



**Kiddush**

Blessed art Thou, Lord our God, King of the Universe, Creator of the fruit of the vine.

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

Blessed art Thou, Lord our God, King of the Universe, who has chosen and exalted us above all nations and has sanctified us with Thy commandments. And Thou, Lord our God, has lovingly bestowed upon us appointed times for happiness, holidays and seasons for joy, this Feast of Matzot, our season of freedom, a holy convocation recalling the Exodus from Egypt. Thou did choose and sanctify us above all peoples. In Thy gracious love, Thou did grant us Thy appointed times for happiness and joy. Blessed art Thou, O Lord, who sanctifies Israel, and the appointed times.

ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו מכל-עם, ורוממנו מכל-לשון, וקדשנו במצותיו, ונתת-לנו יי אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון את-יום חג המצות הזה. זמן חרותנו מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-העמים. ומועדי קדשך בשמחה ובששון הנחלתנו: ברוך אתה יי, מקדש ישראל והזמנים:

Blessed art Thou, Lord our God, King of the Universe, who has granted us life and sustenance and permitted us to reach this season.

ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה:

*Drink the wine in a reclining position.*



ורחץ

**Washing the hands**

*In Belmonte, the woman of the household took a small pitcher in her hand and sprinkled water on the room, on the utensils, on the men, and on herself. There is no blessing.*

**Karpas**

*Everyone partakes of parsley, dips it into saltwater, and says:*

Blessed art Thou, Lord our God, King of the Universe, Creator of the fruits of the earth.



כרפס

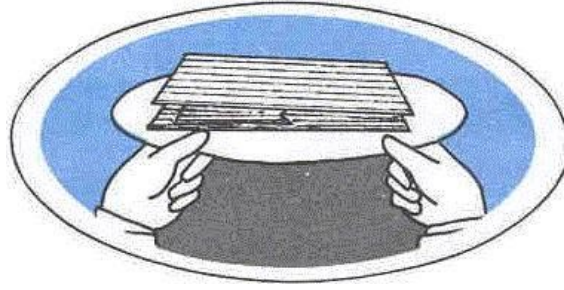
ברוך אתה יי, אלהינו מלך העולם, בורא פרי האדמה:

**Break the middle matzah**

*The leader takes the middle Matzah and tears it in two, leaving one half between the whole ones, and puts the other half in a safe place for the grand Afikomen hunt.*



יחץ



The leader elevates the dish containing the unleavened bread, and all stand as did the Marranos while relating the story of Passover:

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry, enter secretly without attracting attention from our neighbors, and then eat; all who are distressed by our Monarchs, come and observe the Passover. At present we are here, huddled in our attic with all windows closed; next year may we be in the land of Israel. At present we are servants under the eyes of the Inquisitor; next year may we be free.

Everyone sits. The second cup of wine is poured and the youngest present asks the four questions:

Why is this night different from all other nights? On all other nights we eat leavened bread (chametz) and matzah; on this night, only matzah. On all other nights we eat all kinds of herbs; on this night, only bitter herbs. On all other nights we do not dip even once; on this night, we dip twice. On all other nights we eat either sitting up or reclining; on this night, we recline.\*

The following reply is recited in unison:

We were slaves to Pharaoh, Queen Isabella of Seville, but the Lord our God, with a mighty hand and an outstretched arm, watched over us as we left Spain. Had our ancestors remained in Spain, then we, our children and grandchildren would still be in fear of Torquemada and his ilk. Even if we all were wise, all learned in the Law, it would still be our duty to tell about the Exodus from Spain. The more one talks about the Inquisition, the more praise he deserves.

And it is related of Azariah of Chinillo of Calatayud, a converso who took on the name of Luis de Santàngel, his nephew Solomon Ha-Levi, alias Pedro de Santa Maria, Bishop of Majorca, and Alfonso del Caballeria, vice-Chancellor of the Kingdom, that they once met in Aragon and spoke of their rise in the royalty all that night, until their servants came and said thus "Noble officers of the Court, it is time for the Sh'ma."

\* Translation is Assyrian, a language dating from ancient times. Obtained from 4 Questions Translation Project, © Spiegel & Stein

# מגיד

מגיד

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. פל דקפין ייתי ויכול, פל דצריך ייתי ויפסח. השתא הקא, לשנה הבאה בארעא דישראל. השתא עבדי, לשנה הבאה בני חורין:

מַטַל מִנָּא פִּרְתִּישָׁא וְיֹוֹ לְלִיאָ יִנְיָ / לֵילְוֹהָ אַחְדַּנְיָ?

בְּחַלְיָ וְלָאן לֵילְוֹהָ אַחְדַּנְיָ לְעִסְתִּין לְחֵמָּא חֲמֵטָא אוּ פִּטְרָא: בְּרֵם בֵּין לְלִיאָ לְחֵמָּא פִּטְרָא יִלְחֹלָדָלָא.

בְּחַלְיָ וְלָאן לֵילְוֹהָ אַחְדַּנְיָ לְחֵלְתִין כְּלִי וְלָאן אִדְשָׁא דִּינְקָא:

בְּרֵם בֵּין לְלִיאָ יִנְיָ מֵרְתָא יִלְחֹלָדָלָא.

בְּחַלְיָ וְלָאן לֵילְוֹהָ אַחְדַּנְיָ לִי נְטִימֵשׁ חֲנִין אִפְלִי חֲדָלָא זֵינְט: בְּרֵם בֵּין לְלִיאָ יִנְיָ זֵינְיָ.

בְּחַלְיָ וְלָאן לֵילְוֹהָ אַחְדַּנְיָ לְעִסְתִּין וְחֲנִין יִמְתִּנְיָ אוּ סִמְתִּנְיָ: בְּרֵם בֵּין לְלִיאָ סִמְתִּנְיָ עֹוֹיִן חֲנִין. \*

עבדים היינו לפרעה במצרים. ויציאנו יי אלהינו משם, בגד חזקה ובזרוע נטויה, ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו, משעבדים היינו לפרעה במצרים. ואפילו פלנו חכמים, פלנו נבונים, פלנו זקנים, פלנו יודעים את התורה, מצנה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים, הרי זה משבח:

מעשה ברבי אליעזר, ורבי יהושע, ורבי אלעזר בר-עזריה, ורבי עקיבא, ורבי טרפון, שהיו מסבין בבגדי-ברק, והיו מספרים ביציאת מצרים, פל-אותו הלילה, עד שבאו תלמידיהם ואמרו להם: רבותינו, הגיע זמן קריאת שמע, של שחרית:

Rabbi Elazar ben Azariah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Expulsion from Spain should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Spain 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.

Blessed be the Omnipresent; blessed be He who has given the Torah to His people Israel; blessed be He whose Torah speaks of four different characters of Conversos:

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

[Guests: What would these characters be?]

What says the Wise son? He asks: "What are these testimonies, statutes, and judgments which the Eternal, our God has commanded us?" Then you shall instruct him in the laws of 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 does this service mean to you?" By the word "you" it is clear he does not include himself, and thus has withdrawn himself from the community. So tell him bluntly: "This is done, because of what the Eternal did for me when I came out of 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?" Tell him, "With a mighty hand did the Eternal bring us out of Egypt from the house of bondage."

As for the son who is unable to ask a question, you must open begin the narration as it is said: "You shall tell your son on that day, this is done because of what the Eternal did for me, when I came out of Egypt."

אמר רבי אלעזר בן-עזריה. הרי אני כבן שבעים שנה, ולא זכיתי, שתאמר יציאת מצרים בלילות. עד שדרשה בן זומא. שנאמר: למען תזכור, את יום צאתך מארץ מצרים, כל ימי חייך. ימי חייך הימים. כל ימי חייך הלילות. וחכמים אומרים: ימי חייך העולם הזה. כל ימי חייך להביא לימות המשיח:

ברוך המקום. ברוך הוא. ברוך שנתן תורה לעמו ישראל. ברוך הוא כנגד ארבעה בנים דברה תורה. אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול:



חכם מה הוא אומר? מה העדות והחקים והמשפטים, אשר צנה יי אלהינו אתכם? ואף אתה אומר-לו: כהלכות הפסח: אין מפטירין אחר הפסח אפיקומן:



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



תם מה הוא אומר? מה זאת? ואמרת אליו: בתוך יד הוציאנו יי ממצרים מבית עבדים:



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

One might think that the Haggada 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 Lord did for me." The word this refers to the time when this matzah and this maror are placed before you--on Passover night when you are obliged to eat them.

At first our forefathers worshiped idols, but now the Omnipresent has brought us near to His service, as it is written: "Joshua said to all the people: so says the Lord God 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 afterwards they shall leave with great wealth."

*Raise the wine cup and say:*

This promise has sustained our fathers and us. For not only one enemy has risen against us to annihilate us, but in every generation men rise against us. But the Holy One, Blessed be He, saves us from their hand.

*The wine cup is put down.*

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 written: "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."

יכול מראש חֲדָשׁ, תְּלַמּוּד לומר בַּיּוֹם הַהוּא. אִי בַּיּוֹם הַהוּא. יְכוּל מִבְּעוֹד יוֹם. תְּלַמּוּד לומר. בְּעֵבוֹר זֶה. בְּעֵבוֹר זֶה לֹא אִמְרַתִּי, אֶלָּא בְּשַׁעַה שְׁשִׁישׁ מִצָּה וּמְרוֹר מִנְחִים לְפָנֶיךָ:

מִתְחַלֶּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁו קִרְבָּנוּ הַמְּקוֹם לְעֲבוֹדָתוֹ. שְׁנֵאמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם. כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל, בְּעֵבֶר הַנְּהַר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תָּרַח אָבִי אֲבִרָהָם וְאָבִי נַחוֹר. וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים: וְאָקַח אֶת-אֲבִיכֶם אֶת-אֲבִרָהָם מֵעֵבֶר הַנְּהַר, וַאֲזַלְךָ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן. וַאֲרָבָה אֶת-זָרְעוֹ, וַאֲתָן לוֹ אֶת-יִצְחָק: וַאֲתָן לְיִצְחָק אֶת-יַעֲקֹב וְאֶת-עֵשָׂו. וַאֲתָן לְעֵשָׂו אֶת-הַר שֵׁעִיר, לְרִשְׁתּוֹ אוֹתוֹ. וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם:

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא. שֶׁהִקְדוּשׁ בְּרוּךְ הוּא חָשַׁב אֶת-הַקֶּץ, לַעֲשׂוֹת כְּמָה שְׁאָמַר לְאֲבִרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שְׁנֵאמַר: וַיֹּאמֶר לְאֲבִרָהָם יְדַע תְּדַע, כִּי-גַר יִהְיֶה זָרְעֲךָ, בְּאֶרֶץ לֹא לָהֶם, וַיַּעֲבֹדוּם וַעֲנוּ אֹתָם אֲרָבַע מֵאוֹת שָׁנָה: וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנֹכִי. וְאַחֲרַי כֹּן יֵצְאוּ, בְּרִכְשׁ גְּדוֹל:

וְהִיא שְׁעֵמֶדָה לְאֲבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בְּלִבָּד, עָמַד עָלֵינוּ לְכַלּוֹתָנוּ. אֶלָּא שְׁבָכֵל דוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתָנוּ. וְהִקְדוּשׁ בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם:

צֵא וּלְמַד, מֶה בְּקִשׁ לָבוֹן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ. שֶׁפָּרְעָה לֹא גָזַר אֶלָּא עַל הַזְּכָרִים, וְלָבוֹן בְּקִשׁ לַעֲקֹר אֶת-הַכֹּל, שְׁנֵאמַר: אֲרָמִי אֲבָד אָבִי, וַיֵּרַד מִצְרַיִמָּה, וַיִּגְרַם שָׁם בְּמַתִּי מֵעַט. וַיְהִי שָׁם לְגוֹי גְּדוֹל, עֲצוּם וְרַב:

He went down to Egypt, compelled by word of God; and sojourned there. We are taught that he did not go down to settle there, but only to sojourn, as it is written: "And they said to Pharaoh: 'We have come to sojourn in the land; for thy servants have no pasture for their flocks; for the famine is severe in the land of Canaan; now, we pray thee, let your servants dwell in the land of Goshen.'" Few in number, as it is written: "With seventy souls your ancestors went down to Egypt, and now the Lord your God has made you as numerous as the stars in the sky." There he became a nation means that they became a distinct people in Egypt. Great and mighty, as it is written. "The children of Israel were fruitful and increased greatly; they multiplied and became mighty, and the land was full of them." And numerous, as it is written: "I made you as populous as the plants of the field; you grew up and wore adorned with ornaments; your breasts were firm and your hair is full grown; whereas you were naked and bare."

The Monarchs ill-treated us, afflicted us, and laid heavy taxes upon us.

The Inquisition suspected us of evil, as it is written: "Let us deal with them harshly lest they interfere with control of our country, and, as we happen to be at war, we are at risk of bankruptcy; their gold may join our enemies and help them fight against us; they must leave the country." And afflicted us, as it is written: "They set Courts and Inquisitioners and Tribunals over them in order to oppress them with their tortures." They imposed tortures upon us in their dungeons, with back-breaking weights and bound us in ropes, poured gallons of water in our stomachs and then crushed our bodies, held our feet to hot coals, as it is written: "They imposed back-breaking tortures upon the children of Israel."

"We cried to the Eternal, the God of our fathers; the Eternal heard our voice, saw our affliction, our sorrow, and our oppression."

וַיֵּרָד מִצְרַיִם, אָנוּס עַל פִּי הַדְּבָר. וַיִּגַּר שָׁם. מְלָמַד שֶׁלֹּא יָרַד יַעֲקֹב אֲבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם, אֲלֵא לְגוֹר שָׁם, שֶׁנֶּאֱמַר: וַיֹּאמְרוּ אֶל-פַּרְעֹה, לְגוֹר בְּאֶרֶץ גֹּשֶׁן, כִּי אֵין מְרֻעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי כִבֵּד הִרְעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה, יִשְׁבוּ-נָא עִבְדֶיךָ בְּאֶרֶץ גֹּשֶׁן: בְּמַתִּי מֵעֵט. כָּמָה שֶׁנֶּאֱמַר: בְּשִׁבְעִים נֶפֶשׁ, יָרַדוּ אֲבֹתֶיךָ מִצְרַיִם. וְעַתָּה, שְׂמֹךְ יְיָ אֱלֹהֶיךָ, כְּכֹכְבֵי הַשָּׁמַיִם לְרַב. וַיְהִי שָׁם לְגוֹי. מְלָמַד שֶׁהָיוּ יִשְׂרָאֵל מְצַיִנִים שָׁם: גְּדוֹל עַצוּם, כָּמָה שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׁרְצוּ, וַיִּרְבּוּ וַיַּעֲצֻמוּ, בְּמֵאֹד מֵאֹד, וַתִּמְלֵא הָאֶרֶץ אֹתָם: וְרַב. כָּמָה שֶׁנֶּאֱמַר: רִבְבָה כְּצֻמַח הַשָּׂדֶה נִתְתִּיךָ, וַתִּרְבֵּי, וַתִּגְדְּלִי, וַתִּבְאֵי בְעַדֵי עַדָּיִים: שְׂדֵיִם נִכְנָו, וַיִּשְׁעַרְךָ צִמְחָה, וְאֵת עָרוֹם וְעָרְיָה: וַאֲעֵבֶר עֲלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדַמְיֶךָ וְאֹמַר לְךָ בְּדַמְיֶךָ חַיִּי וְאֹמַר לְךָ בְּדַמְיֶךָ חַיִּי.

וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה:

וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם. כָּמָה שֶׁנֶּאֱמַר: הִבֵּה נִתְחַכְמָה לוֹ. פְּוִירָבָה, וְהִיָּה כִּי-תִקְרָאנָה מְלַחְמָה, וְנוֹסֵף גַּם הוּא עַל-שְׂנְאֵינוּ, וְנִלְחַם-בָּנוּ וְעָלָה מִן-הָאֶרֶץ: וַיַּעֲנוּנוּ. כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁיִמוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם: וַיִּבְּן עָרֵי מִסְכָּנוֹת לְפַרְעֹה, אֶת-פַּתִּם וְאֶת-רַעְמֵסִס: וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כָּמָה שֶׁנֶּאֱמַר: וַיַּעֲבְדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בְּפִרְךָ:

וַנִּצְעַק אֶל-יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת-קִלְנוּ, וַיִּרְא אֶת-עֲנִינוּ, וְאֶת-עַמְלָנוּ, וְאֵת לְחַצֵּנוּ:

We cried to the Lord, the God of our fathers, as it is written: "It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; their cry of servitude reached God." The Lord heard our cry, as it is written: "God heard their groaning; God remembered His covenant with Abraham, with Isaac, and with Jacob." And saw our affliction, that is, the conjugal separation of husband and wife, as it is written: "God saw the children of Israel and God knew." Our toil refers to the drowning of the sons, as it is written: "Every son that is born you shall cast into the river, but you shall let every daughter live" Our oppression means the pressure used upon them, as it is written: "I have also seen how the Egyptians are oppressing them."

"The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders."

The Lord 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 Lord."

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 Lord, I and none other.

Mighty hand refers to the disease among the cattle, as it is written: "Behold the hand of the Lord 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 God 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 Lord your God 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."

Wonder alludes to the plague of blood, as it is written: "I will show wonders in the sky and on the earth."

As one spills three drops of wine, he declares:

"Blood, fire, and columns of smoke."

וַיִּצְעַק אֱלֹהֵי אֲבוֹתֵינוּ, כְּמָה שֶׁנֶּאֱמַר:  
וַיְהִי בַיָּמִים הַרְבִּיּוֹת הַהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם,  
וַיִּאֲחָזוּ בְנֵי־יִשְׂרָאֵל מִן־הַעֲבֹדָה וַיִּזְעֻקוּ.  
וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹהִים מִן־הַעֲבֹדָה:

וַיִּשְׁמַע יְיָ אֶת־קוֹלָנוּ. כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים  
אֶת־נַאֲקוֹתָם, וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ, אֶת־אֲבֹרְהָם,  
אֶת־יִצְחָק, וְאֶת יַעֲקֹב:

וַיִּרְא אֶת־עֲנָנוּ: זו פְּרִישׁוֹת דִּרְדָּךְ אֶרֶץ. כְּמָה שֶׁנֶּאֱמַר:  
וַיִּרְא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל. וַיִּדַע אֱלֹהִים:

וְאֶת־עַמְלֹנוּ. אֵלֶּה הַבְּנִיּוֹת. כְּמָה שֶׁנֶּאֱמַר: כָּל־הַבֶּן הַיְלֹוֹד  
הַיִּאֲרָה תִשְׁלַכְהוּ, וְכָל־הַבַּת תַּחֲוִי:

וְאֶת לַחֲצֵנוּ. זֶה הַדְּחָק. כְּמָה שֶׁנֶּאֱמַר: וְגַם־רַאֲיָתִי  
אֶת־הַלְחָץ, אֲשֶׁר מִצְרַיִם לַחֲצִים אֲתָם:

וַיִּצְאָנוּ יְיָ מִמִּצְרַיִם, בְּיַד הַדְּחָק, וּבְיַד הַנְּטוּיָה, וּבְמִרְא  
גְדוֹל וּבְאֲתוֹת וּבְמוֹפְתִים:

וַיִּצְאָנוּ יְיָ מִמִּצְרַיִם. לֹא עַל־יְדֵי מַלְאָךְ, וְלֹא עַל־יְדֵי  
שַׂרְף. וְלֹא עַל־יְדֵי שְׁלִיחַ. אֲלֵּא הַקְּדוֹשׁ בְּרוּךְ הוּא  
בְּכַבֹּדוֹ וּבְעֲצוּמוֹ. שֶׁנֶּאֱמַר: וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם  
בְּלִילָה הַזֶּה, וְהַכִּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם  
וְעַד בְּהֵמָה, וּבְכָל־אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים אֲנִי יְיָ:

וְעַבְרָתִי בְּאֶרֶץ־מִצְרַיִם בְּלִילָה הַזֶּה, אֲנִי וְלֹא מַלְאָךְ.  
וְהַכִּיתִי כָל בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שַׂרְף.  
וּבְכָל־אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים, אֲנִי וְלֹא הַשְּׁלִיחַ.  
אֲנִי יְיָ. אֲנִי הוּא וְלֹא אֲחֵר:

בְּיַד הַדְּחָק. זו הַדְּבָר. כְּמָה שֶׁנֶּאֱמַר: הַנֶּה יְדֵי הַחַיָּה,  
בְּמִקְנֶךָ אֲשֶׁר בְּשַׂדְּךָ, בְּשׂוֹסִים בְּחֲמֹרִים בְּגַמְלִים,  
בְּבָקָר וּבַצֹּאן, דָּבָר כְּבֹד מְאֹד:

וּבְיַד הַנְּטוּיָה. זו הַחֲרָב. כְּמָה שֶׁנֶּאֱמַר: וְחִרְבוּ שְׁלוֹפָה  
בְּיַדוֹ, נְטוּיָה עַל־יְרוּשָׁלַיִם:

וּבְמִרְא גְדוֹל, זֶה גְלוּי שְׁכִינָה. כְּמָה שֶׁנֶּאֱמַר: או הַנִּסְחָה  
אֱלֹהִים, לְבוֹא לְקַחַת לוֹ גוֹי מִקְרֵב גוֹי, בְּמִסּוֹת בְּאֲתוֹת  
וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיַד הַדְּחָק וּבְיַד הַנְּטוּיָה,  
וּבְמִרְאִים גְּדוֹלִים. כָּל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם  
בְּמִצְרַיִם, לַעֲיִנְיָךְ:

וּבְאֲתוֹת זֶה הַמַּטָּה, כְּמָה שֶׁנֶּאֱמַר: וְאֶת הַמַּטָּה הַזֶּה  
תִּשַׁח בְּיַדְךָ. אֲשֶׁר תַּעֲשֶׂה־בוֹ אֶת־הָאֲתוֹת:

וּבְמוֹפְתִים. זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר: וְנִתְּתִי מוֹפְתִים,  
בְּשָׁמַיִם וּבָאָרֶץ  
וְהִגִּים לַהֲטִיף מֵעַט מִן הַכּוֹס בַּעַת אֲמִירַת דָּם וְאֵשׁ,  
וְגַם בְּאֲמִירַת דָּם צַפְרָדַע, וְכו', וְגַם בְּאֲמִירַת דָּצִ"ךְ  
עַד"ש וְכו'  
דָּם. וְאֵשׁ. וְנִתְּתִי עֵשׂוֹ:



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.

דָּבָר אַחֵר. בְּיַד חֲזָקָה שְׁתֵּי־מֵי וּבְזֵרַע נְטוּיָה שְׁתֵּי־מֵי  
 וּבְמוֹרָא גָדוֹל שְׁתֵּי־מֵי. וּבְאֵתוֹת שְׁתֵּי־מֵי. וּבְמִפְתֵּי־מֵי  
 שְׁתֵּי־מֵי: אֱלוֹהֵי עֶשֶׂר מִפְּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא  
 עַל־הַמַּצְרִים בְּמַצְרִים, וְאֱלוֹהֵי הוֹי:

These are the ten tortures which the Holy See engendered upon the Jews in Spain, namely:

- Punishing Taxes to Fund the Expansion of the Empire
- Suspicious and Accusations by our Neighbors
- Complete Confiscation of Family Possessions
- Dungeon Imprisonments Lasting Years
- Forced Conversions and Baptisms
- Public Executions, Hangings, and Burnings
- Public Riots against the Jews
- Tortures of Rope *strappado*, Water Torment *aselli*, and Fire
- More Inquisitions in Portugal, New Spain and South America
- The Edict of Expulsion

The current sons of Rabbi Moses ben Nahman, known as Ramban, Nachmanides, or by his Catalan name, Bonastrug Da Porta, list some of the most horrifying Auto-de-Fe's and executions:

- Seville, Córdoba, Toledo, Valencia, Barcelona (1391)  
(over 7,800 killed)
- Valladolid (1412)
- Gerona (1391)
- Lisbon (1506)
- Barcelona (1488-1498)
- Portugal (1497-1791)
- England (Expulsion edict of 1609)
- Peru (1595-1605)  
(15 were burned alive; 11 more in 1634)
- Mexico (1642-1649)
- Brazil (1557-1648) (over 1500 burned alive)

- Blood
- Frogs
- Vermin
- Flies
- Murrain (Cattle Disease)
- Boils
- Hail
- Locusts
- Darkness
- and the slaying of the First-born



Rabbi Judah formed the initials thus:

דִּצְ"ךְ עֲדָ"שׁ בְּאַח"ב  
 "DETSACH, ADASH BEACHAB."

D'tzach, Adash, B'achab

דָּם. צְפַרְדֵּי. כְּנִים. עֲרוּב. דָּבָר. שְׁחִין. בְּרָד. אֲרָבָה  
 חֲשָׁד. מִפְּת בְּכוֹרוֹת:

רַבִּי יְהוּדָה הִיָּה נוֹתֵן בָּהֶם סְמָנִים:

דִּצְ"ךְ עֲדָ"שׁ בְּאַח"ב:

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 God." However, at the Sea, the Torah relates that "Israel saw the great hand which the Lord laid upon the Egyptians, and the people revered the Lord and they believed in the Lord 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 God 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 God 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. Dayenu

רבי יוסי הגלילי אומר: מנין אתה אומר, שלקו המצרים במצרים עשר מכות, ועל הים, לקו חמשים מכות? במצרים מה הוא אומר: ויאמרו החרטומים אל־פרעה, אצבע אלהים הוא. ועל הים מה הוא אומר? ויִרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה, אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם, וַיִּירָאוּ הָעַם אֶת־יְיָ. וַיֹּאמְרוּ בְּיַד יְיָ עָבְדוּ. כִּמְהָ לְקוּ בְּאֶצְבַּע, עֶשֶׂר מִכּוֹת: אָמור מֵעַתָּה, בְּמִצְרַיִם לְקוּ עֶשֶׂר מִכּוֹת, וְעַל־הַיָּם, לְקוּ חֲמֵשִׁים מִכּוֹת:

רבי אליעזר אומר: מנין שכל־מכה ומכה, שהביא הקדוש ברוך הוא על המצרים במצרים, היתה של ארבע מכות? שנאמר: ושלח־בם חרון אפו, עברה וזעם וצרה. משלחת מלאכי רעים. עברה אחת. וזעם שתיים. וצרה שלש. משלחת מלאכי רעים ארבע: אמור מעתה, במצרים לקו ארבעים מכות, ועל הים לקו מאתיים מכות:

רבי עקיבא אומר: מנין שכל־מכה ומכה, שהביא הקדוש ברוך הוא על המצרים במצרים, היתה של חמש מכות? שנאמר: ושלח־בם חרון אפו, עברה וזעם וצרה. משלחת מלאכי רעים. חרון אפו אחת. עברה שתיים. וזעם שלש. וצרה ארבע. משלחת מלאכי רעים חמש : אמור מעתה, במצרים לקו חמשים מכות, ועל הים לקו חמשים ומאתים מכות:



כְּמַה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ:

How many abundant favors have the Omnipresent performed upon us!

We, the current generation of Crypto-Jews, owe a great debt to our family ancestors. Let us say Dayenu!

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דַּיֵּנוּ:

Had they left Spain with their faith intact, and not lit candles on Friday night, it would have been enough -- Dayenu!

אֱלוֹ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דַּיֵּנוּ:

Had they lit candles on Friday night, and not put on clean, white clothes for Shabbat, it would have been enough -- Dayenu!

אֱלוֹ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הִרְג אֶת־בְּכוֹרֵיהֶם, דַּיֵּנוּ:

Had they put on clean clothes for Shabbat, and eaten bread all year round, it would have been enough -- Dayenu!

אֱלוֹ הִרְג אֶת־בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת־מָמוֹנָּהּ, דַּיֵּנוּ:

Had they avoided bread during the first week in April, and not kept the Passover, changing its date to throw off neighbors seeking evidence of their Judaism, it would have been enough -- Dayenu!

אֱלוֹ נָתַן לָנוּ אֶת־מָמוֹנָּם, וְלֹא קָרַע לָנוּ אֶת־הֶגֶל, דַּיֵּנוּ:

אֱלוֹ קָרַע לָנוּ אֶת־הֵיטָל, וְלֹא הֵעֲבִירָנוּ בְּתוֹכוֹ בְּחֻרְבָּהּ, דַּיֵּנוּ:

Had they kept Passover traditions, and not fasted on Yom Kippur, it would have been enough -- Dayenu!

אֱלוֹ הֵעֲבִירָנוּ בְּתוֹכוֹ בְּחֻרְבָּהּ, וְלֹא שָׁקַע צָרְיָנוּ בְּתוֹכוֹ, דַּיֵּנוּ:

אֱלוֹ שָׁקַע צָרְיָנוּ בְּתוֹכוֹ, וְלֹא סַפַּק צָרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיֵּנוּ:

Had they fasted on Yom Kippur, and not swept the floor to the middle of the room to protect the sanctity of the mezuzah, it would have been enough -- Dayenu!

אֱלוֹ סַפַּק צָרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְלֹא הֵאֱכִילָנוּ אֶת־הַמֶּן, דַּיֵּנוּ:

Had they respected the mezuzah, and not maintained remnants of Jewish prayers, including the name Adonai, it would have been enough -- Dayenu!

אֱלוֹ הֵאֱכִילָנוּ אֶת־הַמֶּן, וְלֹא נָתַן לָנוּ אֶת־הַשִּׁבְתָּהּ, דַּיֵּנוּ:

Had they remembered remnants of prayers, and not circumcized their children by visiting doctors in far-away towns, or doing a symbolic cut themselves, it would have been enough -- Dayenu!

אֱלוֹ נָתַן לָנוּ אֶת־הַשִּׁבְתָּהּ, וְלֹא קָרְבָּנוּ לִפְנֵי הַר סִינַי, דַּיֵּנוּ:

Had they circumcized their children, and not kept the secret *sinagoga* alive, it would have been enough -- Dayenu!

אֱלוֹ קָרְבָּנוּ לִפְנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּנוּ:

אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיֵּנוּ:

Had they kept the *sinagoga* in the mountains, and not mentioned being a Jew in their diaries, on their deathbeds, or telling the family secret to their children once they were old enough to understand, it would have been enough -- Dayenu!

אֱלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָּנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה, דַּיֵּנוּ:

Had they told their children their secrets, and not maintained the laws of Kashrut, ritual slaughtering, not eating pork and separating meat and milk, it would have been enough -- Dayenu!

Had they maintained Kashrut, and not symbolically washed off the baptism of their children, it would have been enough -- Dayenu!

Had they developed traditions to counteract Church rituals, and not insisted on Jewish burials, in wooden *casia*, with Stars of David, the body wrapped in a tallis, the family covering the mirrors at home, it would have been enough -- Dayenu!

Had they retained burial laws, and not insisted on carefully arranged marriages to other hidden Jews, it would have been enough -- Dayenu!

Had they arranged marriages between other Jews, and not told their children to follow all the teachings of the Catholic Church, it would have been enough -- Dayenu!

Had they taught their children not to revere the Catholic Church, and not researched their genealogies assiduously, it would have been enough -- Dayenu!

Had they pursued their family histories, and not maintained a culture of secrecy, it would have been enough -- Dayenu!

Had they maintained a culture of secrecy, and not had the courage to confront relatives and the *viejitos* (old folks) in search of the truth, it would have been enough -- Dayenu!

Had they sought the truth of their heritage, and not maintained the spark of love, affinity and special feeling towards our faith, it would have been enough -- Dayenu!

Had they maintained special feelings about our faith, and not passed their traditions from generation to generation, often with no understanding of their derivation, purpose and symbols, except that they were important, it would have been enough -- Dayenu!

How much more so should we be grateful to God and our courageous ancestors for the heritage that they bestowed upon us: they left Spain with their faith intact, they lit candles on Friday night, they put on clean clothes for Shabbat, they avoided bread during the first week in April, they kept Passover traditions, they fasted on Yom Kippur, they respected the mezuzah, they remembered remnants of prayers, they circumcized their children, they kept the *sinagoga* in the mountains, they told their children their secrets, they maintained Kashrut, they developed traditions to counteract Church rituals, they retained the burial laws, they arranged marriages to other Jews, they taught their children not to revere the Catholic Church, they pursued their family histories, they maintained a culture of secrecy, they sought the truth of their heritage, and they maintained special feelings about their faith.

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

Rabbi Gamliel used to say that whoever does not mention these three things on Passover has not fulfilled his duty, namely: the sacrifice of Pesach, 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 is said: "You 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."

*Show the unleavened bread and say:*

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. Crypto-Jews of the 1500s would prepare the unleavened bread clandestinely and carefully conceal it – sometimes hidden under a bed wrapped in a towel inside a basket, or within papers and writings on their desks.

*Show the bitter herbs and say:*

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 written: "They embittered their lives with hard bondage, in mortar and brick, and in all manner of labor in the field. All their labor was imposed upon them with rigor."

In every generation each individual is bound to regard himself as though he personally had come out of Egypt, as it is said: "You shall tell your son on that day: This is on account of what the Eternal did for me when I came out of Egypt." It was not only our ancestors whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is said: "He took us out from there in order to bring us in, that He might give us the land which He had sworn to our ancestors."

רָבוּ גְמֻלְיָאֵל הִיָּה אֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בְּפֶסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלוֹ הֵן: פֶּסַח. מַצָּה וּמְרוֹר:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנָן שְׁבִית הַמִּקְדָּשׁ הִיָּה קִיָּם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקְּדוֹשׁ בְּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זָבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינוּ הִצִּיל, וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ.

מַצָּה זוֹ שֶׁאֲנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מְלֶכֶךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וְגֵאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפֹּו אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאֹו מִמִּצְרַיִם, עֲגַת מִצּוֹת, כִּי לֹא חָמֵץ: כִּי גָרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמָה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

מְרוֹר זֶה שֶׁאֲנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁמְרָרוּ הַמִּצְרַיִם אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בְּחֹמֶר וּבִלְבָנִים, וּבְכָל־עֲבֹדָה בְּשָׂדֵה: אֶת כָּל־עֲבֹדָתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ.

בְּכָל־דּוֹר וְדוֹר חַיִּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאֵלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלִבָּד, גֵּאָל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלָּא אִף אוֹתָנוּ גֵּאָל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְתֵּינוּ.

*Elevate the cup of wine and say:*

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!

Psalm 113

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

Psalm 114

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel His kingdom. The sea saw it and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like lambs. Why is it, sea, that you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? O earth, tremble at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the flint into a flowing fountain.

Blessed art Thou, Lord our God, King of the Universe, who hast redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzah and maror. So Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion thy city, and joyful at thy service. There we shall eat of the offerings and Passover sacrifices (On Saturday night read: of the Passover sacrifices and offerings) which will be acceptably placed upon thy altar. We shall sing a new hymn of praise to Thee for our redemption and for our liberation. Blessed art Thou, O Lord, who hast redeemed Israel.

*Over the second cup of wine, one recites:*

Blessed art Thou, Lord our God, King of the Universe, who createst the fruit of the vine.

לְפִיכָּךְ אֲנַחֲנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְחַדֵּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאַבֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים הָאֵלֶּה. הוֹצִיאֲנוּ מֵעַבְדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׁמְחָה, וּמֵאֲבָל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ:

מניחים את הכוס ומגלים את המצות

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יי. הַלְלוּ אֶת־שֵׁם יי. יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם: מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ. מִהַלָּל שֵׁם יי. רַם עַל־כָּל־גּוֹיִם יי. עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ. הַמְגַבִּיהִי לְשָׁבַת: הַמְשַׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ: מְקִימִי מַעֲפָר דָּל. מֵאֲשָׁפוֹת יָרִים אֲבוֹיוֹ: לְהוֹשִׁיבִי עַם־נְדִיבִים. עַם נְדִיבִי עַמּוֹ: מוֹשִׁיבִי עֶקְרֵת הַבָּיִת אִם הַבָּנִים שָׁמְחָה. הַלְלוּיָהּ:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיּוֹם יַעֲקֹב מַעַם לַעֲוֹ: הִיָּתָה יְהוּדָה לְקִדְשׁוֹ. יִשְׂרָאֵל מִמְשָׁלוֹתָיו: הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֲרוֹ: הַהָרִים רָקְדוּ כְּאֵילִים. גְּבַעוֹת כְּבָנִי־צֹאן־מֵה־לֶּךְ הַיָּם כִּי תָנוּס. הַיַּרְדֵּן תִּסָּב לְאַחֲרוֹ: הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבַעוֹת כְּבָנִי־צֹאן: מִלִּפְנֵי אֲדוֹן חוּלֵי אָרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוֹר אֲגַם־מַיִם. חֲלָמִישׁ לְמַעֲיָנוֹ־מַיִם.

כל אחד יקח כוסו בידו

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת־אַבֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ לְלֵילָה הַזֶּה, לְאֲכֹל־בֵּי מִצָּה וּמְרוֹר. כֵּן, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, נִגְיַעֲנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים, הַבָּאִים לְקַרְאֲתָנוּ לְשִׁלוֹם. שְׂמַחִים בְּבָנֵינוּ עֵינֶךָ, וְשִׂשִׁים בְּעַבְדֹתֶךָ, וְנֹאכַל שֵׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים, אֲשֶׁר נִגְיַע דָּמָם, עַל קִיר מְזֻבְחֶךָ לְרִצּוֹן, וְנוֹדָה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלְתָּנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ־בְרוּךְ אַתָּה יי, גָּאֵל יִשְׂרָאֵל:

כוס שני

הַנְּיִי מוֹכֵן וּמְזַמֵּן לְקִים מִצּוֹת כּוֹס שְׁנִיָּה מֵאַרְבַּע כּוֹסוֹת לְשֵׁם יְחִוֵּד קוֹדֶשׁא בְּרִיךְ הוּא וְשִׁכְנִיתִיה עַל־יְדֵי הַחוּא טְמִיר וְנִעְלָם בְּשֵׁם כָּל־יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

הַחֶפֶז

# רחצה

## Wash the hands for the meal

Blessed art Thou, Lord our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Read together:

Iberian Crypto-Jews of the 1500s used spice to introduce flavors into their matzah. Angelina de León of Almazán formed round flat cakes with pepper and honey and oil. Juana de Fuente and Ruy Diás' wife make cakes in which they kneaded with white wine and honey and clove and pepper, and kept them with the scrolls in her husband's storage chest. When materials for traditional matzah wasn't available, they sometimes substituted cooked chestnuts for matzah.

# מוציא

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

Blessed art Thou, Lord our God, King of the Universe, who bringest forth bread from the earth.

Blessed art Thou, Lord our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of unleavened bread.

# מרור

Take some bitter herbs, dip them in Charoseth and say:

Blessed art Thou, Lord our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of the bitter herbs. ("Abençoado seja, Adonai, Nosso Senhor, que nos santificou com seus mandamentos e nos ensinou a comer especiarias amargas.")

# כורך

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

Thus did Hillel during the existence of the holy temple: he took matzah and 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



ברוך אתה יי אלהינו מלך העולם, אשר קדשנו  
במצותיו, וצונו על נטילת ידים:



ברוך אתה יי, אלהינו מלך העולם, המוציא  
לחם מן הארץ:

ברוך אתה יי, אלהינו מלך העולם, אשר  
קדשנו במצותיו וצונו על אכילת מצה:



ברוך אתה יי אלהינו מלך העולם, אשר קדשנו  
במצותיו וצונו על אכילת מרור:



זכר למקדש כהלל: כן עשה הלל בזמן שביית  
המקדש היה קיים. הנה כורך פסח מצה ומרור  
ואוכל ביחד. לקיים מה שנאמר: על-מצות  
ומרורים יאכלהו:

שלקו עורך