



HAGGADAH HINENI

הַגָּדָה הַיְנִי
הַגָּדָה שֶׁל פֶּסַח



A Personal Participation
Passover Haggadah



Haggadah Hineni is a personal participation Passover Haggadah. Use this Haggadah as a basic text to guide your Seder guests to enjoy a “Talking Seder” in which you and they tell the story and message of Passover through active discussion and engagement.

Passover is celebrated well by talking, asking, answering, debating, wondering about, and exploring the many themes, texts, and ritual symbols of the Seder.

Prepare your Seder celebration in advance of your family’s and friend’s arrival. Think about who will be present with you. What ideas and activities will best interest and engage them? How can you join together in retelling the story of our People’s Exodus from Egypt?

In planning your seder, use Haggadah Hineni along with the Haggadah Hineni Handbook for invitations, insights, and inquiries you may wish to use during your seder. Make selections for discussions to be lead and/or print out chosen selections for participants to use together during the seder.

Read through the pages of the Haggadah Handbook to identify which questions and topics, and additional ideas or materials of your own, you want to use. Plan for more talking than reading, more conversation than recitation. Keep everyone comfortable. Decide how long your Seder will last and inform your guests, as well as those who will be serving the meal.

At a minimum, a Passover Seder should include blessings over wine and all the various Seder foods. Be sure to mention the Pesah, Matzah, and Maror. Be sure to take a few minutes to tell and discuss the Exodus story. Ask the Four Questions. Ask your own questions. Remember the Ten Plagues. Talk about something relevant and personal to you and your guests. Enjoy a delicious holiday meal. Find the Afikomen and welcome the Prophet Elijah.

The Seder can be an immersive educational experience for all participants. Be sure to focus on the needs of your family and friends at the table with you.

הַג שְׂמֵחַ!

Hag Sameah!

Enjoy a Happy Passover and meaningful Seder celebration!

Welcome To Our Seder!

Your presence here means a great deal.
Were it not for each one of us here,
our Seder Celebration would be incomplete.

This Haggadah along with the Hineni Haggadah Handbook are designed for telling the story and sharing the message of Passover. The Passover Seder is enjoyed best when seder participants explore the Haggadah's texts and the ritual symbols of the Seder. Retelling the story of our ancestors' Exodus from Egypt, we can each find personal meaning as we celebrate this beautiful tradition.

*The word **Haggadah** means **Telling**.*

As the Children of Israel were freed from Egyptian bondage, God commanded them to eat Matzah, unleavened bread. This act serves as a remembrance of the very moment of their redemption.

וְהִגַּדְתָּ לְבִנְךָ V'higad'ta l'vin-kha, "And you shall tell your children on that day, 'It is because of what the Eternal God did for me when I went free from Egypt.'" (Exodus 13:8)

From this Torah verse Jewish tradition derives the mitzvah of telling the Exodus story each year. Our sacred privilege is to speak of our people's master story and its meaning for all time.

The word *Seder* means *Order*.
Here is the order our Seder will follow tonight...

I. CELEBRATION

1. קַדֵּשׁ *Kadesh*...we celebrate Passover with the First Cup of Wine
2. וְרַחֵץ *Urhatz*...a symbolic ritual hand washing
3. כַּרְפָּס *Karpas*...a springtime appetizer
4. יַחַץ *Yahatz*...breaking the middle Matzah, preparing the Afikomen

II. REMEMBRANCE

5. מַגִּיד *MAGGID*...telling the story of Exodus
 - 5a. הָא לְחַמָּא *HaLahma*...defining Matzah and our meal's purpose
 - 5b. The Four Questions...among many others!
 - 5c. עֲבָדִים הָיִינוּ *Avadim Hayinu*...physical oppression
 - 5d. The Four Children...and their parents
 - 5e. מִתְחַלָּה *Mithilah*...spiritual denigration
 - 5f. The Ten Plagues...learning the meaning of freedom
 - 5g. דְּיִנוּ *Dayenu*...our popular song of appreciation
 - 5h. רַבֵּן גַּמְלִיאֵל *Rabban Gamliel*...Passover's special symbols
 - 5i. בּוֹס שְׁנֵי *Hallel and Kiddush*...the Second Cup of Wine

III. FEASTING

6. רְחֹצָה *Rohtzah*...ritual hand washing before the meal
7. מוֹצֵיא מַצָּה *Motzi - Matzah*...tasting unleavened bread to begin our feast
8. מַרּוֹר *Maror*...the Bitter Herbs remind us of slavery's taste
9. כּוֹרֵךְ *Korekh...Pesah* - a symbolic sandwich of Matzah & Maror
10. שְׁלַחַן עוֹרֵךְ *SHULHAN OREKH*...DINNER is served! Enjoy!
11. צְפוּן *Tzafun*...concluding our meal with the Afikomen, if we can find it!

IV. PRAISE

12. בְּרַךְ *Barekh*...Blessings after our meal and then the Third Cup of Wine
13. The Cup of Elijah...we will seek the Prophet Elijah's spirit at our Seder
14. הַלֵּל *Hallel*...Psalms of praise, plus our favorite Passover songs
15. נִרְצָה *Nirtzah*...with the Fourth Cup of Wine our Seder concludes

The Seder Plate is described on page 39.

Our Seder begins with holiday wishes for everyone present.

Share one of your hopes for this holiday with a person next to you at the Seder Table.

We kindle the festival's lights in celebration and sanctification.

Those involved with the preparations for this lovely Seder celebration are the ones whose "mitzvah" it is to recite this b'rakhah!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Barukh Atah Adonai, Eloheinu Melekh ha-Olam,

Blessed are You, Eternal our God, Sovereign of the Universe,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ

asher kid-shanu b'mitzvotav v'tzi-vanu

for we are set apart as a people through God's commandments, and commanded

לְהַדְלִיק נֵר שֶׁל (שַׁבָּת ו') יוֹם טוֹב:

l'hadlik ner shel (shabbat v') yom tov.

to kindle light for (*Shabbat* and) the festival.

I. CELEBRATION...

Refer to the Haggadah Handbook, page 6, for invitations, insights, and inquiries you may wish to use for this part of the seder.

1. Kadesh...we celebrate Passover with the First Cup of Wine

קדש

Begin here on Shabbat:

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

(סברי מרנן ורבנן ורבתי וגברתי.)

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

Barukh Atah Adonai Eloheinu Melekh haOlam, Borei p'ree ha-gafen.

Blessed are You, Eternal our God, Sovereign of the Universe,
Creator of the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם

Barukh Atah Adonai Eloheinu Melekh haOlam, asher ba-har ba-nu mi-kol am

Blessed are You, Eternal our God, Sovereign of the Universe, choosing and distinguishing us

ורוממנו מכל לשון, וקדשנו במצותיו.

v'rom'ma-nu mi-kol la-shon, v'kid-sha-nu b'mitz-vo-tav.

from among all peoples, and setting us apart as a people through God's commandments.

ותתן לנו יי אלהינו באהבה (שבתות למנוחה ו) מועדים

Va-tee-ten la-nu Adonai Eloheinu b'a-ha-vah (Shabbatot lim'nu-ha u') mo-a-dim

Lovingly, Eternal our God, bestowing on us (*Shabbat* for rest and) seasons

לשמחה, חגים וזמנים לששון, את יום (השבת הזה ואת יום)

l'simha, ha-gim u-z'ma-nim l'sa-son, et yom (haShabbat ha-zeh v'et yom)

for joy, festivals and sacred times for delight, this (*Shabbat* and this)

חג המצות הזה. זמן חרותנו

Hag haMatzot ha Zeh. Z'man hei-ru-tei-nu

Festival of *Matzot*, the time of our Freedom

(באהבה) מקרא קדש, זכר ליציאת מצרים:

(b'ahavah) mik-rah kodesh, ze-kher l'yit-zi-at Mitzrayim:

(with love) a sacred time, a remembrance of the Exodus from Egypt.

כִּי בָנוּ בְּחֵרָתְךָ, וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל הָעַמִּים

Ki va-nu va-har-ta, v'o-ta-nu ki-dash-ta mi-kol ha-Amim

You have chosen us, and set us apart from among all people

(וְשַׁבָּת) וּמוֹעֲדֵי קִדְשֶׁךָ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׂוֹן הַנְּחִלָּתָנוּ:

(v'Shabbat) u'mo-a-dei kod-she-kha (b'ahavah u'v-ratzon) b'simhah u'v-sa-son hinhal-tanu:

bestowing on us (*Shabbat and*)Your sacred seasons (with love and desire) for joy and delight.

בְּרוּךְ אַתָּה יְיָ מְקִדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמָנִים:

Barukh Atah Adonai, M'ka-desh (haShabbat v') Yisrael v'haZ'ma-nim.

Blessed are You, Eternal God, for sanctifying (*Shabbat,*) the Jewish People, and festivals.

Include this Havdalah paragraph on Saturday night:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחָל בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי
הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּת. וְאֶת-יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשׁתָּ. הַבְּדִלָּת וְקֹדֶשׁתָּ
אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ. בְּרוּךְ אַתָּה יְיָ, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

For the gift of our lives at this sacred season:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Barukh Atah Adonai Eloheinu Melekh haOlam,

Blessed are You, Eternal our God, Sovereign of the Universe,

שֶׁהָחֵינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

sh'he-he-ya-nu v'ki-y'ma-nu v'hi-gi-a-nu laZ'man haZeh.

for the gift of our lives, for all that sustains us, and for enabling us to reach this season.

Recline while drinking the First Cup of Wine.

2. **Urhatz...a symbolic ritual hand washing by the leader at our table** וְרַחֵץ

We focus for a moment on the task of celebration and memory we are about to begin.

Refer to the Haggadah Handbook, page 7, for invitations, insights, and inquiries you may wish to use for this part of the seder.

At this point the leader symbolically washes his or her hands without a blessing.

Consider asking those around the table how they prepared for this celebration.

3. **Karpas...a springtime appetizer** כַּרְפָּס

Refer to the Haggadah Handbook, page 7, for invitations, insights, and inquiries you may wish to use for this part of the seder.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:
Barukh Atah Adonai, Eloheinu Melekh ha'olam borei p'ri ha'adamah.
Blessed are You, Eternal our God, Sovereign of the universe,
Creator of the fruit of the earth.

We dip a green vegetable in Salt Water.

Our green vegetable symbolizes spring, freshness, and growth.

The Salt Water suggests the tears of the Israelite slaves.

The act of dipping represents the elegance of hor d'oeuvres at our holiday meal.

For lo, the winter is past, the rain is over and gone;
The flowers appear on the earth;
The time of singing is come,
And the voice of the turtledove is heard in our land;
The fig tree puts forth her green figs,
And the vines in blossom give forth their fragrance.
(Shir HaShirim, The Song of Songs)

Passover is a season of hope, renewal, and life. Nature's spring is the backdrop for our people's story of beginnings and freedom, the narrative we will retell tonight. Passover's message and mood can lift us up, encouraging us to look ahead to better days and brighter times.

4. *Yahatz*...breaking the middle Matzah, preparing the Afikomen יחז

Refer to the Haggadah Handbook, pages 7 - 9, for invitations, insights, and inquiries you may wish to use for this part of the seder.

We will now prepare a piece of matzah to be the Afikomen.

Remove the middle of the three official Matzot on the Seder table. Break it in half.

Wrap the larger portion in a napkin or cloth.

Place it under a pillow on the leader's chair.

This larger half will become the Afikomen at the conclusion of our Seder.

II. REMEMBRANCE...

5. *Maggid*...telling the story of the Exodus

מגיד

Refer to the Haggadah Handbook, page 10, for invitations, insights, and inquiries you may wish to use for this part of the seder.

It is now time to tell our people's story of redemption. Many people are surprised to discover the actual story of the Exodus is not published in the Haggadah. Instead, the Haggadah is a collection of rabbinic Midrashim (interpretations and legends).

More than 1,800 years ago, the rabbis of the Mishnah began recounting the story of Israel's freedom from Egyptian bondage by expounding on the Exodus story as told in Chapter 12 of the Book of Exodus and Chapter 26 of the Book of Deuteronomy. The result of this process continued through the generations and the rabbis' teachings were compiled into the Haggadah we use.

The Passover Haggadah is a resource and prompt for us as we celebrate tonight. Many of us here can explain the symbols on our table. In some form, all of us know the Exodus story. We can wonder about and answer our children's questions and refer to the Haggadah for more information and insight when we need it.

5a. *HaLahma*...defining Matzah and our meal's purpose

הָא לַחְמָא

Refer to the Haggadah Handbook, pages 11 & 12, for invitations, insights, and inquiries you may wish to use for this part of the seder.

What is the meaning of eating Matzah on Passover? Why is it a symbol of slavery? How can it also be a symbol of our freedom? What have we done to demonstrate that we take this ideal of caring, sharing, and hospitality seriously?

Eating our Matzah tonight and this week, pausing from our routines, we act to attach our personal lives and concerns to the grand and potent moral principles for which God brought our ancestors out of Egypt. Tonight, and throughout this festival week, the foods we eat and the springtime visions we dream are all about freedom, goodness, and human dignity.

Matzah symbolizes freedom and human dignity. Matzah is made from one of these five grains that can ferment, become Hametz: wheat, rye, oats, barley, or spelt.

On Passover, Hametz, fermented grains and foods, suggest human arrogance and injustice. Of course, grain is not honest or unjust, good or bad. We are. That's why limiting ourselves to the pure, unleavened grains of Matzah we eat on Passover

reminds us to live for and to do good, to open ourselves to others, to form relationships and honor every person.

Reenacting the experience of our Biblical ancestors, we look to the simple and lowly fare of the slave. Slaves eat Matzah. Slaves live the humblest of lives. In contrast, the taskmaster exalts himself and believes that others must do his bidding. Insensitive to others, the Pharaoh's is a lavish style of food and life.

Fermented grain implies personal and social excess. Unleavened bread suggests modesty. Passover teaches us that human arrogance is held in check by awareness of existence beyond ourselves. The change we make from Hametz to Matzah symbolizes that our efforts in life are in service of God and the values of God's presence in our world.

Matzah was there from the beginning to the end. It was not only the dough which our ancestors did not have the time to let rise as they left Egypt, but the bread of affliction which they ate as slaves. Matzah, the bread of slaves, became the sustenance of a free people.

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וַיִּכּוֹל, כָּל
דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָּא עַבְדֵּי
לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין:

Ha lahma anya di akha-lu av-ha-tana b'ar-ah d'mitz-ra-yim.

Kol dikh-fin ye-tei v'yei-khol, kol ditzrikh ye-tei v'yif-sah.

Hasha-ta ha-kha, l'sha-na ha-ba'ah b'ar-ah d'yisrael.

Hasha-ta av-dei, l'sha-nah ha-ba'ah b'nei horin.

This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. At present we are here; next year may we be in Israel. At present we are slaves; next year may we be free people.

5b. The Four Questions...among many others!

מָה נִשְׁתַּנָּה

Refer to the Haggadah Handbook, pages 12-14, for invitations, insights, and inquiries you may wish to use for this part of the seder.

The ability to question is the mark of a free person.

We tell the story of our People's freedom from slavery by asking and answering each others' questions about what we are doing and why.

What additional questions would you like to ask and discuss tonight?

מה נשתנה הלילה הזה מכל הלילות!

Mah nishtanah halailah hazeh mikol ha'leilot!

How different this night is from all other nights!

The Four Questions aren't really questions at all! They are four statements about how different tonight's celebration is for all of us. Passover is about much more than dipping, reclining, or even eating Matzah. Have the youngest Seder participant, together with the oldest or with everyone who wishes to, ask the Four Questions.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה כְּלוֹ מֶצֶה?

Sheh-b'khol ha-leilot anu okhlin hametz u'matzah. Halilah ha-zeh kulo Matzah?

1. On all other nights we eat Hametz and Matzah. Tonight, why do we eat only Matzah?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרָקוֹת הַלַּיְלָה הַזֶּה מְרוֹר?

Sheh-b'khol ha-leilot anu okhlin sh'ar y'rakot ha-lilah ha-zeh Maror?

2. On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפִּילוֹ פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים?

Sheh-b'khol ha-leilot ein anu mat'bilin afilu pa'am ehat. Ha-lilah ha-zeh sh'tei f'amim?

3. On all other nights we do not dip even once. Tonight, why do we dip twice?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כְּלָנוּ מְסֻבִּין?

Sheh-b'khol ha-leilot anu okhlin bain yoshvin u-vain m'subin. Ha-lilah ha-zeh kulanu m'subin?

4. On all other nights we eat sitting or reclining. Tonight, why do we all recline?

No person's question, and certainly no child's question, should go unanswered. Let's take a moment and answer the four questions and any others we have asked. (*For assistance, there are answers to the Four Questions in the Haggadah Handbook on page 11.*)

Telling the Story

We will now go around the table and ask each person to tell a small portion of the story of the Exodus, with the next person adding to what was said before their turn.

To assist with this, refer to the Haggadah Handbook, pages 14-20 for The Passover Story as told in Exodus Chapters 12 & 13, and Deuteronomy Chapter 6 which you may choose to read and discuss. On Handbook pages 20-25 you will find Key Moments in the Exodus Story for considering the larger narrative of our people's master story as told in Torah.

5c. Avadim Hayinu...physical oppression**עֲבָדִים הָיִינוּ**

Refer to the Haggadah Handbook, pages 26-29, for invitations, insights, and inquiries you may wish to use for this part of the seder.

The Exodus is a real memory. No people could sustain such a shared memory through many generations if the core event being recalled never took place. The Exodus narrative and the Torah's description of the Children of Israel encamped at Mount Sinai represent the first core moments of the Jewish people's consciousness of God. The Jewish People's collective memory begins in slavery.

But, the Exodus itself is not yet complete. We're still on the journey toward the promise of redemption fulfilled and peace. The Exodus story is not only about arriving somewhere. It is about moving from one place to the next. From one generation to the next. From what is toward what might yet be.

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם.

(Can be sung:)

Avadim hayinu, hayinu...atah b'nei horin, b'nei horin

Avadim hayinu...atah, atah, b'nei horin, b'nei horin.

Once we were slaves to Pharaoh in Egypt, now we are free people...

וַיֹּצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִמִּצְרַיִם, בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה, וְאֵלֹהֵינוּ לֹא הוֹצִיאָה הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בָנֵינוּ, מִשְׁעֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאֵפִילוּ כְּלָנוּ חֲכָמִים, כְּלָנוּ נְבוֹנִים, כְּלָנוּ זְקֵנִים, כְּלָנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה מְשֻׁבָּח:

...the Eternal our God took us out of there with a mighty hand and an outstretched arm. Had not God taken our ancestors out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt. *Even if we all were wise, and perceptive, experienced, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt.* The more we talk about the Exodus the more we are worthy of praise.

Children's Songs to sing are on page 38

From Days of Old: Rabbinic Esoterica for Everyone

The Haggadah includes these memories of ancient sages to honor the important role teachers play in our lives. All of us teach, often with our words and explanations, sometimes by our behavior. The freedom we celebrate tonight thrives best in every generation as we teach those who come next, just as we have learned from those who came before. Think about the greatest influences in your life. How do the life lessons they taught you represent freedom?

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

It happened that Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar, the son of Azariah, Rabbi Akiva and Rabbi Tarfon sat all night in B'nei Brak telling the story of the Exodus from Egypt, until their students came to tell them that it was time to recite Shema and the morning prayers. (Some historians speculate these sages were secretly planning the Bar Kochba revolt against Rome in 135 C.E.)

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

Rabbi Elazar ben Azariah said, "I am like seventy years old, but I had not understood that recital about the Exodus should take place in evening prayers until Ben Zoma explained it. In Deuteronomy 16:3 the Torah states, 'That you may remember the day you left Egypt all the days of your life.' 'The days of your life' would indicate daytime. 'All the days of your life' includes the night. Another sage taught: 'The days of your life' indicates our present world. 'All the days of your life' indicates the Messianic era."

*Grateful for our teachers and all we've learned, we offer praise.
Grateful for God's deliverance and our destiny, we offer praise.*

ברוך המקום. ברוך הוא. ברוך שנתן תורה לעמו ישראל. ברוך הוא.

Barukh haMakom. Barukh Hu.

Barukh sh'natan, sh'natan Torah. Sh'natan Torah l'amo Yisrael.

Barukh haMakom. Barukh Hu.

Blessed is the place where God is found.

Blessed is God who gave the Torah to the Jewish people.

Blessed is God.

5d. The Four Children...and their parents!

ארבעה בנים

Refer to the Haggadah Handbook, pages 29-32, for invitations, insights, and inquiries you may wish to use for this part of the seder.

בנגד ארבעה בנים דברה תורה. אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול:

K'neged arba'ah vanim dib-rah Torah.

Ehad haham, v'ehad rasha, v'ehad tam, v'ehad sh'eino yo-de-ah li'sh-ol:

The Torah alludes to Four Children:

one wise (*haham*), one wicked (*rasha*), one simple (*tam*), and one who is unable to ask (*sh'eino yo-de-ah li'sh-ol*).

Can you determine who is who?

Look in the Torah at these four citations. Can you explain which one represents the wise child, the wicked child, the simple child, and the child who does not know how to ask, and why?

*Exodus Chapter 12, verses 26-27

*Exodus Chapter 13, verse 8

*Exodus Chapter 13, verse 14

*Deuteronomy Chapter 6, verses 20-21

Haham ma hu omer?

חכם מה הוא אומר?

מה העדות והחקים והמשפטים, אשר צוה יי אלהינו אתכם? ואף אתה אומר-לו
בהלכות הפסח: אין מפטירין אחר הפסח אפיקומן:

The **Wise Child** asks: "What is the meaning of the testimonies, statutes, and laws which the Eternal our God has commanded us?" Explain to him or her the laws of the *Pesah*: that "no dessert may be eaten after the Passover sacrifice."

Rasha ma hu omer?

רשע מה הוא אומר?

מה העבודה 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:

The **Wicked Child** asks: "What does this service mean to you?" By the words "to you" he or she implies that this service is only for you, not for himself or herself. By excluding himself or herself from the community, he or she denies God. So tell the wicked child bluntly: "This is done on account of what the Eternal God did for me when I came out of Egypt." *For me, not for him or her*; had he or she been there, he or she would not have been redeemed.

Tam ma hu omer?

תם מה הוא אומר?

מה זאת? ואמרת אליו: בחזק יד הוציאנו יממצרם מבית עבדים:

The **Simple Child** asks: "What is this all about?" Tell this child, "With a strong hand the Eternal God brought us out of Egypt from the house of slavery."

V'sh'eino yo-de-ah li'sh-ol at p'tah lo. ושאינו יודע לשאול, את פתח לו.

שנאמר: והגדת לבנך, ביום ההוא לאמר: בעבור זה עשה יי לי, בצאתי ממצרם:

As for the **Child Who is Unable To Ask** a question, you must open up the subject to him or her, as it is written in Exodus 13:8: "You shall explain to your child on that day, 'It is because of what the Eternal God did for me when I went free from Egypt.'"

מדרש

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

More From Days of Old: Rabbinic Esoterica for Everyone

We celebrate the first Seder each year on the 15th day of the Hebrew month of Nisan. One might think that we should begin telling the Exodus story on the first day of the month, not on the 15th. Moreover, one might think we should hold our Seder during the day, not at night. The Torah states, as we answered the child who does not know how to ask, "on that day, because of what the Eternal God did for me." The Exodus event took place at night. It was on the eve of the 15th of the month that our ancestors, about to leave Egypt, were instructed to eat Matzah and Maror, bitter herbs.

5e. Mithilah...spiritual denigration

מתחלה

Refer to the Haggadah Handbook, pages 33-38, for invitations, insights, and inquiries you may wish to use for this part of the seder.

We were slaves and the Eternal God freed us. If God hadn't freed us from slavery in Egypt then we, our children, and our children's children would still be slaves. We were not born free men and women. We were not born believers in One God. We descend from ancestors who were slaves and idol worshippers.

מתחלה עובדי עבודה זרה היו אבותינו. ועכשו קרבנו המקום לעבודתו...

Mithilah ov-dei avodah zarah ha-yu avo-tei-nu.

In the beginning our ancestors worshipped idols.

V'akhshav ker-vanu ha-Makom la-a-vo-dato.

Now, in freedom, we God draws us near for sacred service.

...שנאמר: ויאמר יהושע אל כל העם. כה אמר יי אלהי ישראל, בעבר הנחר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור. ויעבדו אלהים אחרים: ואקח את אביכם את אברהם מעבר הנחר, ואולף אותו בכל ארץ כנען. וארבה את זרעו, ואתן לו את יצחק; ואתן ליצחק את יעקב ואת עשו. ואתן לעשו את חר שעיר, לרשת אותו. ויעקב ובניו ירדו מצרים:

ברוך שומר הבטחתו לישראל. ברוך הוא. שהקדוש ברוך הוא חשב את הקץ, לעשות כמה שאמר לאברהם אבינו בבטח בין הבתרים, שנאמר: ויאמר לאברהם ידע תדע, כי יגר יהיה זרעך, בארץ לא להם, ועבדים וענו אתם ארבע מאות שנה; וגם את הגוי אשר יעבדו דן אנכי. ואחרי כן יצאו, ברכש גדול:

*We refill our our cups, raise them, and recite this statement
to declare the significance of the Jewish People's story in our lives.*

והיא שעמדה לאבותינו ולנו. שלא אחר בלבד, עמד עלינו לכלותנו. אלא שבכל דור ודור, עומדים עלינו לכלותנו. והקדוש ברוך הוא מצילנו מידם:

Ve'hi she'am-da, ve'hi she'am-da la-a-vo-tei-nu v'lanu.

Sh'lo ehad bi-le-vad a-mad a-lei-nu l-ha-lo-tei-nu.

Eh-la sh'b-khol dor va-dor om-dim a-lei-nu l-kha-lo-tei-nu.

V'ha-Kadosh Barukh Hu ma-tzi-lei-nu mi-ya-dam.

There are those who stood against our ancestors and us. Not one person alone, but many people have tried to destroy us. Yet in every generation, just as there have been those who stood against our values and our people's special identity, so has there been our trust in who we truly are. Through our spiritual strength, God has saved us from the hands of our enemies.

Still More From Days of Old: Rabbinic Esoterica for Everyone

צא ולמד

Go and learn the master story of the Jewish people,
a story of generations and meaning for all time.

מה בקש לבן הארמי לעשות ליעקב אבי, ...
(Genesis 31: Laban pursued Jacob "a distance of seven days" to deny Jacob his freedom.)

שפרעה לא גזר אלא על הזכרים, ...
(Exodus 1:15: "The king of Egypt spoke to the Hebrew midwives, 'When you deliver the Hebrew women if it is a boy, kill him.'")

ולכן בקש לעקר את הכל, שנאמר: ...
(Genesis 31: Jacob complains about Laban's slave-like treatment of him and his belief that "God took notice of my plight.")

A summary of the Exodus story as retold in Deuteronomy 26.

As Moses prepares to leave the Children of Israel
on the border of the Land of Israel, he instructs them.

“When you enter the land that the Eternal God is giving you as a heritage, and you possess it and settle in it, you shall recite as follows: ‘My father Jacob, like his father and grandfather Abraham and Isaac before him, went down to Egypt with meager numbers and lived there; but there he became a great and populous nation. The Egyptians dealt harshly with us and oppressed us. They imposed hard labor on us. We cried to the Eternal God, the God of our ancestors, and the Eternal God heard our plea and **saw our affliction, our misery, and our oppression**. The Eternal God freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and plagues.’”

אַרְמֵי אֲבִד אָבִי, וַיֵּרֶד מִצְרַיִמָּה, וַיִּגַּר שָׁם בְּמִתֵּי מְעוֹט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עַצוּם וְרַב: וַיִּרְעוּ אֶתְנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה: וַנִּצְעַק אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יי אֶת־קִלְנוּ וַיִּרְא אֶת־עֲנִינוּ וְאֶת־עַמְלָנוּ וְאֶת לְחֻצְנוּ: וַיּוֹצֵאֵנוּ יי מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֶרַע נְטוּיָה, וּבְמִרְא גָדוֹל וּבְאִתוֹת וּבְמוֹפְתִים:

Midrash מִדְרָשׁ

“Saw our affliction” וַיִּרְא אֶת־עֲנִינוּ

What did God see? God saw the Israelites had compassion for each other. When one of them finished his quota of bricks, he would help others.

“Our affliction” אֶת־עֲנִינוּ

This refers to the enforced separation of husbands and wives. The Egyptians decreed the men should sleep in the field and women should sleep in the city. The women, however, would bring warm food to their husbands, and comfort them saying, "They will not succeed in subjugating us. In the end, the Holy One will redeem us." Through the merit of the righteous women of that generation the Israelites were redeemed from Egypt.

“And our oppression” וְאֶת לְחֻצְנוּ

This refers to the straw. For Pharaoh decreed, “You shall no longer provide the people with straw for making bricks; let them go and gather straw for themselves.” Whenever the Egyptians counted the bricks and found the quota unfulfilled, the Israelite overseers refused to deliver their fellow Israelites to the Egyptians. Instead, they submitted themselves, and willingly suffered the punishment in order to lighten the ordeal for their fellow Israelites.

What do these three legends have in common?
What is their moral vision for us as we tell our story
and reflect on the responsibilities of our freedom?

5f. The Ten Plagues...learning the meaning of freedom

עֶשֶׂר מַכּוֹת

Refer to the Haggadah Handbook, pages 35-38, for invitations, insights, and inquiries you may wish to use for this part of the seder.

For each one of the Ten Plagues we recite we remove a little drop of wine from our cups with a finger or spoon and place it on our plate.

In a moment we will spill wine from our full cups to symbolize our sadness and our sensitivity to the loss of life as well as the harm that was brought upon our enemies. We do this even as we celebrate the Israelite slaves' Exodus to freedom. We glory in our liberation, but we do not gloat over our fallen foes.

When the water of the Sea of Reeds engulfed the Egyptians, there was singing and celebration. But God silenced those who were rejoicing. "My children perish. Cease your songs!" So we celebrate with less than a full heart, with less than a full cup.

אֱלוֹי עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל-הַמִּצְרִים בְּמִצְרַיִם, וְאֱלוֹי הֵן:
*E'lu e-ser ma-kot she-he-vi ha-ka-dosh ba-rukh hu
 al ha-mitz-rim be-mitz-ra-yim, ve-e-lu hen:*

דָּם. צְפַרְדֵּי. כְּנִיָּם.

*Dam. Tze-far-de-a. Ki-Nim.
 Blood. Frogs. Lice.*

עֲרוֹב. דִּבְרַי. שְׁחִין.

*A-rov. De-ver. Sh'hin.
 Beasts. Cattle Plague. Boils.*

בָּרָד. אֲרֵבָה. חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת:

*Ba-rad. Ar-beh. Ho-shekh. Ma-kat Be-kho-rot.
 Hail. Locusts. Darkness. Death of the First Born.*

The Talmudic sage Rabbi Yehudah made an acrostic to help us remember the order of the Ten Plagues.

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:

דִּצ"ף עַד ש"ב בְּאֵחָב:

D'TZaKH ADaSH B'AHab

Blood, Frogs, Lice,

Beasts, Cattle Plague, Boils,

Hail, Locusts, Darkness, Death of the First Born

5g. *Dayenu*...our popular song of appreciation

דינו

Refer to the Haggadah Handbook, pages 38-38, for invitations, insights, and inquiries you may wish to use for this part of the seder.

The song *Dayenu* offers repair for our ancestors' ingratitude while wandering in the wilderness. Where they complained about the food, or lack of water, or the harsh environment, or the challenge of entering the land, we give thanks for their experience. Instead of letting their complaints stand, in freedom and relative comfort we proclaim how grateful we are for each and every moment in the drama of our People's redemption. *Dayenu* says, "It would have been enough for us."

Is that true? Would it have been? Would it have been enough for us to be brought out of Egypt and left in the desert? Would we have been satisfied camping at Mt. Sinai and not receiving the Torah? Would you and I really find it sufficient to arrive at the border of the Promised Land and not enter?

Human beings are impatient. We are anxious awaiting what comes next. We don't always remember what came before. It's hard to pause and express gratitude on the way to an elusive or unfulfilled goal.

Dayenu urges us to be thankful for each moment we experience.

Before we sing Dayenu let's ask, "For what are we grateful? What is enough for us?"

אלו הוציאנו ממצרים,
דינו:

Ilu hotzi, hotzi-anu, hotzi-anu mi-Mitzrayim, hotzi-anu mi-Mitzrayim, Dayenu!

If God had only taken us out of Egypt, it would have been enough!

אלו נתן לנו את השבת,
דינו:

Ilu natan, natan lanu, natan lanu et haShabbat, natan lanu et haShabbat, Dayenu!

If God had only given us the Shabbat, it would have been enough!

אלו נתן לנו את התורה,
דינו:

Ilu natan, natan lanu, natan lanu et haTorah, natan lanu et haTorah, Dayenu!

If God had only given us the Torah, it would have been enough!

ולא עשה באלהיהם, דינו:
אלו עשה באלהיהם, (Vanquishing their gods)
ולא הרג את בכוריהם, דינו:
אלו הרג את בכוריהם, (Slaying of First Born)

מה מעלות טובות למקום עלינו:
אלו הוציאנו ממצרים, (Taking us out of Egypt)
ולא עשה בהם שפטים, דינו:
אלו עשה בהם שפטים, (Bringing the Plagues)

וְלֹא הֶאֱכִילָנוּ אֶת־הֶמֶן, דֵּינִי:
 (Feeding us Manna) אֱלֹהֵי הֶאֱכִילָנוּ אֶת־הֶמֶן,
 וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, דֵּינִי:
 (Giving us Shabbat) אֱלֹהֵי נָתַן לָנוּ אֶת־הַשַּׁבָּת,
 וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי, דֵּינִי:
 (Bringing us to Mt. Sinai) אֱלֹהֵי קָרַבְנוּ לְפָנֵי הַר סִינַי,
 וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דֵּינִי:
 (Giving us the Torah) אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה,
 וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דֵּינִי:
 (Entering the Land of Israel) אֱלֹהֵי הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
 וְלֹא בָנְהָ לָנוּ אֶת־בַּיִת הַבְּחִירָה, דֵּינִי:
 (Building the Temple in Jerusalem) אֱלֹהֵי בָנְהָ לָנוּ אֶת־בַּיִת הַבְּחִירָה,

Egyptians)
 וְלֹא נָתַן לָנוּ אֶת־מְמוֹנָם, דֵּינִי:
 (Giving us wealth of Egypt) אֱלֹהֵי נָתַן לָנוּ אֶת־מְמוֹנָם,
 וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דֵּינִי:
 (Parting the Sea of Reeds) אֱלֹהֵי קָרַע לָנוּ אֶת־הַיָּם,
 וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, דֵּינִי:
 (Passing through the Sea) אֱלֹהֵי הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה,
 וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ, דֵּינִי:
 (Drowning our enemies in the Sea) אֱלֹהֵי שָׁקַע צָרֵינוּ בְּתוֹכוֹ,
 וְלֹא סָפַק צָרְכָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, דֵּינִי:
 (40 years) אֱלֹהֵי סָפַק צָרְכָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה,

עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה וּמְכַפְּלָת לְמָקוֹם עָלֵינוּ. שֶׁבֶן עֲשָׂה כָּל הַנִּפְלֹת הָאֵלֶּה.
 For each and every one of these manifold and miraculous deeds God performed for us, we are thankful.

5h. Rabban Gamliel...Passover's special symbols

רַבֵּן גַּמְלִיאֵל

Refer to the Haggadah Handbook, pages 40-41, for invitations, insights, and inquiries you may wish to use for this part of the seder.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֱלֹהֵי בְּפֶסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלֹהֵי הֵן:
 Rabban Gamliel hayah omer: kol sh'lo a-mar sh'loshe d'varim e-lu ba-Pesah, lo ya-tza y'dei ho-va-to, v'eilu hen:

Rabbi Gamliel has said: "Those who have not explained these three symbols during their Passover Seder have not properly fulfilled their obligation to tell the story of Exodus. The three things are: the Pesah (Shankbone), Matzah, and Maror (Bitter Herb)." (The Seder Plate is described on page 39.)

פֶּסַח מַצָּה וּמְרֹר
 Pesah Matzah u'Maror

In the Book of Exodus, chapter 12, where the story of the Israelites leaving Egypt is told, we read that on the actual night of the tenth Plague and the Exodus, "They shall eat the lamb that same night; roasted over fire, with unleavened bread and with bitter herbs."

Point to or hold up each item as participants explain its Seder symbolism.

פֶּסַח שְׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים,

Pesah sh'hayu avoteinu okh-lim,

בְּזִמְן שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה?

biz'man sh'Beit haMikdash hayah ka-yam, al shum mah?

PESAH: What does the shankbone of a lamb on our Seder Plate represent?

"It is the Passover sacrifice to the Eternal God, because God passed over the houses of the Israelites in Egypt when God smote the Egyptians, but saved our houses." (Exodus 12:27)

מִצָּה זוֹ שְׁאָנוּ אוֹכְלִים,

Matzah zo sh'anu okh-lim,

עַל שׁוּם מָה?

al shum mah?

MATZAH: Why do we eat Matzah?

"And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves." (Exodus 12:39)

מְרוֹר זֶה שְׁאָנוּ אוֹכְלִים,

Maror ze sh'anu okh-lim,

עַל שׁוּם מָה?

al shum mah?

MAROR: Why do we eat the Bitter Herb?

"Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field." (Exodus 1:14)

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם,

B'khol dor va'dor ha-yav adam lir-ot et atz-mo

k'ilu hu yatz'a mi-Mitz-ra-yim.

**"In every generation a person must consider himself or herself
as if he or she personally left Egypt."**

שְׁנֵי־אָמְרִים: וְהַגְדַּת לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבוּר זֶה עָשָׂה יי לִי, בְּיַצְאֵתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלִבָּד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֵלֶּא אִם אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנֵי־אָמְרִים: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֶתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

As it is written in Exodus 13:8, "And you shall explain to your child on that day, 'It is because of what the Eternal God did for me when I went free from Egypt.'" It was not only our ancestors whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written in Deuteronomy 6:23, "And us God freed from there, that God might take us and give us the land that God had promised on oath to our ancestors."

5i. *Hallel and Kiddush...the Second Cup of Wine*

כוס שני

Therefore it is our responsibility to give thanks, to praise, and to honor God, our ancestors, our history, and the meaning of our lives lived in freedom and opportunity...

לְפִיכֶן אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוּמֵם, לְהַיָּדָר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס
לְמִי שֶׁעָשָׂה לְאַבּוֹתֵינוּ וְלָנוּ אֶת-כָּל-הַנִּסִּים הָאֵלֵּי. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת, מִיָּגוֹן לְשִׂמְחָה,
וּמֵאֲבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה.

...to praise, to pay tribute and glorify, to exalt and honor, to bless and acclaim the One who performed all these miracles for our ancestors and for us. God 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.

Let's sing a new song of celebration, *Halleluyah!*

וְנֹאמֵר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ:

*V'nomar l'fa-nav shirah ha-da-shah, v'nomar l'fa-nav shirah
ha-da-shah...Halleluyah!*

When the Israelites left Egypt, they became the Jewish people.
The sea fled at the sight, and the river Jordan flowed backwards!
Mountains skipped like rams and all of nature demonstrated the presence of God.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לַעֲזוֹ: הִיְתָה יְהוּדָה לְקַדְשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו: הַיָּם
רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר:

*B'tzet Yisrael mi-Mitz-ra-yim, Beit Ya-akov me'am lo-ez.
Ha'y-tah, ha'y-tah Yehudah l'kad-sho, Yisrael mam'sh'lo-tav
Ha-yam ra'ah, ra'ah va-ya-nos, haYarden yi-sov l'ahor.*

HeHarim Rak-du kh'ei-li

הַהָרִים רָקְדוּ כְּאֵילִים

Ge'va-ot kiv'nei tzon

גִּבְעוֹת כְּבְנֵי-צֹאן:

Mah l'kha ha-yam ki ta-nus

מַה-לְּךָ הַיָּם כִּי תִנּוּס.

HaYarden ti-sov l'ahor

הַיַּרְדֵּן תָּסַב לְאַחֹר:

HeHarim tir-k'du kh'ei-lim	ההרים תרקדו כאילים.
Ge'va-ot kiv-nei tzon	גבעות פבני-צאן
Mi-lif-nei a-don hu-li a-retz	מלפני אדון חולי ארץ.
Mi-lif-nei Elo-ha Ya'akov	מלפני אלוהי יעקב:
Ha-hof-khi haTzur a-gam ma-yim	ההפכי הצור אגם-מים.
Ha-la-mish l'mai-no ma-yim	חלמיש למעינינו-מים.

ברוך אתה יי, אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והיגענו ללילה הזה, לאכל-בו מצה ומרור. בן, יי אלהינו ואלהי אבותינו, יגיענו למועדים ולרגלים אחרים, הבאים לקראתנו לשלום. שמחים בבנין עירך, וששים בעבודתך, ונודה לך שיר חדש על גאלתנו, ועל פדות נפשנו:

Blessed are You, Eternal our God, Sovereign of the universe, who has redeemed us and our ancestors from Egypt and enabled us to reach this night that we may eat Matzah and Maror. So Eternal our God and God of our ancestors, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion Your city. We shall sing a new hymn of praise to You for our redemption and for our spiritual liberation.

We lift our cups of wine and recite together:

ברוך אתה יי, גאל ישראל:

Barukh Atah Adonai, Ga-al Yisrael.

Blessed are You, Eternal our God, Redeemer of Israel.

The Second Cup of Wine

כוס שני

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:
Barukh Atah Adonai Eloheinu Melekh haOlam, Borei p'ree ha-gafen.

Blessed are You, Eternal our God, Sovereign of the Universe,
Creator of the fruit of the vine.

Recline while drinking the Second Cup of Wine.

III. FEASTING...

6. Rohtzah...ritual hand-washing before the meal

רחצה

The Seder leader and participants who wish to wash their hands and recite:

ברוך אתה יי אלהינו מלך העולם,

Barukh Atah Adonai, Eloheinu Melekh ha-Olam,

Blessed are You, Eternal our God, Sovereign of the universe,

אשר קדשנו במצותיו, וצונו

for we are set apart as a people through God's commandments, and commanded

asher kid-shanu b'mitzvotav v'tzi-vanu

על נטילת ידיים:

al ni'ti-lat ya-da-yim.

to wash our hands in spiritual preparation for the meal we will share tonight.

7. Motzi-Matzah...tasting our unleavened bread to begin our feast

מוציא-מצה

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

Barukh Atah Adonai, Eloheinu Melekh ha-Olam, ha-Motzi lehem min ha-Aretz.

Blessed are You, Eternal our God, bringing forth bread from the earth.

ברוך אתה יי אלהינו מלך העולם,

Barukh Atah Adonai, Eloheinu Melekh ha-Olam,

Blessed are You, Eternal our God, Sovereign of the universe,

אשר קדשנו במצותיו, וצונו

for we are set apart as a people through God's commandments, and commanded

asher kid-shanu b'mitzvotav v'tzi-vanu

על אכילת מצה:

al akhi-lat Matzah.

the eating of Matzah.

Everyone eats a piece of Matzah from the upper and middle Matzot.

8. Maror...the bitter herbs reminding us of slavery's taste

מרור

Refer to the Haggadah Handbook, page 42, for invitations, insights, and inquiries you may wish to use for this part of the seder.

*Everyone takes a piece of Maror, or Matzah with horseradish,
and dips or mixes it with Haroset.*

ברוך אתה יי אלהינו מלך העולם,

Barukh Atah Adonai, Eloheinu Melekh ha-Olam,

Blessed are You, Eternal our God, Sovereign of the universe,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
for we are set apart as a people through
God's commandments, and commanded
asher kid-shanu b'mitzvotav v'tzi-vanu
עַל אֲכִילַת מָרוֹר:
al akhi-lat Maror.
the eating of bitter herbs.

9. *Korekh...Pesah*, a symbolic sandwich of Matzah and Maror

כּוֹרֵךְ

זִכָּר לְמִקְדָּשׁ כְּהִלֵּל: בֵּן עָשָׂה הֵלֵל בְּזִמְנֵן שְׁבִיית הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵךְ פֶּסַח מִצָּה
וּמְרוֹר וְאוֹכֵל בְּיַחַד. לְקַיֵּם מָה שֶׁנֶּאֱמַר: עַל־מִצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ:

To remind us of ancient days when the Temple stood in Jerusalem, we do as Rabbi Hillel did in Temple times. He combined the Passover lamb, Matzah and Maror in a sandwich and ate them together, to fulfill what is written in the Torah, Numbers 9:11, "They shall eat it with unleavened bread and bitter herbs."

10. *Shulhan Orekh...DINNER is served!*

שֻׁלְחַן עוֹרֵךְ

Refer to the Haggadah Handbook, pages 42-43, for invitations, insights, and inquiries you may wish to use for this part of the seder.

As we begin our Seder meal, we are free. We've retold the story of our ancestors' enslavement and redemption. In addition to enjoying the tastes and aromas of this special dinner, be sure to express thanks to everyone who has prepared this feast. Continue to talk about the themes and ideas of your Seder experience. The Seder meal often begins with a hard boiled egg to represent birth and renewal now that we are free.



11. Tzafun...concluding our meal with the Afikomen, if we can find it! צפון

Refer to the Haggadah Handbook, page 43, for invitations, insights, and inquiries you may wish to use for this part of the seder.

IV. PRAISE...

12. Barekh...Blessings after our meal, and then the Third Cup of Wine בָּרַךְ

Birkat HaMazon - בְּרַכַּת הַמִּזוֹן

Fill the Third Cup of Wine

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אֲזַ יִמָּלֵא
Shir ha-ma'alot b'shuv Adonai et shi-vat tziyon hayinu k'holmim: Az yimale
שְׁחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה אֲזַ לֵאמָרוּ בְּגוֹיִם הַגְדִּיל יְיָ לַעֲשׂוֹת עִם
s'hok pinu u'l-sho-nei-nu rinah az yom'ru va-goyim hig-dil Adonai la'asot im
אֱלֹהֵי: הַגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת
eleh: Hig-dil Adonai la'asot i-manu ha-yinu s'mei-him. Shuvah Adonai et
שְׂבִיתֵנוּ כְּאֶפְיָקִים בְּנֶגֶב: הַזֹּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּחֵף
sh'vi-tei-nu ka-a-fi-kim ba-negev: Ha-zorim b'dimah b'rinah yik-tzoru: Halokh
יִלְחַף וּבָכָה נִשְׂא מְשֶׁךְ הַזֹּרֵעַ בָּא יָבֵא בְּרִנָּה נִשְׂא אֶלְמֹתָיו:
ye-lekh u'va-kho no-seh me-shekh ha-za-ra bo ya-vo v'rinah no-seh alu-mo-tav:

Psalm 126, a Song of Ascents: When the Eternal God brought us back from exile to Zion, it was like a dream. Then our mouths were filled with laughter, joyous song was on our tongues. Then it was said among the nations: "The Eternal God has done great things for them." Great things indeed God did for us; therefore we rejoiced. Bring us back, Eternal God, as You bring streams back to Israel's desert soil. Those who go their way in sadness, bearing their sacks of seeds, will yet come home in gladness, bearing ample sheaves of grain.

Leader: רַבּוֹתֵי וּגְבוּרֹתֵי נְבָרְךָ!

Participants: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.
Y'hi shem Adonai m'vorakh me'atah v'ad olam

Leader: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם,
בְּרִשׁוֹת מְרִנָּן וְרִבְּנָן וְרַבּוֹתֵי, וּגְבוּרֹתֵי, נְבָרְךָ אֱלֹהֵינוּ שְׂאֲבָלָנוּ מִשְׁלוֹ.

Participants: בָּרוּךְ אֱלֹהֵינוּ שְׂאֲבָלָנוּ מִשְׁלוֹ וּבְטוּבוֹ חָיִינוּ.
Barukh Eloheinu sh'a-khal-nu mi-she-lo u'v-tu-vo ha-yinu.

Leader: בָּרוּךְ אֱלֹהֵינוּ שְׂאֵבְלָנוּ מִשְׁלוֹ וּבִטּוּבוֹ חֵינֵנוּ.

All: בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ:
Barukh hu u'va-rukh sh'mo:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ
Barukh Atah Adonai, Eloheinu Melekh haOlam, ha-zan et haOlam kulo b'tuvo
בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ.
b'hen b'hesed u'v-ra-hamim hu noten le-hem l'khol va-sar ki l'olam hasdo.
וּבִטּוּבוֹ הַגְּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֶּזֶן לְעוֹלָם
uv'tu-vo ha-gadol tamid lo ha-sar la-nu, v'al yehsar la-nu ma-zon l'olam
וְעַד. בְּעֵבוֹר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זֶן וּמְפָרֵס לְכָל וּמִטִּיב
va-ed. Ba-avur sh'mo ha-gadol, ki hu El zan um-far-nes la-kol u'me-tiv
לְכָל, וּמִכֵּין מִזֶּזֶן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
la-kol, u'me-khin mazon l'khol b'ri-yo-tav asher ba-ra.
בָּרוּךְ אַתָּה יְיָ, הַזֶּן אֶת הַכֹּל:
Barukh Atah Adonai, hazan et ha-kol.

Blessed are You, Eternal our God, sovereign of time and space, who with goodness and graciousness, love and compassion, nourishes the entire world; God provides bread for all flesh, for God's kindness and love are eternal. In accord with God's great name, in God's continual and abundant goodness we have not lacked, nor will we ever lack, sustenance. For God nourishes and sustains all and is good to all, preparing nourishment for all that God has created. Blessed are You, Eternal God, who nourishes all.

נוֹדָה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ, אֶרֶץ חֶמְדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְיָ
אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שְׁחַתְמָתָ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ
שֶׁלִּמְדָתָנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּזֶן שֶׁאַתָּה זֶן
וּמְפָרֵס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שְׁעָה:

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם
וְעַד. בְּכַתּוּב, וְאֲכַלְתָּ וְשָׂבַעְתָּ, וּבִרְכַתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאֶרֶץ הַטְּבָה אֲשֶׁר נָתַן לְךָ.
בָּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל הַמִּזֶּזֶן:
Barukh Atah Adonai, al ha-aretz v'al ha-mazon.

Blessed are You, Eternal God, for the land and for the nourishment.

רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו אבינו, רענו, זוננו, פרנסנו, וכלכלנו, והרוחנו, והרוח לנו יי אלהינו מהרה מכל צרותינו, ונא אל תצריכנו יי אלהינו, לא לידי מתנת בשר ודם, ולא לידי הלואתם. כי אם לידי המלאכה, הפתוחה, הקדושה והרחבה, שלא גבוש ולא נכלם לעולם ועד:

This next paragraph is added when the Seder occurs on Shabbat:

רצה והחליצנו יי אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך, לשבת בו ולנוח בו באהבה כמצות רצונך וברצונך הניח לנו יי אלהינו, שלא תהא צרה ויגון ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך, ובבנין ירושלים עיר קדשך, כי אתה הוא בעל הישועות ובעל הנחמות:

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר וזכרונו ופקדונו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחנו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה:

ובנה ירושלים עיר הקדש במהרה בימינו.

U'v-neh Yerushalayim ir ha-Kodesh bim-hei-rah v'ya-mei-nu

And may You rebuild Jerusalem the holy city, swiftly in our day.

ברוך אתה יי בונה ברחמי ירושלים. אמן

Barukh atah Adonai, boneh b'Ra-ha-mav, Yerushalayim. Amen.

Blessed are You, Eternal God, Your compassion rebuilds Jerusalem, Amen.

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו בוראנו, גואלנו, יוצרנו, קדושנו קדוש יעקב, רוענו רועה ישראל. המלך הטוב, והמטיב לכל, שבכל יום ויום הוא הטיב, הוא מטיב, הוא ייטיב לנו. הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד לחן ולחסד ולרחמים ולרוח הצלה והצלחה ברכה וישועה, נחמה, פרנסה וכלכלה, ורחמים, וחיים ושלום, וכל טוב, ומכל טוב לעולם אל יחסרנו:

הרחמן, הוא ימלוך עלינו לעולם ועד.

הרחמן, הוא יתברך בשמים ובארץ.

הרחמן, הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתהדר בנו לעד ולעולמי עולמים.

הרחמן, הוא יפרנסנו בכבוד.

הרחמן, הוא ישבור עלנו מעל צוארנו והוא יוליכנו קוממיות לארצנו.

הרחמן, הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחן זה שאכלנו עליו.

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלִיהוּ הַנְּבִיא זְכוּר לְטוֹב,

Ha-ra-ha-man, Hu yish-lah lanu et Eliyahu haNavi zakur la-tov,

May the Merciful One send us Elijah the Prophet, remembered for good,

וַיְבִשֵׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

vi-va-ser lanu b'so-rot tovot y'shu-ot v'ne-ha-mot.

who will bring us good news of deliverance and consolation.

הַרְחֵמֵנוּ, הוּא יְבַרֵךְ אֶת-כָּל-הַמְּסַבִּין כָּאֵן אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב: בְּכָל, מִכָּל, כָּל. כֵּן יְבַרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד. בְּבִרְכָה שְׁלֵמָה, וְנֹאמַר אָמֵן:

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא בְּרָכָה מֵאֵת יי וַיְצַדֵּק מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

This next verse is added when the Seder occurs on Shabbat:

הַרְחֵמֵנוּ, הוּא יְנַחֵלֵנוּ יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

הַרְחֵמֵנוּ, הוּא יְנַחֵלֵנוּ יוֹם שְׁכָלוֹ טוֹב.

Ha-ra-ha-man, hu yan-hi-lei-nu yom sh'ku-lo tov.

May the Merciful One grant us a time that is all good.

הַרְחֵמֵנוּ, הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

Ha-ra-ha-man, hu yi'za-kei-nu li'yi'mot ha-Mash-iah, u-l'ha-yei ha-Olam ha-Bah.

May the Merciful One consider us worthy of the messianic era

and life in the world that is coming.

מְגִדוֹל יְשׁוּעוֹת מְלִכּוֹ, וְעֹשֶׂה חֶסֶד לְמִשְׁיחוֹ לְדָוִד וְלְזֶרְעוֹ עַד עוֹלָם:

Migdol y'shu-ot Mal-ko, v'oseh hesed lim'shi-ho l'David ul'za-ro ad olam:

God is the tower of strength for the sovereign; God is loving and kind to God's anointed, to King David and to King David's descendents forever:

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

Oseh shalom bim-ro-mav, hu ya'a-seh shalom, aleinu v'al kol yisrael,

Maker of peace in God's universe,

may God make peace for us, and for all Israel;

וְאָמְרוּ אָמֵן: *v'imru, and we say, Amen.*

יִרְאוּ אֶת יי קְדוֹשׁ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יי לֹא יַחְסְרוּ כָּל טוֹב: הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ: פּוֹתִיחַ אֶת יְדֵי, וּמְשַׁבֵּיעַ לְכָל חַי רְצוֹן: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יְבַטֵּחַ בְּיָי וְהִיָּה יי מְבַטְחוֹ: נֶעַר הִיִּיתִי גַם וְזָקְנִיתִי וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ מְבַקֵּשׁ לֶחֶם: יי עוֹ לְעַמּוֹ יִתֵּן, יי יְבַרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם:

The Third Cup of Wine

כּוֹס שְׁלִישִׁי

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Barukh Atah Adonai Eloheinu Melekh haOlam, Borei p'ree ha-gafen.

Blessed are You, Eternal our God, Sovereign of the Universe,
Creator of the fruit of the vine.

Recline while drinking the Third Cup of Wine.

13. The Cup of Elijah...We will seek the Prophet Elijah's spirit at our Seder

Refer to the Haggadah Handbook, pages 44-45, for invitations, insights, and inquiries you may wish to use for this part of the seder.

Now, we will open our door to welcome into our home the spirit of Elijah the Prophet. We open our door, pretending that someone is coming in, to bring the world's needs, its pains and its joys, into our own homes.

שִׁפְךָ חֲמַתְךָ אֶל-הַגּוֹיִם, אֲשֶׁר לֹא יִדְעוּךָ וְעַל-מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אָכַל
אֶת-יַעֲקֹב. וְאֶת-נְגִהוֹ הַשָּׁמַיִם: שִׁפְךָ-עַל־יָהֵם וְעַמְּךָ, וְחֲרוֹן אַפְּךָ יִשְׁיִגְם: תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם,
מִתַּחַת שָׁמַיִ יְיָ:

We pass an empty cup around the table, symbolic of Elijah's presence at our Seder. Each participant pours some wine from their own cup into Elijah's and states what they will try to do in the months ahead to "bring Elijah the Prophet into our world."

Open a door to the outside while reciting these words.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,

Eliyahu haNavi, Eliyahu haTishbi,
Elijah the Prophet, Elijah the Tishbite,

אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּילְעָדִי,

Eliyahu, Eliyahu, Eliyahu ha-Giladi.
Elijah, Elijah, Elijah the Giladite.

בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.

Bim-hera v'yamei-nu, ya-vo e-leinu, im Mash-iah ben David.

Quickly in our days, may he come to us with the Messiah, son of King David.

מדרש

The Prophet Elijah said: Heaven and Earth are my witness that Gentile or Jew, man or woman, free person or slave, God's presence rests on people according to their actions and merits.

14. Hallel...Psalms and songs of praise, plus our favorite Passover melodies

הלל

Refer to the Haggadah Handbook, pages 45-46, for invitations, insights, and inquiries you may wish to use for this part of the seder.

יְיָ זְכוּרנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יִרְאֵי יְיָ, הַקְטַנִּים עִם
הַגְּדֹלִים. יִסֵּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם
שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. לֹא הִמְתִּים יְהַלְלוּ יְהוָה, וְלֹא כָּל יְרֵדֵי דוֹמָה. וְאַנְחֵנוּ נְבָרֵךְ
יְהוָה, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

The Eternal God, remembering us will bless: will bless the house of Israel, will bless the house of Aaron, will bless those who revere the Eternal God, the lowly and the great. The Eternal God will add to your blessings, yours and your children. For you are blessed by the Eternal God, who formed heaven and earth: the heavens are God's, the earth is given to human beings. The dead do not celebrate God, nor any who go down to the grave, but we shall bless God, now and always. Halleluyah - joyfully praise the Eternal God!

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:

Hodu La' Adonai Ki Tov, ki l'Olam hasdo:

יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:

Yom'ru na veit Yis-ra-el, ki l'Olam hasdo:

יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ:

Yom'ru na veit a-ha-ron, ki l'Olam hasdo:

יֹאמְרוּ נָא יִרְאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ:

Yom'ru na yir-ei Adonai, ki l'Olam hasdo:

Give thanks to the Eternal God, for God is good;

God's love and kindness endure forever.

Let the House of Israel declare:

God's love and kindness endure forever.

Let the House of Aaron declare:

God's love and kindness endure forever.

Let those who revere the Eternal God declare:

God's love and kindness endure forever.

15. *Nirtzah*...with the Fourth Cup of Wine our Seder concludes

נרצה

Refer to the Haggadah Handbook, page 46, for invitations, insights, and inquiries you may wish to use for this part of the seder.

The Fourth Cup of Wine

כוס רביעי

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:
Barukh Atah Adonai Eloheinu Melekh haOlam, Borei p'ree ha-gafen.
Blessed are You, Eternal our God, Sovereign of the Universe,
Creator of the fruit of the vine.

Recline while drinking the Fourth Cup of Wine.

Counting the Omer on the Second Seder Night

ספירת העמר

As it says in Leviticus 23:15:

"You shall count from the eve of the second day of Pesah...seven complete weeks."

ברוך אתה יי אלהינו מלך העולם,
Barukh Atah Adonai, Eloheinu Melekh ha-Olam,
Blessed are You, Eternal our God, Sovereign of the universe,
אשר קדשנו במצוותיו, וצונו
for we are set apart as a people through God's commandments, and commanded
asher kid-shanu b'mitzvotav v'tzi-vanu
על ספירת העמר:
al sefirat ha-omer.
to count these days of the Omer.
היום יום אחד לעמר.
HaYom Yom Ehad La'Omer.
This evening begins the First Day of the Omer.

Our Seder's Conclusion

חסל סדור פסח

(One custom is to sing these concluding words to the melody of Hatikvah)

חסל סדור פסח כהלכתו, בכל משפטו וחקתו.
Hasal siddur pesah k'hil-kha-to, k'kol mishpato v'hu-ka-to.
באשר זכינו לסדר אותו, כן נזכה לעשותו.
Ka'asher za-khinu l'sader o-to, ken niz-keh la'a-so-to.

זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמֵם קְהַל עֵדוּת מִי מָנָה.

Zakh sho-khen m'o-nah, ko-mem k'hal adat mi ma-nah.

בְּקִרְוֵב נִהַל נִטְעֵי כְנָה, פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

B'ka-rov na-hel nit-ey kha-nah, p'du-yim l'tzi-yon b'ri-nah.

Our Passover Seder is now concluded, celebrated with the rites of our history and religious tradition. Just as we have merited the celebration of this Seder, so may we merit to carry its values and message into our personal lives and behaviors. We pray together that through our efforts God will bring redemption to our world.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

L'Shanah Ha-Ba-ah bi-Ye-ru-sha-la-yim!

Next Year In Jerusalem!

Seder Songs!

Ki Lo Naeh - ancient acrostic in praise of God

כי לו נאה

כי לו נאה, כי לו יאה
אדיר במלוכה, בחור בהלכה, גודיו יאמרו לו:
לה ולה, לה בי לה, לה אף לה, לה יי הממלכה.
כי לו נאה, כי לו יאה.

Ki Lo na-eh, ki Lo ya'eh!

For to God praise is proper, for to God praise is due!

Adir bim-lukhah, ba-chur ka-halakhah, gedudav yomru lo.

Lekha u-lekha, lekha ki lekha, lekha af lekha.

Lekha Adonai ha-mamlakhah.

Ki lo na'eh, ki lo ya-eh.

דגול במלוכה, הדור בהלכה, ותיקיו יאמרו לו:
לה ולה, לה בי לה, לה אף לה, לה יי הממלכה.
כי לו נאה, כי לו יאה.

זכאי במלוכה, חסין בהלכה, טפסריו יאמרו לו:
לה ולה, לה בי לה, לה אף לה, לה יי הממלכה.
כי לו נאה, כי לו יאה.

יחיד במלוכה, כביר בהלכה, לפודיו יאמרו לו:
לה ולה, לה בי לה, לה אף לה, לה יי הממלכה.
כי לו נאה, כי לו יאה.

מושל במלוכה, נורא בהלכה, סביביו יאמרו לו:
לה ולה, לה בי לה, לה אף לה, לה יי הממלכה.
כי לו נאה, כי לו יאה.

ענו במלוכה, פודה בהלכה, צדיקיו יאמרו לו:
לה ולה, לה בי לה, לה אף לה, לה יי הממלכה.
כי לו נאה, כי לו יאה.

קדוש במלוכה, רחום בהלכה, שנאניו יאמרו לו:
לה ולה, לה בי לה, לה אף לה, לה יי הממלכה.
כי לו נאה, כי לו יאה.

תקיף במלוכה, תומך בהלכה, תמימיו יאמרו לו:
לה ולה, לה בי לה, לה אף לה, לה יי הממלכה.
כי לו נאה, כי לו יאה.

Adir Hu An alphabetic acrostic from 15th century Germany **אדיר הוא**

אדיר הוא, יבנה ביתו בקרוב, במהרה במהרה, בימינו בקרוב, אל בנה, בנה ביתך בקרוב.
Adir Hu, yivneh vey-to b'karov, bimhei-rah b'yamei-nu b'karov.

El b'nei b'nei veytkha b'karov.

Bahur Hu; Gadol Hu; Dagul Hu; Hadur Hu; Vatik Hu; Zakhai Hu; Hasid Hu...

May God, exalted above all, rebuild the Temple speedily in our days.

בחור הוא, גדול הוא, דגול הוא, יבנה ביתו בקרוב, במהרה במהרה, בימינו בקרוב, אל בנה, אל בנה, בנה ביתך בקרוב.

הדור הוא, ותיק הוא, זכאי הוא, חסיד הוא, יבנה ביתו בקרוב, במהרה במהרה, בימינו בקרוב, אל בנה, אל בנה, בנה ביתך בקרוב.

טהור הוא, יחיד הוא, כביר הוא, למוד הוא, מלך הוא, נורא הוא, סגייב הוא, עוזו הוא, פודה הוא, צדיק הוא, יבנה ביתו בקרוב, במהרה במהרה, בימינו בקרוב, אל בנה, אל בנה, בנה ביתך בקרוב.

קדוש הוא, רחום הוא, שדי הוא, תקיף הוא, יבנה ביתו בקרוב, במהרה במהרה, בימינו בקרוב, אל בנה, אל בנה, בנה ביתך בקרוב.

אחד מי יודע?

Ehad Mi Yodeah 15th century question song: **Why was Israel redeemed?**

אחד מי יודע? אחד אני יודע: אחד אלהינו שבשמים ובארץ.

Ehad Mi Yodeah? Ehad Ani Yodeah!

Ehad Eloheinu sh'ba-sha-mayim u'va-aretz.

Who knows One? I know One! One is our God in heaven and on earth. Two are the tablets of the covenant. Three are the Patriarchs. Four are the Matriarchs. Five are the books of the Torah. Six are the orders of the Mishnah. Seven are the days of the week. Eight are the days to circumcision. Nine are the months to childbirth. Ten are the words from Sinai. Eleven are the stars in Joseph's dream. Twelve are the tribes of Israel. Thirteen are God's attributes.

שנים מי יודע? שנים אני יודע: שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שלושה מי יודע? שלושה אני יודע: שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

ארבע מי יודע? ארבע אני יודע: ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

חמשה מי יודע? חמשה אני יודע: חמשה חומשי תורה, ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

ששה מי יודע? ששה אני יודע: ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלושה אבות,

שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁבַע מִי יוֹדֵעַ? שְׁבַע אֲנִי יוֹדֵעַ: שְׁבַע יְמֵי שַׁבָּת, שְׁשֵׁה סְדְרֵי מִשְׁנֵה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁמוֹנֶה מִי יוֹדֵעַ? שְׁמוֹנֶה אֲנִי יוֹדֵעַ: שְׁמוֹנֶה יְרַחֵי לְדָה, שְׁבַע יְמֵי שַׁבָּת, שְׁשֵׁה סְדְרֵי מִשְׁנֵה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

תְּשַׁע מִי יוֹדֵעַ? תְּשַׁע אֲנִי יוֹדֵעַ: תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלְחָה, שְׁבַע יְמֵי שַׁבָּת, שְׁשֵׁה סְדְרֵי מִשְׁנֵה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרִים, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלְחָה, שְׁבַע יְמֵי שַׁבָּת, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אֶחָד עֶשֶׂר מִי יוֹדֵעַ? אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ: אֶחָד עֶשֶׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבָרִים, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלְחָה, שְׁבַע יְמֵי שַׁבָּת, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשֶׂר שְׁבִטֵיָא, אֶחָד עֶשֶׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבָרִים, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלְחָה, שְׁבַע יְמֵי שַׁבָּת, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשֶׂר מְדִיָא, שְׁנַיִם עֶשֶׂר שְׁבִטֵיָא, אֶחָד עֶשֶׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבָרִים, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלְחָה, שְׁבַע יְמֵי שַׁבָּת, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

Had Gadya 13th century allegory of Jewish history חַד גְּדִיָא

חַד גְּדִיָא, חַד גְּדִיָא

דְּבִין אַבָּא בְּתַרְי זִוְי, חַד גְּדִיָא, חַד גְּדִיָא.

Had Gadya d'zabin abah bit-rei zuzei

Had Gadya, Had Gadya.

V'ata shun-ra v'ackh-lah l'Gadya, d'zabim abah bit-rei-zuzei, Had Gadya

V'ata khal-ba v'na-shakh l'shun-ra,

d'ackh-lahl'Gadya, d'zabim abah bit-rei-zuzei, Had Gadya

...v'ata hut-ra v'hi-kah l'khal-ba; v'ata l'nura; v'ata maya; v'ata tora; v'ata ha'Shohet;

v'ata malakh ha-mavet; v'ata haKadosh Barukh Hu.

An only kid, an only kid, my father bought for two zuzim.

Then came the Holy One and killed the angel of death

who killed the shohet, who slaughtered the ox, that drank the water, that quenched the

fire, that burnt the stick, that beat the dog, that bit the cat, that ate the kid
that my father bought for two *zuzim*.

ואתא שונגרא, ואכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא כלבא, ונשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא חוטרא, והכה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא נורא, ושרף לחוטרא, דהכה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא מיא, וכבה לנורא, דשרף לחוטרא, דהכה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא תורא, ושתא למיא, דכבה לנורא, דשרף לחוטרא, דהכה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא השוחט, ושחט לתורא, דשתא למיא, דכבה לנורא, דשרף לחוטרא, דהכה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא מלאך המות, ושחט לשוחט, דשחט לתורא, דשתא למיא, דכבה לנורא, דשרף לחוטרא, דהכה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא הקדוש ברוך הוא, ושחט למלאך המות, דשחט לתורא, דשתא למיא, דכבה לנורא, דשרף לחוטרא, דהכה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

For Our Children

The Slaves' Song

Bang, bang, bang, hold your hammer low.

Bang, bang, bang, give a heavy blow.

For it's work, work, work every day and every night.

For it's work, work, work, when it's dark and when it's light.

Dig, dig, dig, dig your shovel deep.

Dig, dig, dig, there's no time to sleep.

For it's work, work, work every day and every night.

For it's work, work, work, when it's dark and when it's light.

Listen, King Pharaoh

Oh Listen, Oh Listen, Oh Listen King Pharaoh

Oh Listen, Oh Listen, please let my people go!

They want to go away, they work too hard all day.

King Pharaoh, King Pharaoh, what do you say?

No, no, no! I will not let them go!

The Frog Song

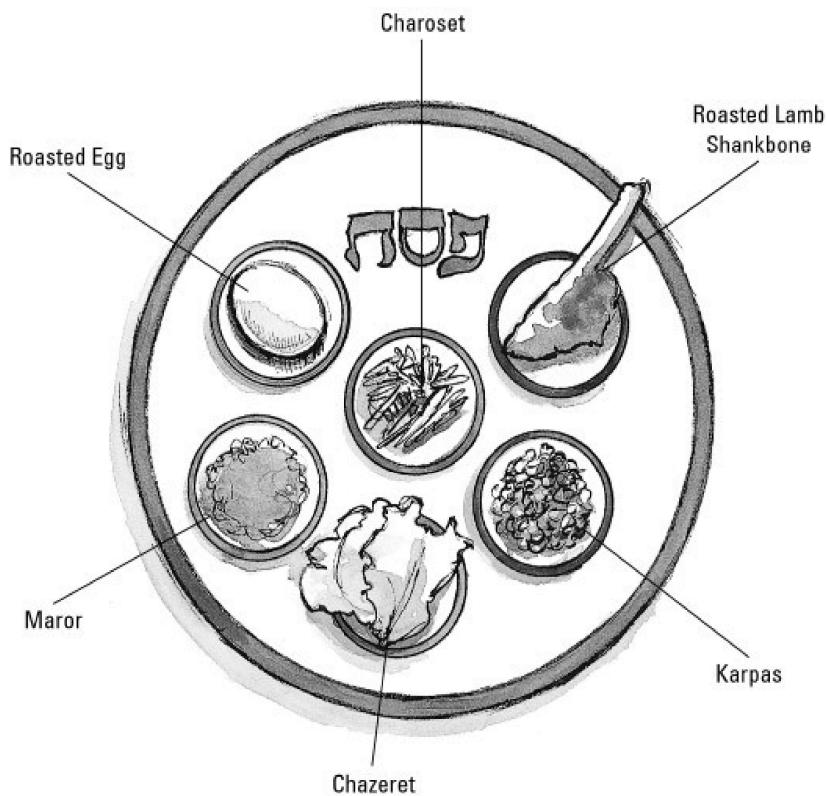
One morning when Pharaoh awoke in his bed,

there were frogs on his head and frogs in his bed.

Frogs on his nose and frogs on his toes.

Frogs here, frogs there, frogs were jumping everywhere!

The Seder Plate



Haroset is a mixture of chopped fruits and nuts, wine and spices representing the mortar slaves used to make bricks.

A **Roasted Lamb Shankbone** represents the lamb sacrificed by the Israelites in preparation for the Exodus and brought to the altar when the Temple stood in Jerusalem.

Karpas is a green vegetable representing spring time and renewal.

Chazeret is Romaine Lettuce. The rabbis sensed that Romaine Lettuce best represented the Israelite experience in Egypt. Sweet at first taste before it becomes bitter.

Maror is a bitter herb, most commonly horseradish, representing the bitterness of slavery.

A **Roasted Egg** represents the holiday sacrifice brought to the altar when the Temple stood in Jerusalem.

THE MEANING OF FOOD ON PASSOVER

Passover is a season of hope, renewal, and life. Nature's spring is the backdrop for our People's story of beginnings and freedom. Passover's message and mood lift us up and encourage us to look ahead to better days and brighter times.

As we get ready for our holiday, we pause to consider the meanings of freedom and human dignity we celebrate during the days of Passover. Anticipating Pesah, we are optimistic. In the course of time we may feel differently, but before our festival we look forward. As spring begins, we need Passover's reminder. We are keepers of the vision, advocates for redemption.

Celebrating Pesah by gathering with family and friends around our Seder Tables, we attach our personal lives and concerns to the grand and potent moral principles for which God brought our ancestors out of Egypt.

On Passover the food we eat teaches us to pay proper attention to each and every person we meet. Matzah symbolizes freedom and human dignity. Matzah represents goodness and truth. It is made of any grain that can ferment or become Hametz: wheat, rye, oats, barley, or spelt. On Passover, Hametz, fermented grains and foods, suggests human arrogance and injustice. Of course, grain is not honest or unjust, good or bad. We are. That's why limiting ourselves to the pure, unleavened grains of Matzah we eat on Passover reminds us to live for and to do good, to open ourselves to others, to form relationships and honor every person.

The freedom and equality we seek for all people requires humility, not arrogance. We wish not to live as people serving our own wills. Fermented grain implies personal and social excess. Unleavened bread suggests modesty. Passover teaches us that human arrogance is held in check by awareness of existence beyond ourselves. The change we make from Hametz to Matzah symbolizes that our efforts in life are in service of God and the values of God's presence in our world.

Matzah was there from the beginning to the end. It was not only the dough which our ancestors did not have the time to let rise as they left Egypt, but the bread of affliction which they ate as slaves. Matzah, the bread of slaves, became the sustenance of a free people.

On Passover we turn our basic need for food and nourishment into the symbolic agent through which we express our faith and personal values. Just as all Matzah is potentially Hametz, so are we descendants of unpretentious slaves potentially the

hardened and conceited of heart and mind. One week each year we return to the core ideals and basic visions of the goodness, honesty, and dignity our lives should reflect.

The physical process of cleaning, preparing, and changing our homes and kitchens is intended to inform our spiritual identities. Ritual and tradition without ethics is also ritual and tradition without deeper meaning.

MAKING OUR HOMES KOSHER FOR PASSOVER

First, before you begin cooking for the holiday, remove from your kitchen foods containing Hametz - grains and their derivatives you won't be eating during the holiday. These include: breads, cakes, cookies, crackers, cereals, pasta, and the like. All liquids containing grain alcohol should also be removed. Many Ashkenazi families also remove legumes like rice, corn, beans, and peas, called Kitniyot, from their kitchens.

You may store unopened packages and dry goods you will want to use after Passover in another place, perhaps in the garage or a closet, or even in a kitchen cabinet that will remain closed throughout Pesah. These items should be "sold" before Passover to symbolically cancel your ownership of them. It is customary to make a modest contribution to feed others as part of this "sale." Many people also donate some of these foods to shelters and soup kitchens for the benefit of others.

Second, identify where in your kitchen you will place your Passover dishes, utensils, and cookware. If necessary, thoroughly clean your kitchen paying close attention to the cupboards and drawers you will use on Passover, the refrigerator, freezer, counter tops, and sink. Your stove top should be scrubbed clean. Afterward, turn the burners on to full flame or heat for just a moment. After cleaning your microwave oven, place a glass of water into it and turn the oven on until the water boils. A self-cleaning oven can be made ready for Passover by its normal cleaning method. Other ovens should be scoured and run on high for a brief period after they are clean. Run your empty dishwasher through a complete wash cycle to prepare it for use. When your kitchen is clean, pour boiling water over any exposed metal surfaces and you'll be ready to bring in your Passover foods and utensils.

Dishes, pots, and utensils especially reserved for Passover should be used. (If you don't have separate Passover dishes, use paper, plastic, and other disposable or recyclable items to help keep costs down.) Any utensils or pots made entirely of metal you use during the rest of the year may be placed in boiling water after they have been scoured and then used during Passover. All table glassware can be used after complete cleaning. Earthenware, enamel, wood, porcelain, and plastic items you use during the year cannot be made Kosher for Passover. Towels and linens can be used after they have

been washed. Purchase new sponges for Passover. Close away or store those things in your kitchen that you will not be using during the holiday.

Third, bring your Kosher for Passover foods into your prepared and very clean kitchen! The only foods that require a "Kosher for Passover" label are: all Matzah products and baked goods, processed foods, (canned, bottled, or frozen) wine, vinegar, liquor, oils, dried fruits, candy, chocolate flavored milk, ice cream, yogurt, and soda. Many other products are labeled "Kosher for Passover" and it is always preferable to use them during the holiday.

Consumer warning: Watch out for the vast variety of foods marketed and sold for Passover that imitate Hametz. You probably won't use or need them anyway. Keep focused on the values of the Passover holiday while remembering it is a festive and special time. A good rule of thumb is, "if I wouldn't buy this during the other fifty-one weeks of the year, why do I need it now?"

On the night before the First Seder, carefully hide a few bread crumbs around the house and send your children on a hunt to find them. This is known as Bedikat Hametz, a final search to rid the house of Hametz. The quaint custom is to take a feather and wooden spoon, scoop the bread crumbs into a paper bag, and then burn it all. Here are the B'rakhot, blessings, that are recited for this ritual.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Barukh Atah Adonai, Eloheinu Melekh ha-Olam,

Blessed are You, Eternal our God, Sovereign of the universe,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ

for we are set apart as a people through God's commandments, and commanded

asher kid-shanu b'mitzvotav v'tzi-vanu

עַל בְּעוֹר חָמֵץ.

al bi-ur Hametz.

to remove all Hametz.

כָּל חֲמִירָא וְחֲמִיעָא דְאִכָּא בְּרִשׁוּתֵי, דְלֵא חֲמִיתָהּ וְדֵלֵא בְעֵרְתָהּ וְדֵלֵא יְדַעְנָא לָהּ, לְבִטֵּל וְלִהְיוּ הַפְּקָר
בְּעַפְרָא דְאַרְעָא.

"Kol ha-mi-ra va-ha-mi-ya d'ikha vir'shu-ti, d'la ha-mi-teh u'd'la vi'ar-teh

u'd'la y'da-na leh, li-ba-tel v'leh-he-vey hef-ker k'af-ra d'ar-a."

"All Hametz in my possession which I have not seen or removed, or of which I am unaware, is hereby nullified and ownerless as the dust of the earth."

In addition to delivering your Hametz for the use of others, consider making a contribution to local Passover Food Drives or Food Banks to provide food for those in need. This Tzedakah is known in Jewish tradition as *Ma'ot Hitim* (Grain Money.)

הַגָּדָה הַיְנִי
הַגָּדָה שֶׁל פֶּסַח

Haggadah Hineni A Personal Participation Passover Haggadah



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