Kadesh

Recite the following Kiddush over a full cup of wine or grape juice:

On Shabbat add this:

וי(הי ע$ר$ב וי(הי ב&ק$ר יום הששי
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7
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368x118
74x153
57x567

Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva'am. Vay'chal
Elohim bayom hashvi'i, m'lachto asher asah, vayishbot bayom hashvi'i, mikol-mlachto asher asah.
Vay'vareich Elohim, et-yom hashvi'i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-

ba'.

"And there was evening and there was morning, the sixth day. Now the heavens and all their host
were completed. And on the seventh day G-d finished His work of creation which He had made. And
G-d blessed the seventh day and made it holy, for on that day G-d rested from His work and ceased
creating.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are You, L-rd our G-d, Ruler of the universe, who has created the fruit of the vine.

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon,
v'kid'shanu b'mitzvotav, vattiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u
moshavim) veimam. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hischadlinu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.

Blessed are You, L-rd our G-d, Ruler of the universe, Who has chosen us from among all people, and
languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for
joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred
gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your
holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness,
happiness and joy You have granted us [lovingly] joyfully the holidays. Blessed are You L-rd, Who
sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

Baruch atah Adonai, Eloheinu melech ha'olam, בורא העולם, וברא העולם, וברא העולם את

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Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i mishheishet y'mei hama-aseh kidshta. Hivdalta v'kidshta et-am'cha yisrael bein kodesh l'chol bein kodesh.

Blessed are You L-rd our G-d Ruler of the universe who created the lights of fire.

Blessed are You, L-rd our G-d, Ruler of the universe, who makes a distinction between the holy and profane, light and darkness, Israel and the nations, Shabbat and the six workdays. You have made a distinction between the holiness of Shabbat and the holiness of the festival, and You have sanctified Shabbat above the six work-days. You have set apart and made holy Your people Israel with your holiness. Blessed are You, L-rd, who distinguishes between degrees of sanctity.

Say this Shehechiyanu blessing the first Seder night only:

Baruch atah Adonai, Eloheinu melech ha-olam, she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.

Blessed are You, L-rd our G-d, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment.

**Urchatz**

We wash our hands by pouring water from a cup three times on each hand. No blessing is recited.

**Karpas**

Take a small amount of the karpas, dip it into salt-water, and recite the following blessing:

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, L-rd, our G-d, Ruler of the universe, who creates the fruit of the earth.

**Yachatz**

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder. Some have the custom for the children to "steal" or "find" the Afikoman and then ransom for a something at the end of the Seder.

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The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will later be used for the “Motzi-Matzah” and “Korech”

**Maggid - Intro**

*Raise the tray with the matzot and say:*

חא לוחמא ענויי יא אacciones בארארא ד脫@GetMapping. כל דכפי ייוי ויכל, כל דעצורק ייוי (ופסה). השאתא.

הכאנא, לושנה הבאה בארארא ד'ישראל. השאתה UPPER, לושנה הבאה גון תורין.


This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

*Refill the wine cups, but don’t drink yet.*

**Maggid – Four Questions**

מה נשתתה הלילה הזה multic הלילות?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

شبכל הלילות אחד אוכליים חים ומצה, הלילה הזה - כלו מצה.

She-b’chol ha-lei-lot anu och’lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

شبכל הלילות אין אוכלין תום ומצה, הלילה הזה - כלו מצה.

Sheb’chol ha-lei-lot anu och’lin sh’ar y’rakot. Ha-lai-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

شبכל הלילות אין מתבליין אפיל פסע אתות, - הלילות הזה שתי שעמום.

Sheb’chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat.Ha-lai-lah hazeh sh’tei p’ameem.
On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

Maggid - The Four Children

Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He! The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

The Wise One asks: "What is the meaning of the laws and traditions G-d has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies G-d. Shake his arrogance and say to him: "It is because of what the L-rd did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the L-rd took us out of Egypt, out of the house of bondage."

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the L-rd did for me..."
when I came out of Egypt." (Exodus 13:8)

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. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

It once happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is ime for us to recite the Shema.

Rabbi Elazar ben Azaryah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life." The Torah adds the world all to the phrase the days of your life to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all " includes the messianic era.

One might think that the Haggadah should be recited on the first day of the month of Nisan, but the Torah says: "You shall tell your son on that day" [the first day of Passover]. One might think that the phrase on that day means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: "This is on account of what the L-rd did for me." The word this refers to the time when this matzo and this marror are placed before you - on Passover night when you are obliged to
At first our forefathers worshiped idols, but then the Omnipresent brought us near to divine service, as it is written: "Joshua said to all the people: so says the L-rd G-d of Israel--your fathers have always lived beyond the Euphrates River, Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."

Blessed be He who keeps His promise to Israel; blessed be He. The holy one, blessed be he, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "He said to Abram, your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterward they shall leave with great wealth."

We lift up our cup wine and cover the matzah:

We lower the wine cup and continue with the recitation of the traditional Midrash or Rabbinic discussion of the Passover Exodus story as recorded in the Torah, beginning first with the threat to Israel from Lavan and then the threat from Pharaoh.

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Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."

"And he went down to Egypt" forced by Divine decree. "And he sojourned there" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there.

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temporarily. Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants' flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen."

"Few in number" as it is said: "Your fathers went down to Egypt with seventy persons, and now, the L-rd, your G-d, has made you as numerous as the stars of heaven."

"And he became there a nation" this teaches that Israel was distinctive there.

"Great, mighty," as it is said: "And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them."

"And numerous," as it is said: "I passed over you and saw you wallowing in your bloods, and I said to you `By your blood you shall live,' and I said to you `By your blood you shall live!' I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare."

"The Egyptians treated us badly and they made us suffer, and they put hard work upon us."

"The Egyptians treated us badly," as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land."

"And they made us suffer," as it is said: "They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses."

"And they put hard work upon us," as it is said: "The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor." And we cried out to the L-rd, the G-d of our fathers, and the L-rd heard our voice and saw our suffering, our labor and our oppression.

"And we cried out to the L-rd, the G-d of our fathers," as it is said: "During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d."

"And the L-rd heard our voice" as it said: "And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob."

"And he saw our suffering," this refers to the separation of husband and wife, as it is said:

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"G-d saw the children of Israel and G-d took note."

"Our labor," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river and every girl you shall keep alive."

"And our oppression," this refers to the pressure, as it is said: "I have seen the oppression with which the Egyptians oppress them."

"The L-rd took as out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders."

"The L-rd took us out of Egypt," not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself!

Thus it is said: "In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-rd."

"I will pass through the land of Egypt," I and not an angel;

"And I will smite every first-born in the land of Egypt," I and not a seraph;

"And I will carry out judgments against all the gods of Egypt," I and not a messenger;

"I- the L-rd," it is I, and none other!

"With a strong hand," this refers to the dever (pestilence) as it is said: "Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."

"And with an outstretched arm," this refers to the sword, as it is said: "His sword was drawn, in his hand, stretched out over Jerusalem."

"And with a great manifestation," this refers to the revelation of the Shechinah (Divine Presence), as it is said: "Has any G-d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-rd your G-d, did for you in Egypt before your eyes!"

"And with signs," this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."

"And wonders," this refers to the blood, as it is said: "And I shall show wonders in heaven and on earth.

יוּחָן דָּוִד פַּרְנַסְיָהוֹז מַרְכַּז נֵבָעָר תֹּיַּה, יִבְּמֵרוֹ בַּד, וּבָאֲתָהוֹת וּבְפַתִּים

יוּחָן דָּוִד פַּרְנַסְיָהוֹז - לָא עָלַי מְלַאֲךֵי, לָא עָלַי שָׁרָךְ, לָא עָלַי שֶׁלֶחְתָּה, לָאָה מְקוּדָּשָּׁה בּוֹרְקָה אוֹ בָּבּוֹדו

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“The L-rd brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders.” (Dt. 26:8)

The L-rd brought us out of Egypt – not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: “I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the L-rd.”

“I will pass through the land of Egypt on that night” – myself and not an angel; “I will smite all the firstborn in the land of Egypt” – myself and not a seraph; “on all the gods of Egypt I will execute judgments” – myself and not a messenger; “I am the L-rd” – I and none other.

Mighty hand – refers to the disease among the cattle, as it is written: “Behold the hand of the L-rd strikes your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks--a very severe pestilence.”

Outstretched arm – means the sword, as it is written: “His drawn sword in his hand, outstretched over Jerusalem.”

Great awe – alludes to the divine revelation, as it is written: “Has G-d ever attempted to take unto Himself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw the L-rd your G-d do for you in Egypt, before your eyes?”

Miraculous signs – refers to the miracles performed with the staff of Moses, as it is written: “Take this staff in your hand, that you may perform the miraculous signs with it.”

Maggid – Ten Plagues

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

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“Blood, and fire and pillars of smoke...”

Another interpretation of Deuteronomy 26:8 is: “strong hand” indicates two plagues; “out-stretched arm” indicates two more plagues; “great awe” indicates two plagues; “signs” indicates two more plagues because it is plural; and “wonders” two more plagues because it is in the plural. This then is a total of Ten Plagues.

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

_Dip your finger in your cup, removing a drop of wine for each plague and dropping it in the saucer._

<table>
<thead>
<tr>
<th>Blood</th>
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<th>דם</th>
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<tbody>
<tr>
<td>Frogs</td>
<td>Tzfardeyah</td>
<td>אפרדע</td>
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<tr>
<td>Lice</td>
<td>Kinim</td>
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<tr>
<td>Beasts</td>
<td>Arov</td>
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<td>Cattle Plague</td>
<td>Dever</td>
<td>דבר</td>
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<td>Boils</td>
<td>Sh’chin</td>
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<td>Hail</td>
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<td>Locusts</td>
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<td>Darkness</td>
<td>Choshech</td>
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<tr>
<td>Slaying of First Born</td>
<td>Makat Bechorot</td>
<td>מכת בקורות</td>
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Rabbi Yehuda would assign the plagues three mnemonic signs:

Remove a drop for each of these three acronyms.

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Rabbi Yose the Galilean says: How does one derive that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that “the magicians said to Pharaoh, it is the finger of G-d.” However, at the Sea, the Torah relates that “Israel saw the great hand which the L-rd laid upon the Egyptians, and the people revered the L-rd and they believed in the L-rd and in His servant Moses.” It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

Rabbi Eliezer says: How does one derive that every plague that G-d inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: “He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers.” Since each plague was comprised of 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

Rabbi Akiva says: How does one derive that every plague that G-d inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: “He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers.” Since each plague was comprised of 1) fierce anger, 2) wrath, 3) fury, 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

Maggid – Dayenu

כממה טובות למלכון עליון
איל הוצאיון מעריך, ולא עשה בטפיט, דינון
איל עשה בטפיט, ולא עשה באלאגיה, דינון

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G-d has bestowed many favors upon us!

Had He brought us out of Egypt, and not executed judgments against the Egyptians, It would have been enough – Dayyenu

Had He executed judgments against the Egyptians, and not their gods, It would have been enough – Dayyenu

Had He executed judgments against their gods and not put to death their firstborn, It would have been enough – Dayyenu

Had He put to death their firstborn, and not given us their riches, It would have been enough – Dayyenu

Had He given us their riches, and not split the Sea for us, It would have been enough – Dayyenu

Had He split the Sea for us, and not led us through it on dry land, It would have been enough – Dayyenu

Had He led us through it on dry land, and not sunk our foes in it, It would have been enough – Dayyenu

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

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

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been enough – Dayyenu

Had He fed us the manna, and not given us the Sabbath, It would have been enough – Dayyenu

Had He given us the Sabbath, and not brought us to Mount Sinai, It would have been enough – Dayyenu

Had He brought us to Mount Sinai, and not given us the Torah, It would have been enough – Dayyenu

Had He given us the Torah, and not brought us into Israel, It would have been enough – Dayyenu

Had He brought us into Israel, and not built the Temple for us, It would have been enough – Dayyenu

Magid - Obligations of the Holiday

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are:

The Pascal Lamb. Matza and Maror

Point to the shank bone:

The Pesah which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesah because the holy one, Blessed be He "passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, 'It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians.

Point to the matza:

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: “And they baked the dough which they brought forth out of Egypt into matzah – cakes of unleavened bread – which had not risen, for having been driven out of Egypt they could not tarry, and they had mad no provisions for themselves.”

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Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.”

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, Who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Hallel-lu-yah Sing Hallel to G-d.

Cover the matza and raise the cup of wine until it is drunk at the end of Maggid.

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. He 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 recite a new song before Him! Halleluyah!
When Israel went out of Egypt, When the household of Jacob left a people with a strange tongue, Judah became the place from which G-d's holiness went forth, Israel became the seat from which the world would know of G-ds rule. The sea looked and fled, The Jordan reversed its curse. Mountains skipped like rams and the hills jumped about like young lambs. What is happening that you turn back, O sea, Jordan, why do you reverse your course? Mountains, why do you skip like rams And hills why do you jump like lambs? You are beholding the face of your Creator, Before G-d, before the G-d of Jacob, Turning rocks into swirling waters and stone into a flowing spring.

The Second Cup of Wine

Blessed are You, Adonai, Eloheinu Melech ha'olam, asher g'alanu v'ga'al et avoteinu mimitzrayim, v'higianu le'echol bo matzah umaror. Kein Adonai Eloheinu v'Eloheinu avoteinu yagi'einu l'mo'adim v'lirgalim acheirim haba'im likrateinu l'shalom, s'meichim b'vinyan irecha v'sasim ba'avodatecha. V'nochal sham min hazvachim umin hapsachim asher yagia damam al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu v'al p'dut nafsheinu. Baruch Atah Adonai, ga'al Yisrael.

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.

Drink the second cup

Rachtzah - Washing

Wash hands by pouring water from a cup three times on each hand. Then recite the blessing:

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Blessed are You L-rd our G-d, Ruler of the universe, who has sanctified us with His commandments, and commanded us to wash our hands.

**Motzi-Matzah – Blessing and Eating Matza**

*Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:*

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Blessed are You L-rd our G-d, Ruler of the universe, who has sanctified us with His commandments, and commanded us to wash our hands.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah:

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are You L-rd our G-d, Ruler of the universe, who has sanctified us with His commandments, and commanded us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left. Additional Matza should be available. Each person should make sure to eat a minimum of 2/3 of an average sized Matza in order to fulfill the Mitzvah of eating Matza on this night.

**Maror – Bitter Herbs**

*Now take a kezayit (about one ounce) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):*

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are You L-rd our G-d, Ruler of the universe, who has sanctified us with His commandments, and commanded us to eat the bitter herb.

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Korech

Make a sandwich of matza and maror dipped in charoset and say the following before eating it:

וכר למוקדש חלל. כ' עליה ההלבר מברך שם השבוכ הקדושיה זהים:EZ חמא מברך ומברך מקדשים.

Eating matzah, maror and haroset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Pashal lamb, matzah and maror, in order to observe the law “You shall eat it (the Pesach sacrifice) on matzah and maror.”

Shulchan Orech – The Festive Meal

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.

Tzafun – Eating the Afikoman

After the meal, take the Afikoman and divide it among all the guests at the Seder table. If the children have gotten hold of it, you may have to offer them an incentive to return it so the Seder can be concluded ;)

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

Barech – Grace After Meals

Pour the third cup of wine and recite Birkat Hamazon (Grace after the Meal).

When the L-rd returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: “The L-rd has done great things for them.” The L-rd did great things for us, and we shall rejoice. G-d, restore our fortunes. We shall be 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.

Zimun – Invitation to Say Grace

Only say the zimun of three are present. Include parentheses when there is a minyan present.

Leader:

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Friends, let us say grace.

Rabotai n’vareich.

Participants:

Blessed be the name of the L-rd now and forever.

Y’hee sheim Adonai m’vorach mei-atah v’ad olam.

Leader:

Blessed be the name of the L-rd now and forever. With your permission, let us now bless (our G-d) whose food we have eaten.

Y’hee sheim Adonai m’vorach mei-atah v’ad olam. Beer-shut maranan v’rabanan v’rabotai, n’vareich (Eloheinu) she’achalnu mee-shelo.

Participants:

Blessed be (our G-d) whose food we have eaten.

Baruch (Eloheinu) she’achalnu mishelo uv’tuvo chayinu.

Leader:

Blessed be (our G-d) whose food we have eaten.

Baruch (Eloheinu) she’achalnu mishelo uv’tuvo chayinu.

All together:

Blessed be He and blessed be His name.

Baruch hu u-varuch sh’mo.
We thank you L-rd our G-d, for having given a beautiful, good, and spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

For everything, L-rd our G-d, we thank and praise You. May your name be blessed by all forever, as it is written: “After you have eaten and are satisfied, you shall bless Adonai, our G-d for the good land he has given you.” Blessed are You, Adonai, for the land and the food.

Have mercy, L-rd our G-d, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our G-d, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our G-d, grant us relief from all our troubles. L-rd our G-d, O make us not rely on the gifts and loans of men but rather on your full, open and generous hand, that we may never be put to shame and disgrace.

For everything, L-rd our G-d, we thank and praise You. May your name be blessed by all forever, as it is written: “After you have eaten and are satisfied, you shall bless Adonai, our G-d for the good land he has given you.” Blessed are You, Adonai, for the land and the food.

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On Shabbat:

Favor us and strengthen us, L-rd our G-d, with your commandments – with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, L-rd our G-d, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, L-rd our G-d, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.)

G-d and G-d of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, L-rd our G-d, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us
and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful G-d and King.

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, Adonai, who will rebuild Jerusalem in mercy. Amen.

Blessed are You, L-rd our G-d, Ruler of the universe. The G-d who is our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

May the Merciful One bless...

If eating at one's parent's home:

If eating at one's parent's home:
If eating at one's own home:

If eating at one's own home: 

אўתי (יוֹת אָשֶׁר/בּוּלִי/ורֵעִי/יוֹת) כָּל־אָשֶׁר לָי

me (and my wife/husband/children) and all that is mine

if one is a guest:

בּעל הָבִית הָוָה וְאֵין בּוּלִי הָוָה, אָוֹתָו וְאֵין בּוּלִי הָוָה וְאֵין כָּל־אָשֶׁר לָי

our host and our hostess, them, and their household, and their children, and everything that is theirs,

all continue:

אָוֹתָו וְאֵין כָּל־אָשֶׁר לָי, וְאֵין שֶׁרֶבֶנְכֶם אֲבָתוֹנֵיכֶם יִשְׁחַק וְיִעַקְבֶכֶם בְּכָל־מַכָּל כָּל, כְּבָר אָוֹתָו כָּל

us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

On Shabbat:

הָרוּחַנְךָ רוֹאִיתָנוּ יִפְטַלַּנְנוּ שְׁכַלּוֹ שַבָּת וְסַגָּרָנוּ לְחָיִי העולמיים

May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life.

הָרוּחַנְךָ רוֹאִיתָנוּ יִפְטַלְנוּ שְׁכַלּוֹ שַבָּת וְסַגָּרָנוּ לְחָיִי העולמיים

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מְגֵדֵלָה שְׁעֵדוּת מְלָכָה וּזְעֵדוּת חַסְדָּה לְמַשָּׁה כָּל־זֶרַע אֲלֵוָל, עַשָּׁה שָׁלוֹם בֵּמוֹרָחִית אוֹה יִשָּׁעֶה שָׁלוֹם

עַלְנָה עַל כָּל־יִשְׂרָאֵל, אוֹמֵר אָמֵן.

Happy Passover from MezuzahStore.com!
G-d is our tower of salvation, showing kindness to his anointed, to David and his descendents forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and and all humanity, and we can say, Amen.

Revere the L-rd, you his holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the L-rd shall not lack any good thing. Give thanks to the L-rd, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the L-rd, and whose trust is in the L-rd. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The L-rd will give strength to his people; the L-rd will bless His people with peace.

**Third Cup**

*The Blessing after the Meal concludes by saying the blessing over the wine and then drinking the Third Cup of wine, while reclining to the left:*

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Blessed are You L-rd our G-d ruler of the universe, who has created the fruit of the vine.

**Elijah**

*Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.*

Eliyahu Ha-navee
Eliyahu Ha-tish-bee
Eliyahu, Eliyahu
Eliyahu Ha-giladee
Bim Heira B'yameinu Yavo eileinu
Eem mashiah ben David
Eem mashiah ben David
Not for us, L-rd, not for us, but for your name bring glory, for the sake of your kindness and your faithfulness. Let the nations say: "Where is their G-d?" Our G-d is in the heavens; all that He wills, He accomplishes. Their idols are silver and gold, the work of human hands. They have mouths, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; they can utter no sound with their throats. Those who fashions them, whoever trusts them, shall become like them. Israel, trust in the L-rd! G-d is your help and shield.

I love that the L-rd. He hears my pleas because he has inclined his ear to me whenever I call. The bonds of death encompassed me, the torments of the grave have overtaken me; I found trouble and sorrow. Then I called upon the name of the L-rd: "O L-rd, save my life!" The L-rd is gracious and righteous and our G-d is merciful. The L-rd protects the simple; I was brought low and G-d saved me. Be at rest, oh my soul, for the L-rd has been good to you. You delivered me from death, my eyes from tears and my feet from stumbling. I shall walk before the L-rd in the lands of the living. I trust in the L-rd and have faith even when I speak out "All men are false."


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From the narrow I called to the L-rd, G-d answered me in the great freedom of space. The L-rd is with me, I have no fear, what can man do to me? The L-rd is with me as my helper, I will see the defeat of all my foes. It is better to take refuge in the L-rd than to trust in man. It is better to take refuge in the L-rd than to trust in greatness. All nations have surrounded me; in the name of the L-rd, I have cut them down. They have surrounded me, but in the name of the L-rd, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the L-rd, I cut them down. You pushed me and I nearly fell, but the L-rd helped me. The L-rd is my strength and song; He has become my salvation. The voice of rejoicing and salvation is tents of the righteous resound, "The right hand of the L-rd is triumphant! The right hand of the L-rd is exalted! The right hand of the L-rd triumphs!" I shall not die, but live to proclaim the works of the L-rd. The L-rd has severely punished me, but he has not handed me over to die. Open the gates of righteousness, that I may enter and praise the L-rd. This is the gateway to the L-rd, the righteous shall enter through it.

אודרכי עצitorisו,vהחיילי,ילושועה

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I thank You for You have answered me, and have become my salvation. The stone which the builders rejected has become the major cornerstone. This the L-rd’s doing; it is marvelous in our sight. This is the day, which the L-rd has made – let us be glad and rejoice on it.

O L-rd, deliver us!
O L-rd, deliver us!
O L-rd, let us prosper!
O L-rd, let us prosper!

Blessed be he who comes in the name of the L-rd; we bless you from the House of the L-rd. The L-rd is G-d, Who has shown us light; bind the festival offering with cords, up to the altar-horns. You are my G-d, and I exalt you. Give thanks to the L-rd, for G-d is good, His kindness endures forever.

Happy Passover from MezuzahStore.com!
O give thanks unto the L-rd, for G-d is good, for His mercy endures forever.

O give thanks unto the G-d of gods, for His mercy endures forever.

Happy Passover from MezuzahStore.com!
O give thanks unto the L-rd of lords, for His mercy endures forever.

To Him who does great wonders, for His mercy endures forever.

To Him who made the heavens with understanding, for His mercy endures forever.

To Him that spread forth the earth above the waters, for His mercy endures forever.

To Him who made great lights, for His mercy endures forever;
The sun to reign by day, for His mercy endures forever;
The moon and stars to reign by night, for His mercy endures forever.

To Him that smote Egypt in their first-born, for His mercy endures forever;
And took Israel out from among them, for His mercy endures forever;
With a strong hand and an outstretched arm, for His mercy endures forever.

To Him who parted the Red Sea, for His mercy endures forever;
And made Israel to pass through it, for His mercy endures forever;
And threw Pharaoh and his host in the Red Sea, for His mercy endures forever.

To Him who led His people through the wilderness, for His mercy endures forever.

To Him who smote great kings; for His mercy endures forever;
And slew mighty kings, for His mercy endures forever.

Sihon, king of the Amorites, for His mercy endures forever;
And Og, king of Bashan, for His mercy endures forever;
And gave their land as an inheritance, for His mercy endures forever;
Even an inheritance unto Israel His servant, for His mercy endures for ever.

Who remembered us in our low state, for His mercy endures forever;
And hath delivered us from our adversaries, for His mercy endures forever.

Who gives food to all creatures, for His mercy endures forever.

O give thanks unto the G-d of heaven, for His mercy endures forever.

Happy Passover from MezuzahStore.com!
The soul of every living being shall bless your name, L-rd our G-d the spirit of all flesh shall ever glorify and exalt your remembrance, our King. Throughout eternity Thou art G-d. Besides Thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee-G-d of the first and of the last, G-d of all creatures, Master of all generations. One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. The L-rd neither slumbers nor sleeps; He rouses those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To Thee alone shall all hearts revere and all men's inner beings shall sing to your name, as it is written: "all my bones shall say: O L-rd, who is like Thee? Thou save the poor man from one that is stronger, the poor and needy from who would rob him." Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered G-d, supreme G-d is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: "A Psalm of David: Bless the L-rd, O my soul, and let my whole inner being bless His holy name."

Happy Passover from MezuzahStore.com!
O G-d in your mighty acts of power, great in the honor of your name, powerful forever and revered for your awe-inspiring acts, O King seated upon a high and lofty throne!

He who abides forever, exalted and holy is His name. And it is written: "Rejoice in the L-rd, you righteous; it is pleasant for the upright to give praise."

By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed;

By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

In the assemblies of the multitudes of your people, the house of Israel, with song shall your name, our King, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee; even beyond the songs and praises of David the son of Jesse, your anointed servant.

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, L-rd our G-d, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

The Fourth Cup of Wine:

בברך אתנה אlatin אלחה מלך הגלות בורא פירי הJudge.

Blessed are You, L-rd our God, ruler of the universe, who has created the fruit of the vine.

Drink the wine while reclining to the left and then recite the concluding blessing:

Baruch Atah Adonai Eloheinu Melech ha'olam, borei p’ri hagafen.

Happy Passover from MezuzahStore.com!
Blessed are You L-rd our G-d, ruler of the universe, for the vine and the fruit, and for produce of the field, for the beautiful and spacious land, which you gave to our ancestors as a heritage. Have mercy, L-rd our G-d, on Israel your people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat Israel’s produce and enjoy its goodness; we praise you for Jerusalem’s centrality in our lives. (On Shabbat add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot, For you, L-rd are good and beneficent to all, and we thank you for the land and the fruit of the vine. Blessed are You, L-rd, for the land and the fruit of the vine.

**Nirtzah**

*At the conclusion of the Seder, everyone joins in singing:*

לשנה הבא בירשליים

L’shana Haba’ah b’Y’rushalayim

Next Year in Jerusalem!