had not fed us with manna, it would have been sufficient.

If He had fed us with manna, and had not given us the Sabbath, it would have been sufficient.

If He had given us the Sabbath, and had not brought us to Mount Sinai, it would have been sufficient.

If He had brought us near to Mount Sinai, and had not given us the Law, it would have been sufficient.

If He had given us the Law, and had not led us into the land of Israel, it would have been sufficient.

If He had led us into the land of Israel and had not built the temple, it would have been sufficient.

אלו עָשָׂה בְּאֱלֹהֵיהֶם. וְלֹא הָרַג  
בְּכוֹרֵיהֶם דִּינֵנוּ:

אלו הָרַג בְּכוֹרֵיהֶם. וְלֹא נָתַן לָנוּ  
אֶת־מָמוֹנָם דִּינֵנוּ:

אלו נָתַן לָנוּ אֶת־מָמוֹנָם. וְלֹא  
קָרַע לָנוּ אֶת־הַיָּם דִּינֵנוּ:

אלו קָרַע לָנוּ אֶת־הַיָּם. וְלֹא  
הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחָרָבָה דִּינֵנוּ:

אלו הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחָרָבָה. וְלֹא  
שָׁקַע צָרֵינוּ בְּתוֹכוֹ דִּינֵנוּ:

אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ. וְלֹא  
סָפַק צָרָכָנוּ בַּמִּדְבָּר אַרְבָּעִים  
שָׁנָה דִּינֵנוּ:

אלו סָפַק צָרָכָנוּ בַּמִּדְבָּר אַרְבָּעִים  
שָׁנָה. וְלֹא הֶאֱכִילָנוּ אֶת־  
הַפֶּן דִּינֵנוּ:

אלו הֶאֱכִילָנוּ אֶת־הַפֶּן. וְלֹא נָתַן  
לָנוּ אֶת־הַשַּׁבָּת דִּינֵנוּ:

אלו נָתַן לָנוּ אֶת־הַשַּׁבָּת. וְלֹא  
קָרַבָנוּ לְפָנֵי ה' סִינִי דִּינֵנוּ:

אלו קָרַבָנוּ לְפָנֵי ה' סִינִי. וְלֹא  
נָתַן לָנוּ אֶת־הַתּוֹרָה דִּינֵנוּ:

אלו נָתַן לָנוּ אֶת־הַתּוֹרָה. וְלֹא  
הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל דִּינֵנוּ:

אלו הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל. וְלֹא  
בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה דִּינֵנוּ:



**על** How much more, are we indebted for the manifold bounties which the Omnipresent hath bestowed upon us! He brought us forth from Egypt, executed judgment upon the Egyptians and their gods: slew their first-born, gave us their wealth, divided the sea for us, caused us to pass through its midst on dry land, drowned our adversaries in the sea, supplied us with everything during forty years, fed us with manna, gave us the Sabbath, led us to Mount Sinai, gave us the Law, brought us to the land of Israel, and built the holy temple for us to atone for our iniquities.

**רבן גמליאל** Rabbi Gamliel saith, that whoever does not make mention of three things at the Passover Feast, has not done his duty, namely, the sacrifice of the Passover, the unleavened bread, and the bitter herbs.

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

**רבן גמליאל** הזה אומר. כל-שלא אמר שלשה דברים אלו בפסח לא יצא ידי חובתו. ואלו הן.

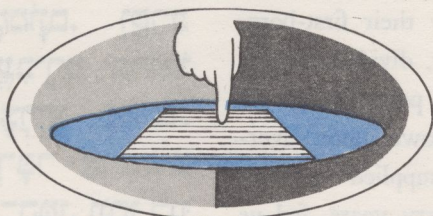
## פסח-מצה-ומרור

**פסח** The Paschal Lamb, which our ancestors ate during the existence of the Temple — for what reason was it eaten? Because the Omnipresent, blessed be He, passed over the houses of our ancestors in Egypt, as it is said:

**פסח** שהיו אבותינו אוכלין בזמן שבית המקדש קיים. על שום מה. על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים. שנאמר

"Ye shall say, it is a sacrifice of the Passover unto the Lord, who passed over the houses of the children of Israel in Egypt, when he smote Egyptians, and spared our houses, and the people bowed themselves and worshipped."

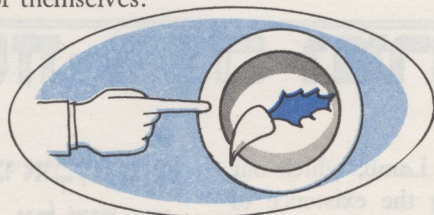
וַאֲמַרְתֶּם זִבְח־פֶּסַח הוּא לִי  
אֲשֶׁר פָּסַח עַל-בְּתִי בְּנֵי-יִשְׂרָאֵל  
בְּמַצָּרִים בְּנִגְפוֹ אֶת-מַצָּרִים וְאֶת-  
בְּתִינוּ הִצִּיל וַיְקַדֵּר הָעָם וַיִּשְׁתַּחֲוּ:



*Show the matzahs to the assembly:*

**מצה** This Unleavened Bread which we now eat, what does it mean? It is eaten because the dough of our ancestors had not time to become leavened, before the supreme King of kings, the Most Holy, blessed be He! revealed Himself unto them, and redeemed them; as it is said, "They baked unleavened cakes of the dough which they had brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they made any provision for themselves.

**מִצֵּה** זוֹ שְׂאֵנוֹ אוֹכְלִים עַל שׁוֹם  
מָה. עַל שׁוֹם שְׁלֹא הִסְפִּיק בְּצֻקָם  
שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה  
עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים  
הַקָּדוֹשׁ בְּרוּךְ הוּא וּנְאֻלָּם. שְׁנֵאֻמַּר  
וַיֹּאפּוּ אֶת-הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ  
מִמַּצָּרִים עֲגֹת מִצּוֹת כִּי לֹא חָמַץ  
בִּיגְרָשׁוֹ מִמַּצָּרִים וְלֹא יָבִלוּ  
לְהַתְמַהֲמַה וְגַם-צָדָה לֹא עָשׂוּ  
לָהֶם:



*Show the bitter herbs to the assembly:*

**מרור** This bitter herb which we eat, what does it mean? It is eaten because the Egyptians embittered the lives of

**מָרֹר** זֶה שְׂאֵנוֹ אוֹכְלִים עַל שׁוֹם  
מָה. עַל שׁוֹם שֶׁמָּרְרוּ הַמִּצְרָאִיִּם



our ancestors in Egypt; as it is said, "They embittered their lives with hard bondage, in mortar and brick, and in all manner of labour in the field. All their labour was imposed upon them with rigour.

**בכל** In every generation each individual is bound to regard himself as if he had gone personally forth from Egypt, as it is said, "And thou shalt relate to thy son on that day saying, this is on account of what the Eternal did for me, when I went forth from Egypt." Thus it was not our ancestors alone, whom the Most Holy, blessed be He, then redeemed but us also did He redeem with them, as it is said, and He brought us forth from thence, in order to bring us in, that He might give us the land which He swore unto our ancestors.

*Elevate the cup of wine and say:*

**לפיכך** Therefore, we are bound to thank, praise, laud, glorify, extol, honour, bless, exalt, and reverence Him who performed for our fathers, and for us all these miracles. He brought us from slavery to freedom; from sorrow to joy; from mourning to festivity, and from servitude to redemption. Let us therefore sing a new song in his presence. Hallelujah!

אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצָּרִים. שְׁנֹאֲמַר  
וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה  
בְּחֹמֶר וּבִלְבָּנִים וּבְכָל־עֲבֹדָה  
בַּשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־  
עָבְדוּ בָהֶם בְּפִרְיָהּ:

**בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם**  
לִרְאוֹת אֶת־עַצְמוֹ בְּאֵלּוֹ הוּא יֵצֵא  
מִמִּצְרַיִם. שְׁנֹאֲמַר וַהֲנִדַתָּ לְבִנְךָ  
בְּיוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה  
עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם: לֹא  
אֶת־אֲבוֹתֵינוּ בְּלֶבֶד גָּאֹל הַקְדוֹשׁ  
בְּרוּךְ הוּא. אֲלֵא אִף אוֹתָנוּ גָּאֹל  
עַמָּהֶם. שְׁנֹאֲמַר וְאוֹתָנוּ הוֹצִיא מִשֶּׁם  
לְמַעַן הָבִיא אֹתָנוּ לָתֵת לָנוּ אֶת־  
הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם:

**לְפִיכָךְ אֲנַחְנוּ חַיִּיִּם לַהֲדוֹת**  
לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם  
לְהַדָּר לְבָרֵךְ לְעֹלֶה וּלְקָלֵם לְמִי  
שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־  
הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת  
לְחֵירוֹת. מִיָּגוֹן לְשִׂמְחָה. מֵאֲבֵל  
לְיוֹם טוֹב. וּמֵאֲפֵלָה לְאוֹר גָּדוֹל.  
וּמִשְׁעָבוֹד לְגֹאֲלָה וְנֹאמַר לְפָנָיו  
שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

# הללויה

*Put the cup on the table and say:*

**הללויה** Hallelujah! Praise, O ye servants of the Eternal! Praise ye the name of the Eternal! Blessed be the name of the Eternal, from henceforth and for evermore. From the rising of the sun unto the going down thereof, praised be the name of the Eternal. High above all nations is the Eternal, His glory is above the heavens. Who is like unto the Eternal, our God who dwelleth on high? yet condescendeth to look down upon heaven and earth? He raiseth the poor from the dust, and lifteth the needy from the dunghill; to assign him a seat amongst princes, even with the princes of his people. He setteth up the barren woman to dwell in the house as a joyful mother of children; Hallelujah!

**בצאת** When Israel went forth from Egypt, the house of Jacob from a people of barbarous language; Judah became his sanctuary, Israel his dominion. The sea beheld it and fled, the Jordan was driven back. The mountains skipped like rams, the hills like lambs. What aileth thee, O sea! that thou didst flee? O Jordan! that thou wast driven back? Ye mountains, wherefore should ye skip like rams? and ye hills, like lambs? From the presence of the Lord the earth shrunk back! from the pres-

**הללויה** הִלְלוּ עַבְדֵי יְיָ. הִלְלוּ אֶת־שֵׁם יְיָ: יְהִי שֵׁם יְיָ מְבָרָךְ. מֵעַתָּה וְעַד־עוֹלָם: מִמְּזֶרֶחַ־שָׁמֶשׁ עַד־מְבֹאוֹ. מְהִלָּל שֵׁם יְיָ: רַם עַל־כָּל־גּוֹיִם יְיָ. עַל־הַשָּׁמַיִם כְּבוֹדוֹ: מִי בִי אֱלֹהֵינוּ. הַמְגִבִּיהוּ לְשִׁבְתָּ: הַמְשִׁפִּילִי לְרֹאוֹת. בְּשָׁמַיִם וּבָאָרֶץ: מְקִימִי מַעֲפָר דָּל. מַאֲשֵׁפֶת יָרִים אֶבְיוֹן: לְהוֹשִׁיבִי עַם־נְדִיבִים. עַם נְדִיבִי עַמּוֹ: מוֹשִׁיבִי עֶקְרֶת תְּבִית אִם־הַבָּנִים שִׂמְחָה הִלְלוּיָהּ:

**בְּצֵאת** יִשְׂרָאֵל מִמִּצְרַיִם. בֵּית יַעֲקֹב מֵעַם לֵעָז: הֵיטָה יְהוּדָה לְקָדְשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלּוֹתָיו: הָיָם רָאָה וַיָּנָס. הַיַּרְדֵּן יָסָב לְאַחֹר: הַהָרִים רָקְדּוּ כְּאֵילִים. גִּבְעוֹת כְּבָנִי־צֶאֱן: מַה־לָּךְ הָיָם כִּי תָנוּס. הַיַּרְדֵּן תָּסָב לְאַחֹר: הַהָרִים תָּרָקְדּוּ כְּאֵילִים. גִּבְעוֹת כְּבָנִי־צֶאֱן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ.



ence of the God of Jacob, who converteth the rock into a pool of water, the flint into a fountain of waters.

מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֲפָכִי הַצּוּר  
אֶנְס־מַיִם. חֲלָמִישׁ לְמַעַיְנֹו-מַיִם:



*Elevate the cup of wine and say:*

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who hath redeemed us and our ancestors from Egypt and hath brought us to the enjoyment of this night, to eat unleavened bread and bitter herbs. Thou, O Eternal, our God, and God of our ancestors; mayest thou bring us to enjoy in peace other solemn feasts and sacred seasons, which approach us, that we may rejoice in the building of thy city and exult in thy holy service; that we may there eat of the sacrifices and of the holy paschal offerings, whose blood shall be sprinkled upon the side of thine altar, for thine acceptance. Then shall we, with a new hymn, give thanks to Thee for our deliverance, and for the redemption of our souls. Blessed art thou, O Eternal, who hast redeemed Israel.

**ברוך** Blessed art thou, O Lord, our God, who createst the fruit of the vine.

**ברוך אתה יי אלהינו מלך**  
הָעוֹלָם אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת־  
אֲבוֹתֵינוּ מִמִּצְרַיִם וְהִגִּיעָנוּ לְלֵילָה  
הַזֶּה לֶאֱכֹל־בּו מִצֵּה וּמְרֹר: כֵּן יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגְיַעֲנוּ  
לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים הַבָּאִים  
לְקִרְאתָנוּ לְשָׁלוֹם שְׂמֵחִים בְּבִנְיָן  
עִירָךְ וְשָׂשִׁים בַּעֲבוּדָתְךָ. וְנֹאכֵל  
שֵׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים אֲשֶׁר  
יִגְיַע דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן.  
וְנוֹדֶה לָּךְ שִׁיר חֲדָשׁ עַל גְּאֻלָּתָנוּ  
וְעַל פְּדוּת נַפְשָׁנוּ. **ברוך אתה יי**  
גָּאֵל יִשְׂרָאֵל:

**ברוך אתה יי אלהינו מלך**  
הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן:

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM BO-RAY P'REE  
HA-GAW-FEN.

*Drink the second cup of wine.*



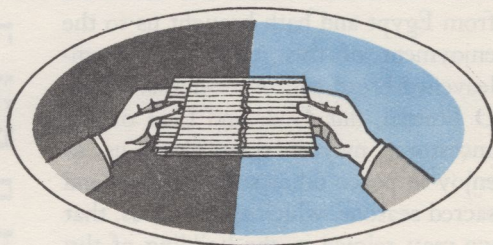
*Wash the hands and say:*

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments and commanded us to wash the hands.

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל־נְטִילַת יָדִים:**

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM A-SHER KID-D'SHAW-NU B'MITZ-VO-SAWV V'TZEE-VAW-NU AL N'TEE-LAS YAW-DAW-YEEM.

## מוציא מצה



*Take the two whole matzahs and the broken one and say the following blessings:*

**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who bringest forth bread from the earth.

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד  
הָעוֹלָם הַמוֹצִיא לֶחֶם מִן־הָאָרֶץ:**

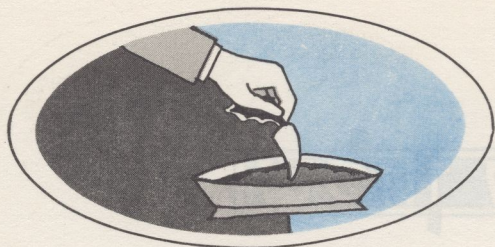
**ברוך** Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us to eat unleavened bread.

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל־אֲכִילַת מַצָּה:**

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM HA-MO-TZEE LE-CHEM MEEN HAW-AW-RETZ.

BAW-RUCH A-TAW A-DO-NOI E-LO-HAY-NU ME-LECH HAW-O-LAWM A-SHER KID-D'SHAW-NU B'MITZ-VO-SAWV V'TZEE-VAW-NU AL A-CHEE-LAS MA-TZAW.





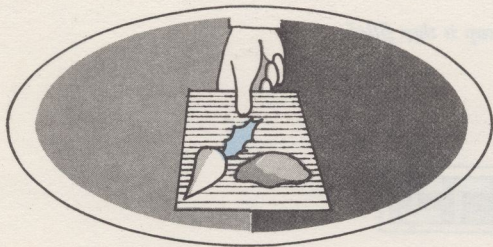
## וּמְרֹר

*Take some bitter herbs, dip them unto the charoseth and say:*

**בְּרוּךְ** Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us to eat bitter herbs.

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֵּךְ  
הַעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל-אֲכִילַת מְרֹר:**

BAW-RUCH A-TAW A-DO-NOI E-LO-LAY-NU ME-LECH HAW-O-LAWM A-SHER KID-D'SHAW-NU B'MITZ-VO-SAWV V'TZEE-AVW-NU AL A-CHEE-LAS MAW-ROR.



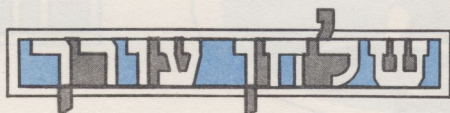
## וּמִרְרָה

*Break the undermost matzah and distribute it with some bitter herbs and charoseth, then say:*

**זִכֵּר** Thus did Hillel during the existence of the holy temple: he took unleavened bread and bitter herbs, and ate them together, in order to perform the Law, "With unleavened bread and bitter herbs shall they eat it."

**זִכֵּר לְמִקְדָּשׁ בְּהִלָּל:  
בֵּן עָשָׂה הִלָּל בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ  
קָיָם. הָיָה בּוֹרֵךְ (הַסֵּס) מִצָּה  
וּמְרֹר וְאוֹכֵל בְּיַחַד. לְקָיָם מִה  
שֶׁנֶּאֱמַר עַל מִצּוֹת וּמִרְרָה  
יֹאכְלֶהוּ:**

ZAY-CHER L'MIK-DASH K'HEE-LAYL: KAYN AW-SAW HEE-LAYL BIZ-MAN SHE-BAYS HA-MIK-DASH HAW-YAW KA-YAWM. HAW-YAW KO-RAYCH MA-TZAW U-MAW-ROR V'O-CHAYL B'YA-CHAD. L'KA-YAYM MA SHE-NE-E-MAR: AL MA-TZOS U-M'RO-REEM YO-CH'LU-HU.



*The festive meal*



*After supper the half of the middle matzah which had been put aside at the commencement of the service is distributed amongst all present. This is called the "Afikomen" after which no food must be taken during the evening.*

*The third cup is then filled.*



*Grace after meal*

רבותי נברך (leader)

RA-BO-SAY N'VAW-RAYCH

Gentlemen, let us say Grace.

יהי שם יי מבורך מעתה ועד עולם (assembled and then leader)

Y'HEE SHAYM A-DO-NOI M'VO-RAWCH MAY-A-TAW V'AD O-LAWM.

The name of the Eternal be blessed from now unto eternity.



בְּרִשׁוֹת מְרִנָּן וְרַבּוֹתֵי נִבְרָךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ (leader)

BIRSHUS MAW-RAW-NAWN V'RA-BO-SAI, N'VAW-RAYCH SHE-AW-CHAL-NU  
MEE-SHE-LO

Let us bless Him *(if the company number ten or more he adds: our God)*, of  
whose gifts we have partaken.

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵינּוּ (assembled and  
then leader)

BAW-RUCH SHE-AW-CHAL-NU MEE-SHE-LO U-V'TU-VO CHAW-YEE-NU.

Blessed be He (our God), of whose gifts we have partaken, and by whose  
goodness we exist.

בֵּה בְרוּךְ הוּא Blessed be He, and blessed be  
His name!

בְרוּךְ Blessed art thou, O Eternal,  
our God, King of the Universe, who  
feedest the whole world with thy  
goodness, and with grace, kindness,  
and mercy, givest food to every crea-  
ture, for His mercy endureth for ever.  
And as His abundant goodness hath  
never been deficient towards us, so  
may we never be in want of sustenance  
for ever and ever; for the sake of His  
great name for He is the God who  
feedeth and sustaineth all, and dealeth  
beneficently with all; and provideth  
food for all the creatures that He hath  
created. Blessed art thou, O Eternal,  
who givest food unto all.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד  
הָעוֹלָם, הֵנָּה אֶת־הָעוֹלָם כֻּלּוֹ  
בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא  
נוֹתֵן לֶחֶם לְכָל־בָּשָׂר בִּי לְעוֹלָם  
חֶסֶד: וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא  
חֶסֶר־לָנוּ וְאֵל יַחֲסֶר־לָנוּ מְזוֹן  
לְעוֹלָם וָעֶד בְּעֶבּוֹר שְׁמוֹ הַגָּדוֹל:  
בִּי הוּא זֶן וּמִפְרִיָּס לְכָל וּמַטִּיב  
לְכָל וּמַבִּין מְזוֹן לְכָל־בְּרִיּוֹתָיו  
אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הֵנָּה  
אֶת־הַכֹּל: