The Coffees of Maxwell House® have been privileged to sponsor the distribution of millions of Passover Haggadahs over a period of many years.

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 are trans-literations of prayers and points that should be said in Hebrew – easy for all to follow and enjoy.

Acknowledgment is gratefully given to the Orthodox Rabbis and scholars who have worked so many hours on this book. Particular appreciation for his generous contribution is expressed to the late Rabbi Bernard Levy whose blessed memory will always be with us. His son, Rabbi Don Yoel Levy, continues his father's tradition of certifying Kosher Maxwell House®, Sanka®, Yuban® and Maxim® Coffees.

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

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.

On weekdays commence here:

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

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-
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 na-
tions, 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.

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
HA-GAW-FEN.

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-ADHEEM 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 HA-
MA-TZOS 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-MEEEM (on Sabbath add: V’SHA-BAWS)
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.
Blessed art thou, O Eternal our God, King of the Universe, Creator of the radiance of the fire.

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.

On Saturday night add the following paragraph:

Drink the wine in a reclining position.

On Saturday night add the following paragraph:


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

בָּרוּךְ אַתָּה Jah ה  אֲלֹהֵינוּ מָלָא קְדֵשׁ בְּעַם נָעֲמָה אַתָּה קָדוֹשׁ בְּכָל קָדְשֵׁי הָאֵרֶץ

Baw-ruch a-taw a-do-noi e-lo-hay-ru 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:

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

Why 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.

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

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
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.

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.

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,
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.

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.

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.
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.

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.
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.”

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.

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
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.”

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:

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:

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,
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.

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.

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

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. 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
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.

וַיֹּאמֶר אֱלֹהִים וַיָּקָּצֶנָּנָּהו 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.

וַיֹּאמֶר אֱלֹהִים 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.

וַיֹּאמֶר אֱלֹהִים 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.
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.

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.: —
<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blood, frogs</td>
<td>דם, זגמיה</td>
</tr>
<tr>
<td>vermin, flies</td>
<td>כוכב, ענש</td>
</tr>
<tr>
<td>murrain, boils</td>
<td>קנדר, צדק</td>
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<tr>
<td>hail, locusts</td>
<td>כמנה, עננים</td>
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<tr>
<td>darkness,</td>
<td>שמש, כנפיים</td>
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<td>and the slaying</td>
<td>עננים, זגמיה</td>
</tr>
<tr>
<td>of the first-born.</td>
<td>עננים, זגמיה</td>
</tr>
</tbody>
</table>


Rabbi Jehuda formed the initials thus:
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.

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

ד"א א"ל"ז רבי יוסי

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רבי אלעזר

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

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.

How many abundant favours hath the Omnipresent performed upon us.

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.
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 necessaries in the wilderness during forty years, it would have been sufficient.

If He had supplied our necessaries 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.
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.

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.

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 said:
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.

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.

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

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.

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!
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 liifteth 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!

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

Elevate the cup of wine and say:

ברוך אתה, ה’ צבאות, כי אללהים מקדש
העלמים אשר יאכלו באתון אלהים
יאבונם מפרטייה והביאה ללבלי
מה לאכילה בפיצה מוהם: ברוך
 tahaveth אלוהים יבשא ابوותינו
בישם לאלים יבואו נשחת שבנה
שיג יתבר שלוש נשחה בנה
בלעתי ה’ השם נשחהbeen
.Login

ברוך אתה, ה’ ש iseef יאכלת מקדש
העלמים אשר יאכלו באתון אלהים
יאבונם מפרטייה והביאה ללבלי
מה לאכילה בפיצה מוהם: ברוך
 tahaveth אלוהים יבשא ابوותינו
בישם לאלים יבואו נשחת שבנה
שיג יתבר שלוש נשחה been

HA-GAW-FEN. Drink the second cup of wine.
Wash the hands and say:

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.


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

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


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.

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

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.


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

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.”

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

(leader)

RA-BO-SAY N’VAW-RAYCH

Gentlemen, let us say Grace.

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

Let us bless Him (assembled and then leader)

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

Blessed be He, and blessed be His name!

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 creature, 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 beneficiently with all; and provideth food for all the creatures that He hath created. Blessed art thou, O Eternal, who givest food unto all.
We will give thanks unto thee, O Eternal, our God, for having caused our ancestors to inherit that desirable, good and ample land; and because thou hast brought us forth from the land of Egypt, and redeemed us from the house of bondage; and for thy covenant, which thou hast sealed in our flesh; for the law which thou hast taught us, and for thy statutes which thou hast made known unto us; and for the life, kindness, and mercy, which thou hast graciously bestowed upon us, and for the food wherewith thou feedest and sustainest us continually every day and hour.

And for all those things, O Eternal, our God, will we give thanks unto thee, and praise thee. Blessed be thy name continually, in the mouth of every living creature, for ever and ever; as it is written: When thou hast eaten, and art satisfied, then shalt thou bless the Eternal, thy God for the good land which He hath given thee. Blessed art thou, O Eternal, for the gift of the land, and for the food.

O Eternal, our God, we beseech thee, have compassion on thy people Israel, on Jerusalem, thy city, on Zion, the residence of thy glory, and on the kingdom of the house of David, thine anointed; and on the great and holy house, which is called by thy name. Thou art our God, Father, Pastor, and Feeder; our Maintainer, Supporter, and Deliverer. Deliver us
speedily from all our troubles; and suffer us not, O Eternal, our God to stand in need of the gifts of mankind, nor their loan; but let us depend on thy full, open, holy, and extensive hand, so that we may not be put to shame, nor ever be confounded.

*On the Sabbath say:*

> נמי נמי נמי נמי נמי נמי

Be pleased, O Eternal, our God to grant us peace in thy commandments, and in the commandment of the seventh day, even this great and holy Sabbath; for this day is great and holy in thy presence, thereon to rest, and be at ease, in love, according to the precept of thy will; and in thy good will, suffer no trouble, sorrow, or affliction, to affect us on our day of rest; and let us live to see, O Eternal, our God the consolation of Zion, thy city, and the rebuilding of Jerusalem, thy holy city; for thou art the Lord of salvation, and the Lord of consolation.

עליונינו Our God, and the God of our fathers, mayest thou be pleased to grant that our remembrance and the remembrance of our fathers, the remembrance of the Messiah, the son of David, thy servant, and the remembrance of Jerusalem, thy holy city, and the remembrance of thy people, the house of Israel may ascend, come, approach, be seen, accepted, heard and remembered for the granting of a happy deliverance, with favour, grace, mercy, life and peace, on this day of Pass-
over. O Lord, our God, remember us this day for good, visit us with thy blessing and save us to enjoy life. And with the word of salvation and mercy, have compassion and be gracious unto us! O have mercy upon us and save us, for our eyes are continually towards thee, for thou, O Lord, art a merciful and gracious King.

O build Jerusalem, the holy city, speedily in our days. Blessed art thou, O Eternal, who in thy mercy buildest Jerusalem, Amen.

Blessed art thou, O Eternal, our God, King of the Universe. O God, thou art our Father, King Almighty, Creator, Redeemer, and Sanctifier: the Sanctifier of Jacob, our Pastor, the Shepherd of Israel; the beneficent King, who dealeth beneficiently with all; for He hath been, is, and ever will be daily beneficient towards us. He hath dealt bountifully with us, as he doth now, and ever will: granting us grace, favour, mercy, ease, deliverance, prosperity, blessing, salvation, consolation, maintenance, and sustenance, and a peaceable life and every good for ever. And may we never lack any good thing.

May He who is most merciful, reign over us, for ever and ever. May He who is most merciful, be praised in heaven and on earth. May He who is most merciful, be adored
throughout all generations: be eternally glorified amidst us; and be honoured amongst us, to all Eternity. May He who is most merciful, maintain us with honour. May He who is most merciful, break the yoke of our captivity from off our neck, and lead us securely to our land. May He who is most merciful, send us abundant blessings in this house, and on this table on which we have eaten. May He who is most merciful, send us Elijah, the prophet of blessed memory, to bring us the good tidings of salvation and consolation. May He who is most merciful, bless

(When sitting at a table other than that of one’s parents, the words in parentheses are to be omitted)

(my honoured father,) the head of this house; and (my honoured mother,) the mistress thereof; their house, their children, and all belonging to them:

*The husband:* me and my wife,

*The wife:* me and my husband,

(anybody with children to add:

my children.)

*In larger company:* and all here present,
us, and all belonging to us. As our ancestors, Abraham, Isaac, and Jacob, were blessed with all and every good: Thus may He bless us altogether with a complete blessing: and let us say, Amen.

May they in heaven show forth their and our merit, for a peaceable preservation: and may we receive a blessing from the Lord, and righteousness from the God of our salvation: and may we find grace and good understanding in the sight of God and man.

On the Sabbath:

May He who is most merciful, cause us to inherit the day that is entirely Sabbath, and everlasting rest.

May He who is most merciful, cause us to inherit the day that is entirely good.

May He who is most merciful, make us worthy to behold the day of the Messiah and eternal life in the future state. He giveth great salvation to his King, and showeth mercy to his Anointed; to David, and his seed forever. May He who maketh peace in his...
high heavens, grant peace unto us, and all Israel, and let us say, Amen.


Fear the Eternal, Ye his saints for there is no want to those who fear him. The young lions do lack and suffer hunger; but they who seek the Lord shall not want any good. Praise ye the Eternal, for He is good; his mercy endureth forever. Thou openest thy hand and satisfiest the desire of every living thing. Blessed is the man who will trust in the Eternal, and the Eternal will be His trust.

I have been young and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread.

May the Eternal give strength to his people, May the Eternal bless his people with peace.

Blessed art thou, O Eternal, our God, King of the Universe, who createst the fruit of the vine.

Drink the third cup of wine.
Pour out thy wrath upon the heathen who will not acknowledge thee, and upon the kingdoms who invoke not thy name, for they have devoured Jacob, and laid waste his dwelling.

Pour out thy indignation upon them, and let thy fierce anger overtake them.

Pursue them in wrath and destroy them from under the heavens of the Eternal.

Not unto us, O Eternal, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake. Wherefore should the nations say: Where is now their God? But our God is in heaven, whatsoever He pleaseth He hath made. Their idols are of silver and gold, the production of the hands of man. Mouths they have, but speak not; eyes they have, but see not; ears they have, but hear not; nostrils have they, but smell not; they have hands, but feel not; feet they have, but walk not, neither do they utter a sound with their throats. Those who make them, shall become like them, also all those who confide in them. O Israel trust in
the Eternal, He is thy help and thy shield. O house of Aaron, trust in the Eternal, their help and their shield is He. Those who revere the Eternal, trust in the Eternal, their help and their shield is He.

"The Eternal hath remembered us, He will bless us, He will bless the house of Israel, He will bless the house of Aaron. He will bless those who revere the Eternal, the small as well as the great: May the Eternal increase you, more and more, you and your children. Ye are blessed of the Lord, the maker of heaven and earth. The heavens are the heavens of the Eternal, but the earth hath He given to the children of men. The dead praise not the Eternal, nor do they who descend into the silent grave. But we will bless the Eternal, from henceforth until evermore. Hallelujah.

I love the Eternal, for He hath heard my voice and my supplications. For He hath inclined his ear unto me, therefore will I invoke him whilst I live. The struggles of death compass me, and the pangs of the tomb seize me; sorrow and grief befall me. On the name of the Eternal I call, I beseech thee, O Eternal, deliver thou my soul! The Eternal is gracious and just, and our God is merciful. The Eternal preserveth the simple, I was miserable and He saved me. Return unto thy rest, O my soul, for the Eternal hath dealt mercifully with thee. For thou hast delivered my soul from death, mine eye from tears, my foot from falling. I will walk in the presence of
the Eternal in the land of the living. I believe because I have spoken. I am greatly afflicted. In my haste I said, all that is human is deceptive.

What shall I render unto the Eternal for all his benefits towards me? The cup of salvation will I raise, and upon the name of the Eternal will I call. I will pay my vows unto the Eternal now in the presence of all his people. Grievous in the sight of the Eternal is the death of his pious ones. O Eternal, for I am thy servant, I, thy servant, the son of thy handmaid; thou hast loosened my bonds. Unto thee will I offer a sacrifice of thanksgiving; I will call upon the name of the Eternal. I will pay my vows unto the Eternal, now in the presence of all his people. In the courts of the house of the Eternal, in the midst of thee, O Jerusalem. Hallelujah!

Praise the Eternal, all ye nations; praise Him, all ye people; for His mercy prevaleth over us, and the truth of the Eternal endureth for ever. Hallelujah!

Give thanks unto the Eternal, for He is good, for His mercy endureth for ever. Let Israel now say, that His mercy endureth for ever. Let the house of Aaron now say, that His mercy endureth for ever. Let those who fear the Eternal now say, that His mercy endureth for ever.
In distress I called upon the Eternal, and the Eternal answered and gave me ease. As the Eternal is for me, I will not fear; what can man do unto me? The Eternal is for me, with those who help me, and I shall see my desire on those who hate me. It is better to trust in the Eternal, than to rely on man. It is better to trust in the Eternal, than to rely on princes. Though all nations compass me, in the name of the Eternal I shall cut them off. They surrounded me, yea they utterly compassed me about, but in the name of the Eternal I shall cut them off. They compassed me about like bees, they burned like a fire of thorns, in the name of the Eternal I shall cut them off. Though thou didst harm to me, that I might fall, the Eternal supported me. The Eternal is my strength and song, and He has been my succour. The voice of song and salvation is in the tents of the righteous; the right hand of the Eternal doeth valiantly; the right hand of the Eternal is exalted, the right hand of the Eternal doeth valiantly. I shall not die, but live on, and declare the works of the Eternal. The Eternal may chastise me, but He hath not given me over unto death. Open the gates of righteousness for me, I will enter through them, to give thanks unto the Eternal. This is the gate of the Eternal into which the righteous shall enter. I will praise thee, for thou hast answered me and become my deliverance. The stone which the builders rejected, hath become the chief corner-stone.
This hath proceeded from the Eternal, it is marvellous in our eyes. This is the day which the Eternal hath appointed, we will rejoice and be glad on it.

Blessed be he who cometh in the name of the Eternal; we bless you from the house of the Eternal. The Eternal is God, and it is He who granteth us light. Bring the sacrifice bound with myrtles to the horns of the altar. Thou art my God, and I will praise thee! O my God, I will extol thee. Give thanks unto the Eternal, for He is good, for His mercy endureth for ever.

All thy works, O Eternal, shall praise thee; thy pious servants with the righteous who perform thy will, and thy people, the house of Israel, with joyful song shall give thanks, bless, praise, glorify, extol, reverence, sanctify, and acknowledge thy name, O our King, for unto thee it is good to render thanksgiving, and pleasant to sing praise unto thy name, for thou art God from everlasting to everlasting.
Give thanks unto the Eternal, for He is gracious; for His mercy endureth for ever.

Give thanks to the God of Gods; for His mercy endureth for ever.

Give thanks to the Lord of Lords; for His mercy endureth for ever.

Unto Him who alone performeth wondrous deeds; for His mercy endureth for ever.

Unto Him who made the heavens in wisdom; for His mercy endureth for ever.

Who did expand the earth above the waters; for His mercy endureth for ever.

Who made great lights; for His mercy endureth for ever.

The sun to rule by day; for His mercy endureth for ever.

The moon and stars to rule by night; for His mercy endureth for ever.

Who smote the Egyptians in their first born; for His mercy endureth for ever.

And brought out Israel from among them; for His mercy endureth for ever.

With a strong hand and outstretched arm; for His mercy endureth for ever.

Who divided the Red Sea into two; for His mercy endureth for ever.
And caused Israel to pass through the midst of it; for His mercy endureth for ever.

And overthrew Pharaoh and his hosts in the Red Sea; for His mercy endureth for ever.

To him who guided His people through the wilderness; for His mercy endureth for ever.

Who smote great kings; for His mercy endureth for ever.

And slew mighty kings; for His mercy endureth for ever.

Sihon, king of the Amorites; for His mercy endureth for ever.

And Og, king of Bashan; for His mercy endureth for ever.

And gave their land as an inheritance; for His mercy endureth for ever.

As an inheritance to Israel, His servant; for His mercy endureth for ever.

Who remembered us in our humiliation: for His mercy endureth for ever.

And redeemed us from our oppressors; for His mercy endureth for ever.

Who giveth food unto all flesh, for His mercy endureth for ever.

O give thanks unto the God of heaven; for His mercy endureth for ever.
The soul of whatsoever hath life, bless thy name, O Eternal, our God, the spirit of all flesh, continually glorify and extol thy name, O our King; thou art God from eternity to eternity and beside thee we acknowledge neither king, redeemer nor saviour; thou redeemest, deliverest, maintainest and hast compassion with us, in all times of trouble and distress! we have no King but thee. Thou art God of the first; and God of the last; the God of all creatures, the Lord of all generations. Thou art adored with all manner of praise; who governest the Universe with tenderness, and thy creatures with mercy. The Eternal neither slumbereth nor sleepest, but rousest those who sleep, awaketh those who slumber, He causeth the dumb to speak; He looseth those that are bound; He supporteth the fallen, and He raiseth up those who are bowed down; and therefore, thee alone do we worship.

Although our mouths were filled with melodious songs, as the fullness of the sea, our tongues with shouting, as the raging billows thereof, and our lips with praise, like the wide-extended firmament, and our eyes with brightness like the sun and the moon, and our hands raised as the eagles fly heavenward and our feet swift as the roe, our efforts could not render sufficient thanks unto thee, O Eternal, our God, and the God of our fathers, or to praise thy name for one of the countless deeds of love, which thou hast
conferred on us, and on our ancestors. For thou, O Eternal, our God, didst redeem us from Egypt, and release us from the house of bondage; in time of famine didst thou sustain us; and in plenty didst thou nourish us. From the sword didst thou deliver us, from pestilence thou didst save us; and from disease and raging sickness didst thou relieve us. Hitherto thy tender mercies have supported us, and thy kindness hath not forsaken us. O Eternal, our God, forsake us not in future. Therefore the limbs of which thou hast formed us, the spirit and soul which thou hast breathed into us, the tongue thou hast placed in our mouth, they shall worship, bless, praise, glorify, extol, reverence, sanctify, and acknowledge thy sovereign power, our King. Every mouth shall adore thee, and every tongue shall swear unto thee; every knee shall bend unto thee; every being shall bow down before thee; every heart shall revere thee, and all inward parts and reins shall sing psalmodies unto thy name; as it is written “All my bones shall say O Eternal, who is like unto thee?”; who delivereth the weak from him that is too strong for him; the poor and needy from their oppressor. Who is like unto thee? who is equal unto thee? who can be compared unto thee? Thou Great, Mighty, and Love inspiring God! most High God! possessor of heaven and earth! We will praise, adore, glorify, and bless thy name as it is said by...
David: "Bless the Eternal, O my soul! and all that is within me, bless His holy name." Thou art the God! who art mighty in thy strength, who art great by thy glorious name! Mighty for ever, and awful in thy fearful deeds; the King, who sitteth on the high and exalted throne.

Who inhabiteth eternity, most exalted is His name; as it is written: "Rejoice in the Eternal, O ye righteous, for to the upright praise is comely."

By the mouth of the upright shalt thou be praised, blessed by the utterances of the righteous; extolled with the tongue of the pious; and sanctified in the midst of saints.

And in the assemblies of many thousands of thy people, of the house of Israel, thy name shall be glorified, O our King, throughout all generations, for it is the duty of all created beings in thy presence, O Eternal, our God, and the God of our fathers, to extol, honor, bless, exalt, magnify, glorify with song beyond all the utterances of the hymns and psalms of David the son of Jesse, thy servant, and thine anointed.
Praised be thy name for ever, O our King! God and King, great and holy, in heaven and on earth! for unto thee, O Eternal, our God and the God of our fathers, appertaineth song, and praise, hymn and psalm; strength and dominion; victory, greatness, and power, adoration, and glory; sanctity, and majesty; laud and thanksgivings henceforth unto everlasting. Blessed art thou, O Eternal, Almighty King glorified with praises, worthy of great thanksgiving, Lord of wondrous deeds, who delightest in songs of psalmody; King, Almighty, and Eternal.

This is recited on the first night.

And thus it came to pass at midnight. Of old thou didst perform abundant miracles in the night, at the beginning of the first watch of this night. When thou didst cause Abraham, the true convert, to be victorious when he divided his company at night.

It was at midnight.

Thou didst threaten the king of Gerar (Abimelech) with death in a dream at night. Thou didst terrify the Syrian (Laban), in the night.

And Israel wrestled with the angel and prevailed against him, at night.

It was at midnight.
The first born of the Egyptians didst thou smite at midnight.
Their vigorous youth they found not, when they arose at midnight.
The army of the prince of Harosheth didst thou trample down through the stars at night.
It was at midnight.

When the blaspheming Senachereb purposed to assail thine Habitation, thou didst frustrate him by the number of the dead, in the night.
Bel and its image were overthrown in the darkness of night.
To the much beloved man (Daniel) was the mysterious vision revealed in the night.
It was at midnight.

He who made himself drunken, out of the holy vessels was slain in that same night.
He (Daniel) was delivered from the lions den he, who interpreted the terrifying dreams of the night.
Haman the Agagite, who cherished enmity, wrote his letters to exterminate the Jews, at night.
It was at midnight.

Thou didst awaken thy all-conquering power against him by disturbing the sleep of the king at night.
Thou wilt tread the wine-press for them, who ask, watchman what of the night.
Let the Eternal, the Watchman of Israel, cry out, the morning hath come as well as the night.
It was at midnight.

O may the day of redemption approach, which shall be neither day nor night.
Make known, O Most High! that thine is the day and the night.
Appoint watchmen to thy city (Jerusalem) all day and all night.
Illuminate, as with the light of day, the darkness of our night.
It was at midnight.
On the second night recite:

 yönetו אִמָרְתוֹ בֶּן פְּסַח

בכֹּל אֵמָרְתוֹ בֶּן פְּסַח:

אַלּמָּן בְּבוֹרְוָיָה הַפְּסַח

ברָאָשׁ כֶּל מְאן-דּוֹתְוָה הַפְּסַח

גֵּלִית לַאֲרוֹם הַמִּצְוָה לִלקָּטָא

אֵמָרְתוֹ בֶּן פְּסַח:

רָלְתִּיה דְּפָקָתָו חֹזַּס חָוָה

הָסְעַר נְצַרְתוֹ בּוֹשַּׁת מַצָּתוֹ

אֶל הָגַנְבָּר רֶזֶר לַשְׁוָר עַל-רָדָּה

אֵמָרְתוֹ בֶּן פְּסַח:

אַתֵּמָה סְרוּם-יֵים לֹא אִישׁ בֲּאֵם

בּוֹלֵלַי לִזָמַתְוָה אַשָּׁמֶה בָּקָם בְּפַסָּח

שִׁפְאָם אֵלֶּה מַלְאַכָּה מַלְאַכָּה בּוֹשָׁת

אֵמָרְתוֹ בֶּן פְּסַח:

זֶה רָאָשׁ כָּל אֲלוֹחֵה בֵּי לְטַלְלָה

כְּבֵי יְבִירוּ בִּגְבָרָה בֶּן פְּסַח

לְבַלְכֵי הַשָּׁמָה לֶבַת בֵּי מְפָשָׁת בְּבֶן פְּסַח

אֵמָרְתוֹ בֶּן פְּסַח:

נָשַׁמְרָה מִיּוֹ בֵּי הָלָלָה אָלַרְוַי בְּפַסָּח

בכֹּל אֵמָרְתוֹ בֶּן פְּסַח:

The mighty power didst thou wonderfully display on the Passover.

To be the chief of all the solemn feasts didst thou exalt the Passover.

Thou didst reveal to the Oriental (Abraham) the miracles performed at midnight at the Passover.

And ye shall say this is the sacrifice of the Passover.

Thou didst visit his (Abraham's) door during the heat of the day at the Passover.

He entertained the angels with unleavened cakes at the Passover.

To the herd he ran and prepared a calf, a prototype of the sacrifice of the Passover.

And ye shall say it is the sacrifice of the Passover.

The Sodomites provoked God, and were consumed with fire at the Passover.

Lot was delivered from them and he baked unleavened cakes at the Passover.

Thou didst sweep the land of Moph and Noph when Thou didst pass through it at the Passover.

And ye shall say this is the sacrifice of the Passover.

Lord, Thou didst smite the head of every first-born on the night of the Passover.

Yet didst thou, O Omnipotent! pass over thy first-born (Israel) marked with the blood of the sacrifice of the Passover.

Not suffering the destroyer to enter within my doors, at the Passover.

And ye shall say this is the sacrifice of the Passover.

The strongly besieged city (Jericho), was surrendered at the Passover.

Midian was destroyed by the cake of barley bread, like the offering of an Omer, at the Passover.
The mighty of Pul and Lud were destroyed with burning conflagration, on the Passover.

And ye shall say this is the sacrifice of the Passover.

He (the King) remained yet in Nob till the approach of the Passover.

The hand wrote the extermination of Babylon, the deep abyss at the Passover.

The "watch was then set," and "the table then spread" at the Passover.

And ye shall say this is the sacrifice of the Passover.

Hadassah (Esther) assembled the congregation to fast three days, at the Passover.

The sworn enemy (Haman) didst thou cause to be executed on the gallows fifty cubits high, at the Passover.

The double punishment wilt thou in a moment bring on Utz at the Passover.

Thy hand will then show itself omnipotent, and thy right hand be exalted as on the night when was celebrated the Festival of the Passover.

And ye shall say this is the sacrifice of the Passover.

To Him praise is becoming. To Him praise will always be becoming.

He is all powerful in His kingdom. He is essentially supreme, his angelic hosts thus say unto Him. Thine and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.
He is most high in His kingdom, He is most glorious, His servants say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming:
To Him praise will always be becoming.

He is pure in His kingdom, He is the Most Mighty, His angels say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming:
To Him praise will always be becoming.

He is the one in His kingdom, He is Omnipotent, they say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming:
To Him praise will always be becoming.

He is the Ruler in His kingdom, He is the most awful, the hosts surrounding Him say: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming:
To Him praise will always be becoming.

He is the most meek in His kingdom, He is the Redeemer, the righteous say: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming:
To Him praise will always be becoming.

He is the most Holy in His kingdom, He is the most merciful, the “Shinanim” say: Thine, and Thine only, Thine, yea Thine, Thine surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming:
To Him praise will always be becoming.

He is the Almighty in His kingdom, He is the upholder of the perfect, who say unto Him: Thine, and Thine only, Thine, yea Thine, Thine surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming:
To Him praise will always be becoming.
Blessed art thou, O Eternal, our God, King of the Universe, for the wine, and for the fruit of the vine, and for that desirable, good, and spacious land which thou grantedst our ancestors to inherit, to eat of its fruit, and be satisfied with its goodness. Have compassion, O Eternal, our God, upon us, on Israel thy people, upon Jerusalem thy city, on Zion the residence of thy glory, and upon thy altar and thy temple; rebuild Jerusalem, thy holy city, speedily, in our days. (On Sabbath add: Be gra-
cious to us and give us strength) and cheer us on this day of the feast of unleavened bread, for thou, O Eternal, our God, art good and beneficent unto all, and therefore do we give thanks unto thee for the land, and for the fruit of the vine. Blessed art thou, O Eternal, for the land and for the fruit of the vine.

Acceptance of the divine Service.

The commemoration service of the Passover has now been accomplished according to its order, all the ordinances and customs of the feast. As we have been deemed worthy to prepare it now, grant also that we may be worthy to fulfill it. Thou, O Most Holy who dwellest on High, raise up thy people (Israel) the innumerable. O hasten to conduct us the plants of thy vineyard once more redeemed unto Zion with joyful song.

O, may He who is most mighty soon rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.
O, may He who is the supreme, the greatest and most exalted, soon rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is all-honoured and all-worthy, most immaculate and merciful, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is most pure, the sole God, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is all-powerful, omnipotent and all-ruling, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is the most glorious and elevated, the eternal of strength, soon rebuild His house; speedily, speedily, soon, in our days: O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is the Redeemer, the all-righteous, the Most Holy, soon rebuild His house, speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is the most compassionate, the Almighty, Omnipotent, soon rebuild His house speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.
A~DEER~HU

Solo:
A-DEER HU, A-DEER HU
YIV-NEH VAY-SO B'KAW-ROV

Chorus:
BIM-HAY-RAW, BIM-HAY-RAW
B'YAW-MAY-NU B'KAW-ROV
AYL B'NAY, AYL B'NAY
B'NAY VAY-S'CHAW B'KAW-ROV.

2.
BAW-CHUR HU, GAW-DOL HU, DAW-GUL HU
YIV-NEH VAY-SO B'KAW-ROV

Chorus

3.
HAW-DUR HU, VAW-SEEK HU, ZA-KAY HU
YIV-NEH VAY-SO B'KAW-ROV

Chorus

4.
TAW-HOR HU, YAW-CHEED HU, KA-BEER HU
YIV-NEH VAY-SO B'KAW-ROV

Chorus

5.
LAW-MUD HU, ME-LECH HU, NO-RAW HU,
YIV-NEH VAY-SO B'KAW-ROV

Chorus

6.
SA-GEEV HU, EE-ZUZ HU, PO-DEH HU, TZA-DEEK HU
YIV-NEH VAY-SO B'KAW-ROV

Chorus

7.
KAW-DOSH HU, RA-CHUM HU, SHA-DAI HU, TA-KEEF HU
YIV-NEH VAY-SO B'KAW-ROV

Chorus
On the second Seder-Night the following blessing is said:

Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments and commanded us to count the days of the Omer.

May it be thy will, O Eternal, our God, and the God of our ancestors, speedily to rebuild thy holy temple in our days, and grant us our share in thy Law.

Who knoweth one? I, saith Israel, know One: One is the Eternal, who is above heaven and earth.

Who knoweth two? I, saith Israel, know two: there are two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth three? I, saith Israel, know three: there are three Patriarchs, the two tablets of the covenant; but One is the Eternal who is above heaven and earth.
Who knoweth four? I, saith Israel, know four: there are the four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth five? I, saith Israel, know five: there are five books of Moses, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth six? I, saith Israel, know six: there are six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth seven? I, saith Israel, know seven: there are seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth eight? I, saith Israel, know eight: there are eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth nine? I, saith Israel, know nine: there are nine months preceding childbirth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.
Who knoweth ten? I, saith Israel, know ten: there are ten commandments, nine months preceding childbirth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth eleven? I, saith Israel, know eleven: there are eleven stars, ten commandments, nine months preceding childbirth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth twelve? I, saith Israel, know twelve: there are twelve tribes, eleven stars, ten commandments, nine months preceding childbirth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth thirteen? I, saith Israel, know thirteen: there are thirteen divine attributes, twelve tribes, eleven stars, ten commandments, nine months preceding childbirth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is the Eternal who is above heaven and earth.
E-CHOD MEE YO-DAY-A?
E-CHOD A-NEE YO-DAY-A
E-CHOD E-LO-HAY-NU SHE-BA-SHAW-MA-YIM U-VAW-AW-RETZ.

SH'NA-YIM MEE YO-DAY-A?
SH'NA-YIM A-NEE YO-DAY-A
SH'NAY LU-CHOS HA-BREES, E-CHOD E-LO-HAY-NU SHE-BA-SHAW-MA-YIM U-VAW-AW-RETZ.

SH'LO-SHAW MEE YO-DAY-A?
SH'LO-SHAW A-NEE YO-DAY-A

AR-BA MEE YO-DAY-A?
AR-BA A-NEE YO-DAY-A
AR-BA EE-MAW-HOS, SH'LO-SHAW AW-VOS, SH'NAY LU-CHOS HA-BREES,
E-CHOD E-LO-HAY-NU SHE-BA-SHAW-MA-YIM U-VAW-AW-RETZ.
One only kid, one only kid, which my father bought for two zuzim; one only kid, one only kid.

And a cat came and devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

And a dog came and bit the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then a staff came and smote the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then a fire came and burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then water came and extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then the ox came and drank the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then the slaughterer came and slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

* This poem is generally regarded as a parable, descriptive of incidents in the history of the Jewish nation, with some reference to prophecies yet unfilled. More than one interpretation has been given to it, substantially differing from each other.
Then the angel of death came and slew the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then came the Most Holy, blessed be He, and slew the angel of death, who had slain the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

CHAD GAD-YAW, CHAD GAD-YAW
D'ZA-BEEN A-BAW BIS-RAY SU-SAY
CHAD GAD-YAW, CHAD GAD-YAW.

VA-A-SAW SHUN-RAW, V'AWCH-LAW L'GAD-YAW
D'ZA-BEEN A-BAW BIS-RAY ZU-ZAY
CHAD GAD-YAW, CHAD GAD-YAW.

VA-A-SAW CHUT-RAW V'HEE-KAW L'CHAL-BAW, D'NAW-SHACH
L'SHUN-RAW, D'AWCH-LAW L'GAD-YAW.
D'ZA-BEEN . . . . . . . . . . .

VA-A-SAW MAY-YAW, V'CHAW-VAW L'NU-RAW, D'SAW-RAF L'CHUT-RAW
D'HEE-KAW L'CHAL-BAW, D'NAW-SHACH L'SHUN-RAW, D'AWCH-LAW
L'GAD-YAW
D'ZA-BEEN . . . . . . . . . . .

VA-A-SAW HA-KAW-DOSH BAW-RUCH HU, V'SHAW-CHAT L'MAL-AWCH
HA-MAW-VES, D'SHAW-CHAT L'SHO-CHAYT, D'SHAW-CHAT
L'SO-RAW, D'SHAW-SAW L'MA-YAW, D'CHAW-VAW L'NU-RAW,
D'SAW-RAF L'CHUT-RAW, D'HEE-KAW L'CHAL-BAW, D'NAW-SHACH
L'SHUN-RAW, D'AWCH-LAW L'GAD-YAW,
D'ZA-BEEN . . . . . . . . . . .
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