



Haggadah  
Hineni

A Personal Participation  
Passover Haggadah



הַגְּדָה הַיְיִנִּי  
הַגְּדָה שֶׁל פֶּסַח

*Haggadah Hineni* is a personal participation Passover Haggadah. Use this Haggadah as a resource 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?

Before the Seder, read through the pages of this Haggadah to identify which questions and topics, and additional ideas or materials of your own, you will want to use. (There are answers to some of the questions asked in this Haggadah on pages 43 & 44.) 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

חג שמחה!

Hag Sameah!

Enjoy a Happy Passover and meaningful Seder celebration!

Rabbi Ron Shulman

*This is a draft, pre-publication edition of Haggadah Hineni. for Passover 2023*

## About Haggadah Hineini...

*Haggadah Hineni* is dedicated to the memory of my father, Alan Shulman. As the leader of our family Sedarim, Dad always planned activities and discussions to engage us and help us find personal importance in the themes of Passover.

In Genesis 22 God calls out to Abraham and commands him to take his beloved son Isaac and bind him on an altar for worship. It is a unique scene, harrowing, and powerful story. Abraham's response to God's call, as was Moses' response at the Burning Bush, was a statement of personal presence. "*Hineni*, Here I Am." My father's Hebrew name was Abraham. He, too, responded in life through the sensitivities and wisdom of his personal presence.

Using *Haggadah Hineni*, I hope all who are present at the Seder table can be personally engaged in the experience of telling the Master Story of the Jewish people. Supplementing the traditional texts, verses, and blessings of the Haggadah are materials to help each Individual participate personally during the Seder, and declare, "*Hineni*, Here I Am!"

**Instructions**

**Inquiries**

**Insights**

**Invitations**

# 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 is designed for telling the story and sharing the message of Passover. The Passover Seder is enjoyed best when participants around the table talk and discuss, ask and answer, debate and 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...



## Celebration

1. **קדש** *Kadesh* | we celebrate Passover with the First Cup of Wine
2. **ורחץ** *Urhatz* | a symbolic ritual handwashing
3. **כרפס** *Karpas* | a springtime appetizer
4. **יחץ** *Yahatz* | breaking the middle Matzah, preparing the Afikoman



## Rememberance

5. **מגיד** *MAGGID* | telling the story of Exodus
  - 5a. **הא לחמא** *HaLahma* | defining Matzah and our meal's purpose
  - 5b. The Four Questions...among many others!
  - 5c. **עבדים היינו** *Avadim Hayinu* | physical oppression
  - 5d. The Four Children...and their parents
  - 5e. **מתחלה** *Mithilah* | spiritual denigration
  - 5f. The Ten Plagues...learning the meaning of freedom
  - 5g. **דינו** *Dayenu* | our popular song of appreciation
  - 5h. **רבן גמליאל** *Rabban Gamliel* | Passover's special symbols
  - 5i. **כוס שני** *Hallel and Kiddush* | the Second Cup of Wine



## Feasting

6. **רחצה** *Rohtzah* | ritual hand washing before the meal
7. **מוציא מצה** *Motzi - Matzah* | tasting unleavened bread to begin our feast
8. **מרור** *Maror* | the Bitter Herbs remind us of slavery's taste
9. **כורך** *Korekh* | recalling the Paschal Sacrifice with a sandwich of Matzah & Maror
10. **שולחן עורך** *SHULHAN OREKH* | DINNER is served! Enjoy!
11. **צפון** *Tzafun* | concluding our meal with the Afikomen, if we can find it!



## Praise

12. **ברכה** *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. **הלל** *Hallel* | Psalms of praise, plus our favorite Passover songs
15. **נרצה** *Nirtzah* | with the Fourth Cup of Wine our Seder concludes

The Seder Plate is described on page 45.



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 וְ) יוֹם טוֹב:**

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

to kindle light for (Shabbat and) the festival

*Special Seder suggestions. Things to think about during our Seder.*

1. What issue of freedom in today's news most concerns you?

Please lead a brief discussion.

2. What popular song, film, or other item best represents the ideas of Passover to you? Please share your choice.

3. Imagine that someone were sitting outside, watching our Seder.

How would you explain to them what we are doing and what it means to you.

4. Tell about someone you admire whose life reflects some of Passover's ideals.

5. Is it the first time a guest is attending your Seder?

Go around the room and tell stories of the earliest or funniest Seder memories you have.

6. Introduce all of the items on the Seder table. Who brought what? Who made what?

## I. CELEBRATION...

i. *Kadesh*...we celebrate Passover with the First Cup of Wine

קִדְשׁ

*Offer to pour wine or grape juice into someone else's cup. In turn, each one of us is served by, and helps to serve, another. As we do this, let's think together. How is this simple gesture a symbol of both our being slaves and free people?*

*Begin here on Shabbat:*

וְיִהְיֶה לָרֵב וְיִהְיֶה בְּכָר יוֹם הַשְּׁשִׁי, וְיִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וְיִכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מִלְּאֲכָתוֹ אֱשֶׁר לָשֵׁהוּ, וְיִשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מִלְּאֲכָתוֹ אֱשֶׁר לָשֵׁהוּ: וְיִבְרַךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וְיִקְדָּשׁ אֹתוֹ, כִּי בּוֹ שִׁבֹּת מִכָּל-מִלְּאֲכָתוֹ, אֱשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

(סְבָרֵי מְרֻנָּן וְרִבּוֹנָן וְרַבּוֹתֵי וְגִבּוֹרֵי.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי 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.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם  
*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

וּרְוַמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְשָׁנוּ בְּמִצְוֹתָיו.  
*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.

וּתְתֵן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֹתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים  
*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

לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבֹת הַזֶּה וְאֶת יוֹם)  
*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)

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֵירוּתֵנוּ  
*Hag haMatzot ha Zeh. Z'man hei-ru-tei-nu*  
 Festival of *Matzot*, the time of our Freedom

(בְּאַהֲבָה) מִקְרָא קִדְשׁ, זִכָּר לִיצִיאַת מִצְרַיִם:  
*(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 בָּנוּ בְּחֵרָתָּ, 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 הַנְּחַלְתָּנוּ:

*(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 לְחָלַל בֵּין אֹרֶךְ יָמִים לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשַּׁבָּת לְשִׁשְׁתַּיִם יְמֵי  
הַמַּעֲשֶׂה. בֵּין קִדְשֵׁי שַׁבָּת לְקִדְשֵׁי יוֹם טוֹב הַבְּדִלְתָּ. וְאַתָּה-יוֹם הַשַּׁבָּת לְשִׁשְׁתַּיִם יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ. הַבְּדִלְתָּ וְקִדְשָׁתָּ  
אֶת-עַמְּךָ יִשְׂרָאֵל בְּקִדְשֶׁךָ. בְּרוּךְ אַתָּה יְיָ הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחָלַל:

*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,

שֶׁהָיִינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְן 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.*

### **Why will we drink Four Cups of Wine at our Seder?**

*Our tradition offers two different answers. In the Babylonian Talmud we read that our four cups correspond to the four expressions of God's deliverance in Exodus 6:6-7. ("Say, therefore to the Israelite people: I am the Eternal God. I will **free** you from the labors of the Egyptians and **deliver** you from their bondage. I will **redeem** you with an outstretched arm and through extraordinary plagues. And I will **take** you to be My people, and I will be your God.")*

*But in the Jerusalem Talmud we learn that our four cups correspond to the four cups mentioned in the butler's dream and Joseph's interpretation of it when they were both in prison in the narrative of Genesis 40:11-13. ("Pharaoh's **cup** was in my hand, and I took the grapes, pressed them into Pharaoh's **cup**, and placed the **cup** in Pharaoh's hand." Joseph said to him, "In three days Pharaoh will pardon you and restore you to your post. You will place Pharaoh's **cup** in his hand.")*

*What does each of these answers suggest to us about the symbolism of the Four Cups of wine we will drink during our Seder?*



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.*

*At this point the leader symbolically washes his or her hands without a blessing. This represents sincerity and the end of our preparations before the Seder. If everyone at the table wishes to wash, pass a bowl and cup of water around the table. Consider asking those around the table how they prepared for this celebration.*

3. *Karpas*...a springtime appetizer כַּרְפָּס  
*We celebrate our lives and anticipate our feast of freedom .*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָדָמָה:  
*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*  
*and impoverished people everywhere.*  
*The act of dipping represents the elegance of hor d'oeuvres at our holiday meal.*

*Serve an appetizer course to tide everyone over until dinner.*

*Smell the fresh flowers on your table. Enjoy the fragrance of springtime!*

*A Word About Prizes\* (see page 9)*

In some homes, children attempt to steal the Afikomen and negotiate for a prize later in the evening when it is needed. In other homes, the leader finds a moment to leave the table and hide the Afikomen, later asking children and other Seder participants to search for it. Again, the one who finds it may negotiate for a prize. Still other people, especially if no children are present, don't actually hide the Afikomen. Instead they play a guessing game, asking the leader where in the Exodus story he or she has placed the Afikomen.

It is fun and proper to encourage our children to participate in "stealing" or finding the Afikomen. Their reward, however, should be something consistent with our holiday celebration. Simple toys, games, puzzles, or books that encourage questions, thought, and involvement with others are appropriate. The promise of a family activity or the chance to enjoy a new responsibility and special privilege are appropriate. Money or expensive gifts seem inconsistent with the symbol of a slave's hidden provisions and the meager possessions of the Israelites whom we remember tonight.

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

*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.*

**Why are there three "official" Matzot?**

**Why do we break the middle one?**

**By breaking the middle Matzah we get four pieces.**

**What can a fourth Matzah represent?**

Early in the Seder ritual, we break a piece of Matzah, wrap it in a cloth, and hide the larger portion of it for after our meal. In some of our homes, children steal the wrapped Matzah from the Seder leader and wait for a good "price" to return it. In other homes, the leader hides the Matzah and the children search the house seeking it and then return it only after receiving their prize.\* (See page 8) Everyone knows the Seder can't conclude until we eat this hidden Matzah piece, the Afikomen.

More than a fun game for our children, breaking the Matzah and hiding the larger portion carry a poignant symbol. Slaves and those who live in poverty don't know when they'll eat next. They ration what they can, saving more for later rather than using it all up. They must conserve. They must think about how to sustain their lives and their families.

Early in the Seder we're re-enacting slavery. After dinner, we're rejoicing in our freedom. Even then, in the comfort of our celebration as free people, we know that more about life is hidden from us than revealed. We, too, must consider how to sustain our welfare and our values, our health and our loved ones, our community and our world, unaware of, and preparing for, what may happen next.

**Think about this: It is so easy to break things, to hurt or damage the fragile feelings of others. Isn't the challenge of freedom to repair what is broken, to piece together the fragile fragments of our own relationships and society?**

We are free, but we remember when we were slaves. We are whole, but we bring to mind those who are broken. The larger part of the Matzah is hidden as a symbol that we hope the future will be greater than the past, tomorrow's Passover greater than yesterday's Exodus.

Usually, we begin a meal of celebration by reciting Motzi, the b'rakhah before we eat. This evening, before we enjoy our festival meal we have a story to tell and much to explore.

*Let's imagine what we might discuss and experience at our Seder tonight.*

## II. REMEMBRANCE...

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

מגיד

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

הא לחמא

*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.

Remember this important verse from the Torah, Leviticus 19:34: "The stranger who resides with you shall be to you as one of your citizens; you shall love the stranger as yourself, for you were strangers in the land of Egypt: I the Eternal am your God."

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, 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.

Reenacting the experience of our Biblical ancestors, we look to the simple and lowly fare of the slave. Slaves eat Matzah. Slaves live the most humble 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.

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.

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִכּוּל, כָּל  
דְּצָרִין יִיתִי וְיִפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדֵּי,  
לְשָׁנָה הַבָּאָה 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.***

Matzah has two different, even opposed, symbolisms. At the beginning of the Seder we call it “the bread of affliction.” But at the end of our Seder ritual, we describe it as “the bread of freedom” which our ancestors ate when they were leaving Egypt.

How do we transform the bread of affliction into the bread of freedom? By preparing for our holiday. By removing leavened foods and bringing in Matzah. By planning our Seder guest lists, menus, and discussions. By sharing with others.

When we share our bread with others, when we share the meanings we find in our identities as Jews, we step away from affliction toward freedom.

We share our bread by: Reaching out to others. Helping the needy. Feeding the hungry. Being a companion to those who are lonely. Bringing God's presence into the world by our caring and kindness.

*Go around the Seder table and discuss what acts of loving-kindness and social service efforts participants have made since last Passover.*

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

מָה נִשְׁתַּנָּה

*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 questions would you like to ask tonight?**

Consider These Questions

- [1] Why do people dislike or disrespect people who are different than they are?
- [2] Why does someone else's different behavior bother them/us?
- [3] Are you more or less free this year than last year?
- [4] What aspect of your personal, social, or religious freedom do you take for granted?

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Four More Questions

At the Seder our people's history becomes personal.

????

- [1] What is our personal accountability to this story and to the Jewish people?
- [2] What do we do on behalf of people who are not free today?
- [3] As individuals who were once slaves to Pharaoh in Egypt, what, if any, are our moral and religious responsibilities for other peoples' human dignity?
- [4] What, if any, is our responsibility toward immigrants and refugees because of our story?

*Anytime during the Seder, if one occurs to you,  
ask a question to the group. See what answers you get...*

*Why does the Seder provide us these Four Questions to ask in addition to our own?  
What other Seder questions would you like to ask and discuss?*

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת!

**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.

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה כֵּלּוּ 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?

שֶׁבֶכֶל 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?

שָׁבַקְל הַלֵּילוֹת אֵין אָנוּ מִטְּבִילִין אֲפִילוּ פְּעַם אַחַת. הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים?  
*Sheh-b'khol ha-leilot ein anu mat'bilin afilu pa'am ehat. Ha-lilah ha-zeh sh'tei famim?*  
 3. On all other nights we do not dip even once. Tonight, why do we dip twice?

שָׁבַקְל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה כָּלְנוּ 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 on pages 43 & 44.)

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. (Keep a book of the Torah or a copy of Exodus Chapter 12 nearby for details.)

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

עֲבָדִים הָיִינוּ

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.

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...**

וַיּוֹצֵאֵנוּ יְיָ אֱלֹהֵינוּ מִמִּצְרַיִם, בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה, וְאֵלּוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ  
 הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בָנֵינוּ, מִשְׁעֲבָדִים הָיִינוּ לְפָרְעָה  
 בְּמִצְרַיִם. וְאֲפִילוּ כָּלְנוּ חֲכָמִים, כָּלְנוּ נְבוֹנִים, כָּלְנוּ זְקֵנִים, כָּלְנוּ יוֹדְעִים אֶת־הַתּוֹרָה,  
 מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְּרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה  
 מְשֻׁבַּח:

...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.

Consider This:

"The Seder is not meant to impart a body of information to the brain; it is meant to implant the story in the heart. The mind may be that of a genius and the heart of that genius might be ignorant; the mind may be adult and the heart childish."

-Musar Master Rabbi Eliyahu Dessler

What are the stories of other Jews and peoples from generations before our own? What are our own stories? "What's your story?" is a great question. Sharing our personal narratives opens us up to each other. Pause now. Put down the Haggadah and talk with each other. Let's tell personal stories and anecdotes, stories from our past and stories that imagine our future.

### **For our children to talk about:**

Pretend you were a slave in Egypt. What is your worst memory of slavery? What do you hope for most in freedom? Did you ever think you would be free? How do you think it happened? What makes you feel sad or mad today? What do you do when you have those feelings?

### **Another way to tell the story:**

Think of a person or object in the Exodus story. Retell part of the story from that character's or prop's point of view. For example, what might it have been like to be a child walking through the water walls of the Sea of Reeds? What did it feel like to be the basket in which Moses floated down the Nile River? How did a frog understand what was happening during the plague? (Here's a list of possible people and objects: Miriam, Aaron, Pharaoh's Daughter, A Slave, Moses, Pharaoh, A Taskmaster, Matzah, Moses' Rod, Miriam's Timbrel.)

*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?*

What teachers made a difference in your life? Whom do you teach? How do you teach them?

מַעֲשֵׂה בְרַבִּי אֱלִיעֶזֶר, וְרַבִּי יְהוֹשֻׁעַ, וְרַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה, וְרַבִּי עֲקִיבָא, וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסַבִּין בְּבֵנֵי-בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל-אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית:

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.)

אָמַר רַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה. הֲרֵי אָנִי בֶּן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי, שֶׁתֵּאֱמַר יְצִיאַת מִצְרַיִם בְּלַיְלוֹת. עַד שֶׁדָּרְשָׁה בֶּן זֹמְאָ. שֶׁנֶּאֱמַר: לְמַעַן תִּזְכֹּר, אֵת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ. כָּל יְמֵי חַיֶּיךָ הַיּוֹמִים. כָּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת. וְחֻקְמֵי אֲמוֹרֵי: יְמֵי חַיֶּיךָ הַעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ לְהַבִּיא לַיְמוֹת הַמְּשִׁיחַ:

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.*

בְּרוּךְ הַמָּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא.

*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.

### More Questions to Discuss

What emotions do you imagine our ancestors who left Egypt felt?

What emotions are we feeling as we retell their story this evening?

To what are we still enslaved?

What do we know about the types of slavery that still exist today?

Let's take a moment to discuss the people in our world who are enslaved and how they might achieve their Exodus.





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

אַרְבַּעַת בְּנִים

כְּנִגַּד אַרְבַּעַת בְּנִים דִּבְרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשַׁאֵל:

***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 13, verse 8*

*Exodus Chapter 12, verses 26-27*

*Exodus Chapter 13, verse 14*

*Deuteronomy Chapter 6, verses 20-21*

“The Four Children should not be understood as four distinct personalities,” taught Rabbi Yehudah Leib Chasman. “The traits exemplified by them all struggle within each of us. One moment we are the wise child, the next the wicked one; one instant the simple child, the next we are unable to ask.”

The Four Children are said to represent the whole of the Jewish people. One asks because he or she wants to hear an answer. A second asks because she or he does not want to hear an answer. A third asks because he or she does not understand. The fourth does not ask because she or he doesn't understand that she or he doesn't understand. Yet, though these four types of Jews differ, they are each part of the Jewish people.

Why did the rabbis of our tradition invent this Midrash of Four Children? Is it right to stereotype or label people? What is the difference between each of these kinds of people, especially the wicked and the wise? Could we consider the character traits of these four individuals as aspects within each of our own personalities? What type of child or person are you? How else would you describe yourself?

Mishnah Pirkei Avot 4:12

There are four character traits among people.

Some say: “Mine is mine and yours is yours.”

This is the trait of an average person.

Some say: “Mine is yours and yours is mine.”

This is the trait of a simple person.

Some say: “Mine is yours and yours is yours.”

This is the trait of a wise person.

Some say: “Yours is mine and mine is mine.”

This is the trait of a wicked person.

***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 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:

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.

To answer the wicked child the Haggadah literally says, "Set his teeth on edge." There is no real way to answer this child. He or she chooses not to see what is being celebrated, not to be open to being touched by the religious and human message of the Exodus, not to identify with his or her place as a member of the Jewish people.

We meet this wicked child everyday in words of racism that offend all people. In acts of violence that scare and hurt. In political hyperbole that prevents genuine debate and decision. In behaviors for which some are excused rather than held responsible.

These are moments that deny the basic principles of our society and our tradition. These are experiences that separate people from one another and frustrate dialogue. These are occasions that demonstrate the lack of respect some among us express toward others.

Underlying our inability to respond to the wicked child is the fact that we do not share the same vocabulary of life. Without common grounding there cannot be persuasive, meaningful argument. Just shouting.

***Tam ma hu omer?***

תם מה הוא אומר?

מה זאת? ואמרת אליו: בחזק יד הוציאנו יי ממצרים 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 ממצרים:

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 חֲדָשׁ, תִּלְמוּד לומר בַּיּוֹם הַזֶּה. יָכוֹל מִבְּעוֹד יוֹם. תִּלְמוּד לומר. בְּעֵבוֹר זֶה. בְּעֵבוֹר זֶה לֹא אִמְרָתִי, אֶלָּא בְּשַׁעַה שֵׁישׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ:

Midrash

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 denigrationמתחלה

We live in relative comfort and security this Passover.

Here are four more questions for us to consider.

What is spiritual enslavement?

Do you feel enslaved to something or oppressed by someone?

What does the story or message of Passover mean for us?

What is the nature of the freedoms we seek for ourselves and for others?

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.

Tonight we do not celebrate our Genesis.

Tonight we do not celebrate what we were or what our ancestors were.

Tonight we celebrate who we are and what we have become.

Tonight we celebrate our Exodus.

מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁיו קָרְבָנוּ הַמָּקוֹם לְעִבּוֹדָתוֹ...

*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.

...שֶׁנֶאֱמַר: וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל, בְּעֵבֶר הַנְּהַר יֵשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תִּרְחַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר. וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים: וְאָקַח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנְּהַר, וְאוֹלָךְ אוֹתוֹ בְּכַל־אֶרֶץ כְּנָעַן. וְאַרְבָּה אֶת־זֶרְעוֹ, וְאַתָּן לוֹ אֶת־יִצְחָק; וְאַתָּן לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו. וְאַתָּן לְעֵשָׂו אֶת־הַר שְׁעִיר, לְרִשְׁתָּהוּ. וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם:

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא. שֶׁהַקְדוּשׁ בְּרוּךְ הוּא חָשַׁב אֶת-הַקֶּץ, לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע, כִּי-גַר יִהְיֶה וְרַעַף, בְּאֶרֶץ לֹא לָהֶם, וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה; וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנֹכִי. וְאַחֲרֵי כֵן יֵצְאוּ, בְּרַכְשׁ גְּדוֹל:

- How do Jewish beliefs, values, and history influence us?
- What elements of Jewish Identity do we freely choose to celebrate or demonstrate?
- What message of Judaism and the Jewish People do we represent?
- What lessons of Jewish history or Jewish spirituality resonate with us?

We are the Jewish People, descendants of Abraham and Sarah, Isaac and Rebekah, Jacob, Rachel, and Leah. We live in covenant with God wherever we live today as we have everywhere throughout history.

We are the Jewish People, descendants of Prophets and Priests, descendants of pious rabbis and social radicals, descendants of nobles and paupers, descendants of the persecuted and the celebrated, descendants of survivors and immigrants.

We are the Jewish People, descendants of our parents and grandparents. We represent generations of Jews whose roots come from Europe or Russia, South Africa or South America, Australia or North America, Israel or the Middle East.

A Jew is someone who can tell  
the story of the Jewish People as his or her own.

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

וְהִיא שֶׁעֲמַדָּה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אַחַד בְּלַבָּד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֲלֵא שְׁבָכָל  
דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְדוּשׁ בְּרוּךְ הוּא מִצִּילָנוּ מִיָּדָם:

*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.

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

עֶשֶׂר מַכּוֹת

צֵא וְלָמַד

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 אביו, (Genesis 31: Laban pursued Jacob "a distance of seven days" to deny Jacob his freedom.)

That Pharaoh wanted to kill the Israelites' newborn sons... שְׁפָרְעָה לֹא גָזַר אֱלֹא עַל הַזְּכָרִים, (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.'")

And how Laban wanted to uproot everything. וְלָבָן בִּקֵּשׁ לַעֲקֹר אֶת-הַכֹּל, שְׁנֹאמֵר: (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 אֲבִי וַיֵּרֶד מִצְרַיִם, וַיִּגַּר שָׁם בְּמִתֵּי מַעַט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עַצוּם וָרַב: וַיִּרְעוּ אִתָּנוּ הַמִּצְרַיִם וַיַּעֲבֹדוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה: וַנִּצְעַק אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יי אֶת-קִלְנוּ וַיֵּרָא אֶת-עֲנִינֵנוּ וְאֶת-עַמְלָנוּ וְאֶת לַחֲצוֹנוּ: וַיּוֹצֵאֵנוּ יי מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֹרֵעַ נְטוּיָה, וּבְמַרְא גָּדוֹל וּבְאִתּוֹת וּבְמוֹפְתִים:

Midrash מדרש

"Saw our affliction" וַיֵּרָא אֶת-עֲנִינֵנוּ

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-עֲנִינֵנוּ

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 לַחֲצוֹנוּ

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?

The Torah views occurrences of nature as symbols of God’s design and purpose for humanity and society. For example, the plagues brought against Egypt in order to secure the freedom of the Children of Israel are understood by the Biblical authors to represent God’s moral response to Egyptian cruelty. Plagues are linked to the morality of justice, or as the plagues are often translated, judgments. Nature gone awry is a metaphor in the Torah for an immoral human society, one that is imbalanced or out of order.

The gesture of spilling wine from our full cups as we recite each of the Ten Plagues teaches us sensitivity to the pain of others, even those who hurt us. We are not told not to defend, not to protect, or not to respond. We are not even instructed not to punish. What we are told is to understand. We are told to care about what we are doing. We are told to see the humanity in others whose lives are not much different from our own. We are told to understand that what may happen as a necessary evil is not something good. This is a very hard task. It asks us to take very seriously the message of human equality inherent in human freedom. Can we see in others something of ourselves?

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. There are ethics in each of Judaism’s ritual symbols. Each act is a drama with a message for us to internalize and understand.

*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.*

אֱלוֹ עֶשֶׂר מִבּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל-הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ 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:***

The Talmudic sage Rabbi Yehudah made an acrostic to help us remember the order of the Ten Plagues:  
 רַבִּי יְהוּדָה הֵיךְ נוֹתֵן בָּהֶם סְפָמִים:  
 דְּצִ”ךְ עַד”ש בְּאֵח”ב:  
***D’TZaKH ADaSH B’AHab***  
*Blood, Frogs, Lice,  
 Beasts, Cattle Plague, Boils,  
 Hail, Locusts, Darkness, Death of the First Born*

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

עֲרוֹב. דָּבָר. שְׁחִין.  
***A-rov. De-ver. Sh’hin.  
 Beasts. Cattle Plague. Boils.***

בָּרָד. אֲרֶבֶה. חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת:  
***Ba-rad. Ar-beh. Ho-shekh. Ma-kat Be-kho-rot.  
 Hail. Locusts. Darkness. Death of the First Born.***

Thoughts About the Ten Plagues

In the darkness of midnight God redeemed the Children of Israel from Egyptian bondage. The Midrash tells us "some were afraid, some were not." Those Egyptian parents who were afraid sought protection and safety in the homes of the Israelites.

For all, it was a night of dread and fear. The first born of Egypt were slain, even those seeking refuge among the Israelites. In grief, the Pharaoh relented. Hurried and afraid, the Israelites gathered what belongings they could and walked toward the wilderness into freedom.

Ours is not a squeamish history. We know what it is to be attacked and to be saved, to mourn our losses and the losses of others. We own the painful cost of our freedom in every generation and location. We honor it with our rituals and in our lives' values. Rejoicing in our People's freedom we carry concerns for everyone's destiny and opportunity.

The promise of our People's redemption from Egypt is to envision and establish a better future. Realistic about what it takes to build that future, idealistic about what that future can be, pessimistic about the cruel side of human nature, and optimistic about humanity's potential to do good, during the Seder we consider a moral vision of how to live together.

Pharaoh is the model of human arrogance and ego who believes he is superior to and a ruler over other people. The drama on Passover revolves around how to defeat the Pharaoh. How do the subjected and subjugated receive their freedom and learn of their dignity? How are the mighty and haughty brought low? By what experience do we discover the truth of human equality and the inherent, sacred worth of every human being?

Three Hebrew words describe Pharaoh or Pharaoh's heart in the Exodus story. The least common is *kasheh* - קשה, which means "hard" or "difficult." It can also mean "argue" or "dispute." When God announces, "I will harden Pharaoh's heart," we understand that Pharaoh will be stubborn and difficult. He will argue with God. He will oppose God. Most commonly, the word *hazak* - חזק describes Pharaoh's heart in Torah. *Hazak* - חזק means "strong," "strength." "The heart of Pharaoh was strong and he did not listen to Moses and Aaron as the Lord had spoken." Here, it's not a matter of a hard, stubborn heart. It's a description of a strong adversary, someone who resolves to stand firm. The other common word used to describe the heart of Pharaoh is *kaved* - כבד, which suggests someone with a "heavy" heart, sad or burdened. It can also mean "honor." In this case someone who feels that his honor, his role, is diminished. Certainly these are apt descriptions of Pharaoh as God brings the Ten Plagues upon the Egyptians. "The heart of Pharaoh is heavy; he refused to set the people free."

Three Hebrew words express Pharaoh's obstinacy three different ways. He was stubborn and unrelenting. He was strong in his position and resolute. He felt the burden of the Plagues and diminished in his own stature. This was precisely God's plan. "For I have made Pharaoh's heart heavy, in order that I may display these My signs and that you may recount how I made a mockery of the Egyptians, in order that you may know that I am the Eternal God."

By analyzing the words describing Pharaoh's heart we learn something about our own. We can all be stubborn. We can all be strong and resolute. We can all feel less dignity, carrying the burden of things beyond our control or even as a consequence of choices we make. On those occasions when our hearts are confused we find ourselves overwhelmed, unable to control our fate or the things happening around us. We feel enslaved to circumstances beyond our control.

Why did God "harden Pharaoh's heart?" So that Pharaoh, the Children of Israel, and all of humanity could learn that humility and responsibility for others are necessary to build a just and good society, to establish true and enduring relationships.

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?"*

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

דֵּינוּ

אלו הוציאנו ממצרים,  
דֵּינוּ:

***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,  
דֵּינוּ:

***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,  
דֵּינוּ:

***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!**

אלו הרג את בכורייהם, (Slaying of First Born Egyptians)

ולא נתן לנו את ממונם, דֵּינוּ:

אלו נתן לנו את ממונם, (Giving us wealth of Egypt)

ולא קרע לנו את הים, דֵּינוּ:

אלו קרע לנו את הים, (Parting the Sea of Reeds)

ולא העבירנו בתוכו בחרבה, דֵּינוּ:

אלו העבירנו בתוכו בחרבה, (Passing through the Sea)

מה מעלות טובות למקום עלינו:

אלו הוציאנו ממצרים, (Taking us out of Egypt)

ולא עשה בהם שפטים, דֵּינוּ:

אלו עשה בהם שפטים, (Bringing the Plagues)

ולא עשה באלהיהם, דֵּינוּ:

אלו עשה באלהיהם, (Vanquishing their gods)

ולא הרג את בכורייהם, דֵּינוּ:



וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי, דִּינּוּ:  
 אֱלֹהֵינוּ קָרַבְנוּ לְפָנֵי הַר סִינַי,  
 (Bringing us to Mt. Sinai)  
 וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דִּינּוּ:  
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה,  
 (Giving us the Torah)  
 וְלֹא הִכְנִיסְנוּ לְאֶרֶץ יִשְׂרָאֵל, דִּינּוּ:  
 אֱלֹהֵינוּ הִכְנִיסְנוּ לְאֶרֶץ יִשְׂרָאֵל,  
 (Entering the Land of Israel)  
 וְלֹא בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה, דִּינּוּ:  
 אֱלֹהֵינוּ בָּנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה,  
 (Building the Temple in Jerusalem)

וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ, דִּינּוּ:  
 אֱלֹהֵינוּ שָׁקַע צָרֵינוּ בְּתוֹכוֹ,  
 (Drowning our enemies in the Sea)  
 וְלֹא סִפַּק צָרָנוּ בַּמִּדְבָּר אַרְבַּעַיִם שָׁנָה, דִּינּוּ:  
 אֱלֹהֵינוּ סִפַּק צָרָנוּ בַּמִּדְבָּר אַרְבַּעַיִם שָׁנָה,  
 (40 years)  
 וְלֹא הָאָכִילָנוּ אֶת־הַמָּן, דִּינּוּ:  
 אֱלֹהֵינוּ הָאָכִילָנוּ אֶת־הַמָּן,  
 (Feeding us Manna)  
 וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּינּוּ:  
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת,  
 (Giving us Shabbat)

**עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לְמָקוֹם עָלֵינוּ. שֶׁבֶן עֲשָׂה כָּל הַנִּפְלוֹת הָאֵלֶּה.**

*For each and every one of these manifold and miraculous deeds God performed for us, we are thankful.*

Rabbi Abraham Joshua Heschel taught:

The decisive event in the story of the Exodus of the Children of Israel from Egypt was the crossing of the Red Sea. It was a moment of supreme spiritual exultation, of sublime joy, and prophetic elevation for the entire people.

"Then Moses led Israel onward from the Red Sea, and they went three days in the wilderness and found no water. When they came to Marah, they could not drink the water because it was bitter. And they murmured against Moses, saying: 'What shall we drink?'"

This episode seems shocking. What a comedown! Only three days earlier they had reached the highest peak of exultation, and now they complain about such a prosaic and unspiritual item as water.

Think about our world, suggests Rabbi Heschel. Think about those still enslaved to poverty, insufficiency, and need.

The prosaic demand for housing without infestation, for adequate schools, for gainful employment, for so much that people seek, seems so trite, so drab, so banal, so devoid of magnificence. Learn this, reminds Rabbi Heschel.

God is concerned with everydayness, with the trivialities of life. That equality is a good thing, a fine goal, may be generally accepted. What is lacking is a sense of the monstrosity of inequality.

The State of Israel

It was on the 5<sup>th</sup> of Iyar, May 14, 1948, that Israel became an independent state. At our Seder, recalling our people's arrival in the Land of Israel, we celebrate the modern State of Israel. We humbly rejoice for all that Israel's founders, pioneers, citizens, and the Jewish people have accomplished.

Mindful of the political, security, social, and moral challenges that Israel continually confronts, we are justly proud of what Israel has become and hopeful about what Israel will achieve next.

On this festive occasion it remains true. We cannot safeguard and celebrate the ethics and beauties of our religious heritage if we don't also safeguard and celebrate our people's physical life.

Judaism's religious expression is national as well as spiritual. The Jewish people's sense of social justice requires a living laboratory for the debate, refinement, and application of our principles.

This is why Israel matters. Only in a Jewish state do the calendar and language of the Jewish people merit government sanction, expressing the values of our heritage while building a pluralistic, open society.

Israel is about Jewish consciousness. Many of us live our lives outside of Israel imbued with the values of Jewish tradition. Here and now we guide our lives by core world views, by core precepts of ethics, by core practices that define who we are. We do this fully aware that our consciousness of being Jewish is incomplete because we live with blessing and joy in lands of many peoples and many perspectives.

In Israel it all comes together. In Israel, Jews are fully rooted in the consciousness of Jewish being, identity, and purpose. No other land and no other place allow us this completeness. It is a very emotional, a very compelling, and a very personal bond. In Israel, each Jew is defined by a complete sense of Jewish consciousness and values.

For this, and many reasons, we celebrate Israel at our Seder. As we rejoice in what Israel is today, and what the State of Israel can come to be and represent in the future, let's discuss our bonds and our connections to the State of Israel.

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

רַבֵּן גַּמְלִיאֵל

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בְּפֶסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלוֹ הֵן:

**Rabban Gamliel hayah omer: kol sh'lo a-mar sh'losha 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 45.)

פֶּסַח מִצָּה וּמְרוֹר

**Pesah Matzah u'Maror**

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

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים,

*Pesah sh'hayu avoteinu okh-lim,*

בְּזֶמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קָיָם, 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 שֶׁאָנוּ 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 שֶׁאָנוּ 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)

*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." Why did the people who were actually slaves in Egypt have to eat these three things before they left? How are we and they connected through our eating these same things at our own Seder?*

### Passover Culture

As background to our own Passover celebration, food historians are of the opinion that leavened bread originated in Egypt, probably less than a millennium before the pyramids were built. The Egyptians, while also consuming unleavened bread, were the first to produce leavened bread which became a symbol of Egyptian culture.

This offers us remarkable understanding for why the Israelites left Egypt with Matzah. For our Biblical ancestors, leaving Egypt with unleavened rather than leavened bread meant they were leaving Egyptian culture behind. They may have been in a hurry, but fleeing slavery they were ridding themselves of the culture that enabled their misery.

Let's add this awareness to our Passover celebration. Careful that our food is Matzah and not Hametz, honoring the symbolism and the memory of our Jewish master story, let's focus on more than our meals. Let's focus on our culture and walk away from the leavened, fermented elements which enslave us.

In our contemporary culture self-importance enslaves us. We prize personal preference over communal norms. We are uncomfortable speaking of social responsibility.

Imagine in the week of Passover absolute kindness and mutual respect between people. Imagine a week in which no one is mocked for their life circumstance. Imagine a week without the crass and the cruel that often passes for entertainment. Imagine a week of sincerity and honesty. Imagine a week during which other people's needs are more important than our own desires. Imagine all of this for more than a week!

The Seder invites us to explore the role and responsibility of an individual in the life of a people. "In every generation, every individual should feel as though he or she had actually been redeemed from Egypt." There was no way our ancestors could have left Egypt individually. It was only as a people that we attained our freedom. And, it is only in community that we safeguard it.

The society we seek requires humility, not arrogance. Fermented grain implies personal and social excess. Unleavened bread suggests modesty. As a result of our observance, may this Passover season inspire us toward greater compassion in our society and continued caring within our community.

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, בְּאֵלוֹ 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."**

שְׁנַאמַר: וְהַגְּדַת לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעָבוּר זֶה עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלִבְדִּי, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלֶּא אִף אוֹתְנוּ גָאֵל עִמָּהֶם, שְׁנַאמַר: וְאוֹתְנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אוֹתְנוּ, 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

כּוֹס שְׁנִי

**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 אֲנַחֲנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפַאֵר, לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לְעֲלֶה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת-כָּל-הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוּת לְחֵירוּת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲפֵלָה 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!**

וְנֹאמַר 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 לְעֹז: הָיְתָה יְהוּדָה לְקָדְשׁוֹ. יִשְׂרָאֵל מִמְּשָׁלוֹתָיו: הַיָּם  
רָאָה וַיָּנֹס, 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-lim*

הַהָרִים רָקְדוּ כְּאֵילִים.

*Ge'va-ot kiv'nei tzon*

גְּבֻעוֹת כְּבְנֵי-צֹאן:

*Mah l'kha ha-yam ki ta-nus*

מַה-לְּךָ הַיָּם כִּי תִנוֹס.

*HaYarden ti-sov l'ahor*

הַיַּרְדֵּן תָּסַב לְאַחֹר:

*HeHarim tir-k'du kh'ei-lim*

הַהָרִים תִּרְקְדוּ כְּאֵילִים.

*Ge'va-ot kiv'nei tzon*

גְּבֻעוֹת כְּבְנֵי-צֹאן

*Mi-lif-nei a-don hu-li a-retz*

מִלְפָּנַי אֲדוֹן חוֹלֵי אֶרֶץ.

*Mi-lif-nei Elo-ha Ya'akov*

מִלְפָּנַי אֱלֹהֵי יַעֲקֹב:

*Ha-hof-khi haTzur a-gam ma-yim*

הַהֹפְכִי הַצּוּר אֲגָם-מַיִם.

*Ha-la-mish l'mei-no ma-yim*

חֲלַמֵּי־שָׁנָה לְמַעֲיָנוּ-מַיִם.

ברוך אתה יי, אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והיגענו ללילה הזה, לאכל-בו מצה ומרור. כן, 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:*

*Barukh Atah Adonai, Ga-al Yisrael.*

ברוך אתה יי, גאל ישראל:

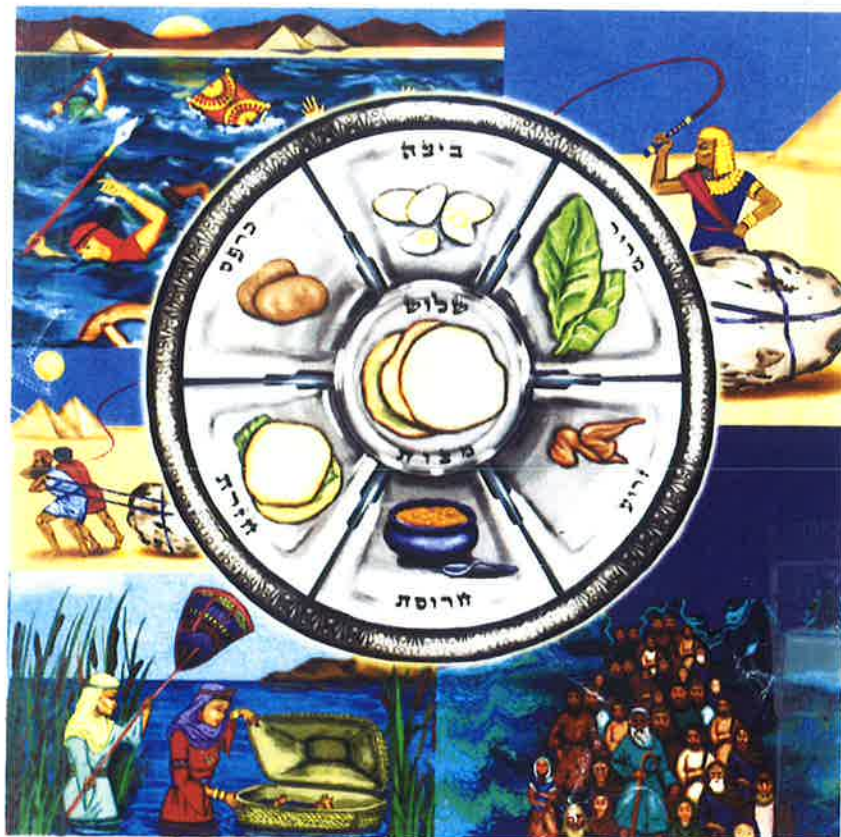
Blessed are You, Eternal our God, Redeemer of Israel.

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

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

for we are set apart as a people through God's commandments, and commanded  
*asher kid-shanu b'mitzvotav v'tzi-vanu*

עַל גְּטִילַת יָדַיִם:

*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 feastמוֹצִיא-מַצָּה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*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.*

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

for we are set apart as a people through God's commandments, and commanded  
*asher kid-shanu b'mitzvotav v'tzi-vanu*

עַל אֲכִילַת מַצָּה:

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

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

for we are set apart as a people through  
God's commandments, and commanded  
*asher kid-shanu b'mitzvotav v'tzi-vanu*

עַל אֲכִילַת מָרֹר:

*al akhi-lat Maror.*

the eating of bitter herbs.

Why is there no blessing for the Haroset, just

Maror?

Why is the Maror mixed with the Haroset if our  
purpose is to taste the bitterness of slavery?

9. *Korekh*...recalling the Paschal Sacrifice, a sandwich of Matzah and Maror כּוֹרֵךְ

זְכוֹר לְמִקְדָּשׁ כְּהִלֵּל: בֵּן עֲשָׂה הַלֵּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵךְ פֶּסַח מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד. לְקַיֵּם מָה שֶׁנֶּאֱמַר: עַל־מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ:

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!שְׁלַחַן עוֹרֵךְ

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!צָפוּן

(Refer back to pages 8 & 9)

***While some go searching for the Afikomen as Matzah, others of us will participate in a different search. Get up from the Seder Table. Search the house for different ways in which Freedom might be symbolized in art work, ritual, or personal objects, even furniture or other decor items. When you have completed your search, return to the Seder Table. Describe what you found and describe how it symbolizes freedom to you.***

## IV. PRAISE...

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

בְּרַךְ

***Birkat HaMazon*** - בְּרַכַּת הַמִּזוֹן*Fill the Third Cup of Wine*

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים: אֲזַ וַיִּמָּלֵא  
*Shir ha-ma'alot b'shuv Adonai et shi-vat tziyon hayinu k'holmim: Az yimale*  
 שְׁחוֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה אֲזַ יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם  
*s'hok pinu u'l-sho-nei-nu rinah az yom'ru va-goyim hig-dil Adonai la'asot im*  
 אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת  
*eleh: Hig-dil Adonai la'asot i-manu ha-yinu s'mei-him. Shuvah Adonai et*  
 שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנֶגֶב: הַזְרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּחַף  
*sh'vi-tei-nu ka-a-fi-kim ba-negev: Ha-zorim b'dimah b'rinah yik-tzoru: Halokh*  
 יֵלֵךְ וּבִכְהָ נִשְׂא מְשֶׁךְ הַזֶּרַע 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 וּגְבוּרֹתַי 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 וּרְבִנָּן וּרְבוֹתַי, וּגְבוּרֹתַי, נְבָרַךְ אֱלֹהֵינוּ שְׂאֵבְלָנוּ מִשְׁלֹו.

**Participants:**

בְּרוּךְ אֱלֹהֵינוּ שְׂאֵבְלָנוּ מִשְׁלֹו וּבְטוּבוֹ הֵינּוּ.

*Barukh Eloheinu sh'a-khal-nu mi-she-lo u'v-tu-vo ha-yinu.***Leader:**

בְּרוּךְ אֱלֹהֵינוּ שְׂאֵבְלָנוּ מִשְׁלֹו וּבְטוּבוֹ הֵינּוּ.

**All:** *Barukh hu u'va-rukh sh'mo*

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כֹּלֹו בְּטוּבוֹ  
*Barukh Atah Adonai, Eloheinu Melekh haOlam, ha-zan et haOlam kulo b'tuvo*  
 בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכֹל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶד.  
*b'hen b'hessed u'v-ra-hamim hu noten le-hem l'khol va-sar ki l'olam hasdo.*



ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם  
*uv'tu-vo ha-gadol tamid lo ha-sar la-nu, v'al yehsar la-nu ma-zon l'olam*  
 ועד. בעבור שמו הגדול, כי הוא אל זן ומפרנס לכל ומטיב  
*va-ed. Ba-avur sh'mo ha-gadol, ki hu El zan um-far-nes la-kol u'me-tiv*  
 לכל, ומכין מזון לכל בריותיו אשר ברא.  
*la-kol, u'me-khin mazon l'khol b'ri-yo-tav asher ba-ra.*  
 ברוך אתה יי, הן את הכל:  
*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.

נודה לך יי אלהינו על שהנחלת לאבותינו, ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי  
 אלהינו מארץ מצרים, ופדיתנו, מבית עבדים, ועל בריתך שחתמת בבשרנו, ועל תורתך  
 שלמדתנו, ועל חקיך שהודעתנו ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה זן  
 ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה:

ועל הכל יי אלהינו אנחנו מודים לך, ומברכים אותך, יתברך שמך בפני כל חי תמיד לעולם  
 ועד. כפתיב, ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטבה אשר נתן לך.  
 ברוך אתה יי, על הארץ ועל המזון:

*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, והרויחנו, 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 נבוש 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 במצות רצונך וברצונך הניח לנו יי  
 אלהינו, שלא תהא צרה ויגון ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך,  
 ובבגן ירושלים עיר קדשך, כי אתה הוא בעל הישועות ובעל הנחמות:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכוּרֵנוּ  
 וּפְקֻדוֹתֵנוּ, וְזָכוֹן אֲבוֹתֵינוּ, וְזָכוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְזָכוֹן כָּל  
 עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג  
 הַמִּצּוֹת הַזֶּה. זְכָרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדְנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבַּר  
 יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֵיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם  
 אַתָּה:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.

*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.

בְּרוּךְ אַתָּה יְיָ בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן

*Barukh atah Adonai, boneh b'Ra-ha-mav, Yerushalayim. Amen.*  
 Blessed are You, Eternal God, Your compassion rebuilds Jerusalem, Amen.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ, מַלְכֵנוּ, אֲדִירֵנוּ בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצֵרֵנוּ,  
 קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב, וְהַמְטִיב לְכָל, שֶׁבְכָל יוֹם וְיוֹם הוּא  
 הַטִּיב, הוּא מְטִיב, הוּא יִיטִיב לָנוּ. הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעֵד לְחַן וּלְחַסֵּד  
 וּלְרַחֲמִים וּלְרוּחַ הַצְּלָחָה וְהַצְּלָחָה בְּרַכָּה וְיִשׁוּעָה, נְחֻמָּה, פְּרִנְסָה וְכִלְכִּלָּה, וּרְחֻמִּים, וְחַיִּים  
 וְשָׁלוֹם, וְכָל טוֹב, וּמִכָּל טוֹב לְעוֹלָם אֵל יַחֲסֵרְנוּ:  
 הֲרַחֲמֵנוּ, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
 הֲרַחֲמֵנוּ, הוּא יִתְבַּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.  
 הֲרַחֲמֵנוּ, הוּא יִשְׁתַּבַּח לְדוֹר וָדוֹר, וְיִתְפָּאֵר בְּנוֹ לְעֵד וּלְנֶצַח נְצָחִים, וְיִתְהַדַּר בְּנוֹ לְעֵד  
 וּלְעוֹלָמֵי עוֹלָמִים.  
 הֲרַחֲמֵנוּ, הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.  
 הֲרַחֲמֵנוּ, הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צָוָארֵנוּ וְהוּא יוֹלִיכֵנוּ קוּמְמֵיּוֹת לְאֶרֶצֵנוּ.  
 הֲרַחֲמֵנוּ, הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שֶׁאֲכָלְנוּ עָלָיו.

הֲרַחֲמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא 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,

וְיַבְשֵׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנְחֻמוֹת.

*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.

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

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת, שֶׁתְּהִי לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשָּׂא בְּרָכָה מֵאֵת יְיָ וְיִצְדָּקָה  
מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשִׁכָּל חֵן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

*This next verse is added when the Seder occurs on Shabbat:*  
הֶרְחַמְנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

הֶרְחַמְנוּ, הוּא יִנְחִילֵנוּ 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.

הֶרְחַמְנוּ, הוּא יִזְכְּנוּ לַיְמֹת 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.

מִגְדוֹל יִשׁוּעוֹת מְלֶכֶוּ, וְעֵשָׂה 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  
annointed, to King David and to King David's descendents forever:

עֵשָׂה שְׁלוֹם בְּמְרוֹמָיו, 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 יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יְיָ לֹא יִחְסְרוּ כָּל טוֹב:  
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסְדּוֹ: פּוֹתַח אֶת יְדֵךְ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר  
יְבַטַח בְּיָי, וְהִזִּיהוּ יְיָ מִבְּטָחוֹ: נֶעַר הִיְתִיתִי גַם זְקֵנִיתִי וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ מִבְּקֵשׁ לָחֵם: יְיָ  
עֵז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם:

The Third Cup of Wine

כּוֹס שְׁלִישִׁי

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי 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

In the Vilna Ghetto in 1942 those who managed to celebrate a Passover Seder declared: "We invite the souls of all who are missing, the souls of all who were snatched from our midst, to sit with us together at the Seder." We bring those words, and certainly those sentiments, to our Seder Table, too.

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.

Before we invite Elijah in, however, we utter a protest taken from the Book of Psalms, 79:6:  
 "Pour out Your fury on the nations that do not know You, upon the governments that do not invoke Your name, for they have devoured Jacob and desolated his home."  
 It is a release of anger, a cry for calm and peace in the face of those who do not share our moral principles, who seek to do us harm.

A French Haggadah from Worms published in 1512 includes an alternative proclamation to introduce Elijah, a statement we can also honor:  
 "Pour out your love on the nations who have known you and on the kingdoms who call upon your name. For they show loving-kindness to the seed of Jacob and they defend your people Israel from those who would devour them alive. May they live to see the Sukkah of peace spread over your chosen ones and to participate in the joy of Your nations."

שָׁפַךְ חֲמַתְךָ אֶל-הַגּוֹיִם, אֲשֶׁר לֹא יִדְעוּךָ וְעַל-מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אָבִל  
 אֶת-יַעֲקֹב. וְאֶת-גְּוֵהוּ הַשָּׁמוֹ: שָׁפַךְ-עֲלֵיהֶם וְעַמְּךָ, וְחָרוֹן אַפְּךָ יִשְׁיגֵם: תִּרְדֹּף בְּאֵף וְתִשְׁמַדֵּם,  
 מִתַּחַת שָׁמַי יי:

As we open our door to welcome the spirit of Elijah the Prophet, we imagine Elijah's entrance in order to imagine for ourselves how we might live together. Elijah is a Biblical character whose stories teach care for others. Elijah offered help to those whom he met. Elijah was engaged in responding to the challenges of his own days. He worked in the neighborhood. He acted on what he believed with conviction and passion. He discovered God in the quiet of every moment and gesture.

We open our doors for Elijah, not because he needs us to, but because we need to do it. We open our doors to others. We open our doors to bring the world's needs into our homes. We open our doors to be part of what is happening around us. We open our doors to show that we care. We open our doors, pretending that someone is coming in, to open ourselves to the real people we meet and greet everyday.

In freedom this Passover let us learn the lesson of Elijah's entrance. How we choose to treat one another determines the value of everything else.

*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.*

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשֻׁבִי,

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

אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּילְעָדִי,

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

בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֱלֵינוּ 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.

Midrash

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

יְיָ זָכְרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יִרְאֵי יְיָ, הַקְּטָנִים עִם הַגְּדֹלִים. יִסֵּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ, עֹשֵׂה שְׁמַיִם וָאָרֶץ. הַשְּׁמַיִם שְׁמַיִם לַיְיָ, וְהָאָרֶץ נְתַן לַבְּנֵי אָדָם. לֹא הַמַּתִּים יְהַלְלוּ יְהוָה, וְלֹא כָּל יְרֵדֵי דוּמָה, וְאֲנַחְנוּ 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 חֲסִדוֹ:

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

יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדוֹ:

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

יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חֲסִדוֹ:

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

יֹאמְרוּ נָא יִרְאֵי יְיָ, כִּי לְעוֹלָם חֲסִדוֹ:

*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

נִרְצָה

The Fourth Cup of Wine

כּוֹס רְבִיעִי

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי 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 Fourth Cup of Wine.*

Counting the Omer on the Second Seder Night

סְפִירַת הָעֹמֶר

#### Counting the Omer

The Torah's vision of counting these 50 days we call "the Omer" is to remember God's gifts of freedom and sustenance. Our daily count is an affirmation of the blessings in our lives we take for granted and upon which we depend. Omer is a measure, an amount. Our ancestors were told to remember the Manna, nourishment God provided to sustain them in the wilderness.

Onto this positive purpose, following the destruction of the Second Temple in Jerusalem, later tradition imposed sad memories. The Talmud recalls the deaths of 24,000 students of Rabbi Akiba. To honor these losses, this Omer season became a symbolic period of national mourning.

Counting the Omer also reminds us that when we approach something of great meaning or symbolic power, it is proper to proceed slowly and with caution. We ought to think, reflect, and be careful. We need some time to prepare.

This is how we approach revelation, the gift of Torah in our lives. We count 49 days. We mark the days between Passover and the upcoming holiday of Shavuot, seven complete weeks of anticipation.

Counting these seven weeks impresses upon us the immediacy and promise of the days we are living in freedom, opportunity, and responsibility. We wait to receive the Torah anew and to rediscover God's presence in the experiences of our lives.

There is a divergence of customs as to how long the Omer restrictions apply. Some honor the full seven-week period. Others wait until Lag Ba'Omer, the 33rd day of the count to 50, and still others see Rosh Hodesh Iyar, or Yom Ha'Atzmaut, Israel Independence Day, as the end of this symbolic national mourning. Everyone agrees. We ought to be grateful everyday.

As we count these days and weeks of the Omer, let's answer for more questions.

What events of long ago or recent days continue their hold on us?

For how long shall we mark them?

What sustains your life on a daily basis?

What are you grateful for everyday?

As it says in Leviticus 23:15:

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

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

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

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

עַל סְפִירַת הָעֹמֶר:

*al sefirat ha-omer.*

to count these days of the Omer.

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

*HaYom Yom Ehad La'Omer.*

This evening begins the First Day of the Omer.

Our Seder's Conclusion

חֶסֶל סֵדוּר פֶּסַח

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

חֶסֶל סֵדוּר פֶּסַח בְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.

*Hasal siddur pesah k'hil-kha-to, k'kol mishpato v'hu-ka-to.*

כְּאֲשֶׁר זָכִינוּ לְסֵדֵר אוֹתוֹ, בֶּן נִזְכָּה לְעִשׂוֹתוֹ.

*Ka'asher za-khinu l'sader o-to, ken niz-keh la'a-so-to.*

זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמֵם קְהַל עֵדֶת מִי מְנָה.

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

בְּקֶרֶב נִהַל נְטֵעֵי כְּנָה, 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

כִּי לֹא נָאֵה

כִּי לֹא נָאֵה, כִּי לֹא יָאֵה  
אֲדִיר בְּמַלּוּכָה, בְּחֹזֶק כְּהִלְכָה, גְּדוּדָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹא נָאֵה, כִּי לֹא יָאֵה.

*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.*

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

The Crown of Sovereignty.  
Mighty in Sovereignty.  
Preeminent in Sovereignty.  
Meritorious in Sovereignty.  
Ruling in Sovereignty.  
Humble in Sovereignty.  
Distinguished in Sovereignty.  
Resolute in Sovereignty.  
Stong, Awesome, Redeeming,  
Compassionate, and Supportive,  
along the path of life.

God's beloved will say:  
"For to God praise is proper,  
for to God praise is due!"

דָּגוּל בְּמַלּוּכָה, הַדּוּר כְּהִלְכָה, וְתִיקּוּ יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹא נָאֵה, כִּי לֹא יָאֵה.

זָכָאֵי בְּמַלּוּכָה, חֲסִין כְּהִלְכָה, טַפְסָרִיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹא נָאֵה, כִּי לֹא יָאֵה.

יְחִיד בְּמַלּוּכָה, כְּבִיר כְּהִלְכָה, לַמּוֹדִיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹא נָאֵה, כִּי לֹא יָאֵה.

מוֹשֵׁל בְּמַלּוּכָה, נוֹרָא כְּהִלְכָה, סְבִיבֵיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹא נָאֵה, כִּי לֹא יָאֵה.

עָנּוּ בְּמַלּוּכָה, פּוֹדֶה כְּהִלְכָה, צְדִיקָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹא נָאֵה, כִּי לֹא יָאֵה.

קְדוֹשׁ בְּמַלּוּכָה, רַחוּם כְּהִלְכָה, שְׂנֵאָנָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹא נָאֵה, כִּי לֹא יָאֵה.

תְּקוּף בְּמַלּוּכָה, תּוֹמֵךְ כְּהִלְכָה, תְּמִימָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹא נָאֵה, כִּי לֹא יָאֵה.



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

אָדִיר הוּא

אָדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקִרְוֹב.

*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.

בְּחֹזֵר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקִרְוֹב.

הַדוֹר הוּא, וְתִיק הוּא, וְפֹאֵי הוּא, חֹסִיד הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקִרְוֹב.

טְהוֹר הוּא, יְחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מְלֹךְ הוּא, נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צְדִיק הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקִרְוֹב.

קְדוֹשׁ הוּא, רְחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקִרְוֹב.

*Ehad Mi Yodeah* 15th century question song explaining why Israel was redeemed **אֶחָד מִי יוֹדֵעַ?**

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

*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.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שָׁבַע מִי יוֹדֵעַ? שָׁבַע אֲנִי יוֹדֵעַ: שָׁבַע יָמֵי שַׁבָּתָא, שָׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִילָה, שָׁבַע יָמֵי שַׁבָּתָא, שָׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שָׁבַע יָמֵי שַׁבָּתָא, שָׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרֵיָא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שָׁבַע יָמֵי שַׁבָּתָא, שָׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אֶחָד עֶשֶׂר מִי יוֹדֵעַ? אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ: אֶחָד עֶשֶׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבָרֵיָא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שָׁבַע יָמֵי שַׁבָּתָא, שָׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשֶׂר שְׁבֻטֵיָא, אֶחָד עֶשֶׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבָרֵיָא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שָׁבַע יָמֵי שַׁבָּתָא, שָׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשֶׂר מְדֵיָא, שְׁנַיִם עֶשֶׂר שְׁבֻטֵיָא, אֶחָד עֶשֶׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבָרֵיָא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שָׁבַע יָמֵי שַׁבָּתָא, שָׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

## Had Gadya 13th century allegory of Jewish history

## חַד גְּדִיָא

חַד גְּדִיָא, חַד גְּדִיָא

דּוֹבִין אָבָא 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 זוי, חד גדיא, חד גדיא.

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

ואתא חוטגרא, והפה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוי, חד גדיא, חד גדיא.

ואתא נוגרא, ושרף לחוטגרא, דהפה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוי, חד גדיא, חד גדיא.

ואתא מיא, וכבה לנוגרא, דשרף לחוטגרא, דהפה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוי, חד גדיא, חד גדיא.

ואתא תוגרא, ושתא למיא, דכבה לנוגרא, דשרף לחוטגרא, דהפה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוי, חד גדיא, חד גדיא.

ואתא השוחט, ושחט לתוגרא, דשתא למיא, דכבה לנוגרא, דשרף לחוטגרא, דהפה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוי, חד גדיא, חד גדיא.

ואתא מלאך המות, ושחט לשוחט, דשחט לתוגרא, דשתא למיא, דכבה לנוגרא, דשרף לחוטגרא, דהפה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוי, חד גדיא, חד גדיא.

ואתא הקדוש ברוך הוא, ושחט למלאך המות, דשחט לתוגרא, דשתא למיא, דכבה לנוגרא, דשרף לחוטגרא, דהפה לכלבא, דנשף לשונגרא, דאכלה לגדיא, דזבין אבא בתרי זוי, 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?

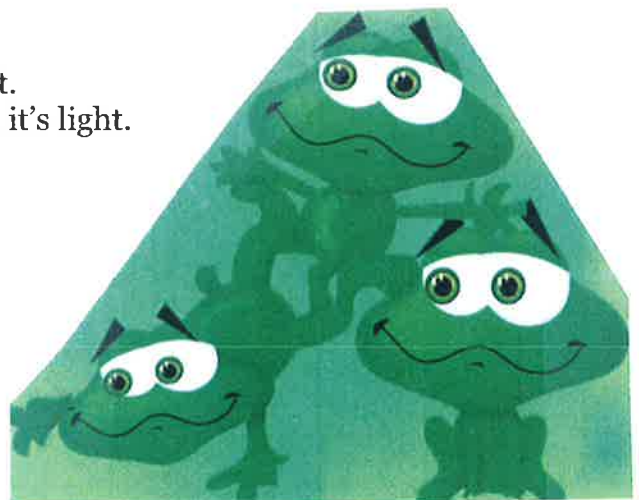
No, no, no! I will not let them go!

### 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!



## ANSWERS to some of the questions asked in this Haggadah

Page 6: Why do we pour wine into each other's cups?

We enjoy the luxury of being served by another. We respond to someone else's bidding as their servant. It is a symbolic way for us in our freedom and comfort to enter into the story we tell at the Seder.

Page 7: Why will we drink Four Cups of Wine at our Seder?

The first Midrash reflects the end of the story. It imagines how God redeemed the Children of Israel from Egypt. The second Midrash looks back at the beginning of our ancestors' enslavement in Egypt. Joseph was sold into slavery. He spent time in prison. He interpreted dreams and rose to be viceroy over all of Egypt. He managed provisions during a time of famine. Joseph's father, Jacob, and his brothers migrated down to Egypt for food.

Page 9: Why are there three "official" Matzot?

Here's a technical answer. The first two replace the Hallah bread we eat on Shabbat and holidays. Two loaves represent the double portion of Manna God instructed the Israelites to collect before Shabbat. Over these two pieces of Matzah we recite the blessing, "HaMotzi," which is usual custom. The third sheet of Matzah is for us to recite the blessing, "al akhi-lat Matzah," for the eating of Matzah.

Here are some more meaningful suggestions. Three represents the past, the present, and the future all of which are present in our Seder celebration. Three are our Patriarchs Abraham, Isaac, and Jacob. (When we break one and make four pieces of Matzah, we then represent our Matriarchs Sarah, Rebekah, Rachel, and Leah.) Three are the themes of Jewish tradition: either God, Torah, and Israel, or Creation, Revelation, and Redemption. Three are the identity groups of Jews: Kohen, Levi, and Israel. What other meanings of three can you identify?

Why do we break the middle one? Here are some thoughts. The Temple was destroyed and therefore the tribe of Levi is broken, unable to perform their ritual service. It is in the middle. When someone is broken or hurt they need to be embraced by those around them. What other ideas can you imagine?

Page 12: The Four Questions

The four scripted questions come from the Mishnah, dated from 220 C.E. The rabbis who created the Passover Seder sought to use symbolic foods to rouse their children's curiosities. After unusual foods were eaten or unusual customs were performed, children were encouraged to ask about them. Back then, Seder participants ate their full dinner before the discussion. These questions make sense in that order. At our Seder, they actually come before we do the things they refer to. The Four Questions in our Haggadah are intended to spark other questions, to be examples of how we might conduct the Seder. Since they were published, it became customary to ask them.

Answers to the Four Questions

1. We eat only Matzah to honor the Exodus story, and because God commands us in Torah not to eat Hametz, leavened foods. Matzah is what our ancestors ate

during the years of slavery and in the drama of the Exodus. (Other meanings for Matzah and Hametz are described in the Haggadah on Pages 10, 11, & 25.)

2. We eat bitter herbs to ingest the sensation of bitterness. We try to empathize with the experience of slavery. (The rabbis sensed that Romaine Lettuce best represented the Israelite experience in Egypt. Sweet at first taste before it becomes bitter. That's why we have both Maror and Hazeret on the Seder Plate.)
3. We dip twice tonight to be sensitive to the slaves' experiences. Salt water represents their tears. Haroset represents the mortar of the bricks they were forced to make. When we dip the Maror, bitter herb, into the Haroset we taste something "bittersweet." In the sweetness of freedom we remember the bitterness of oppression. (See below answer for Page 29, Haroset.)
4. We recline as free people who rejoice in our comfort. We are grateful for the lives and experiences of those who came before us whose more difficult experiences make possible our lives today.

The Seder is modeled after a 1<sup>st</sup> century Roman Symposium during which diners reclined as they ate four courses, drank four cups of wine, debated important topics, and were entertained by others. The ancient rabbis adapted this Symposium style of meal and gathering as the setting for celebrating Passover.

Page 16: Why did the rabbis of our tradition invent this Midrash of the Four Children?

The rabbis wanted each Seder leader to be aware of the different types of children and adults present at the meal. Each one of them, as every one of us, needs an explanation appropriate to their, and our, ability to understand and to learn. The rabbis based this Midrash on the four times in Torah when a child is described asking about the meaning of the Exodus from Egypt.

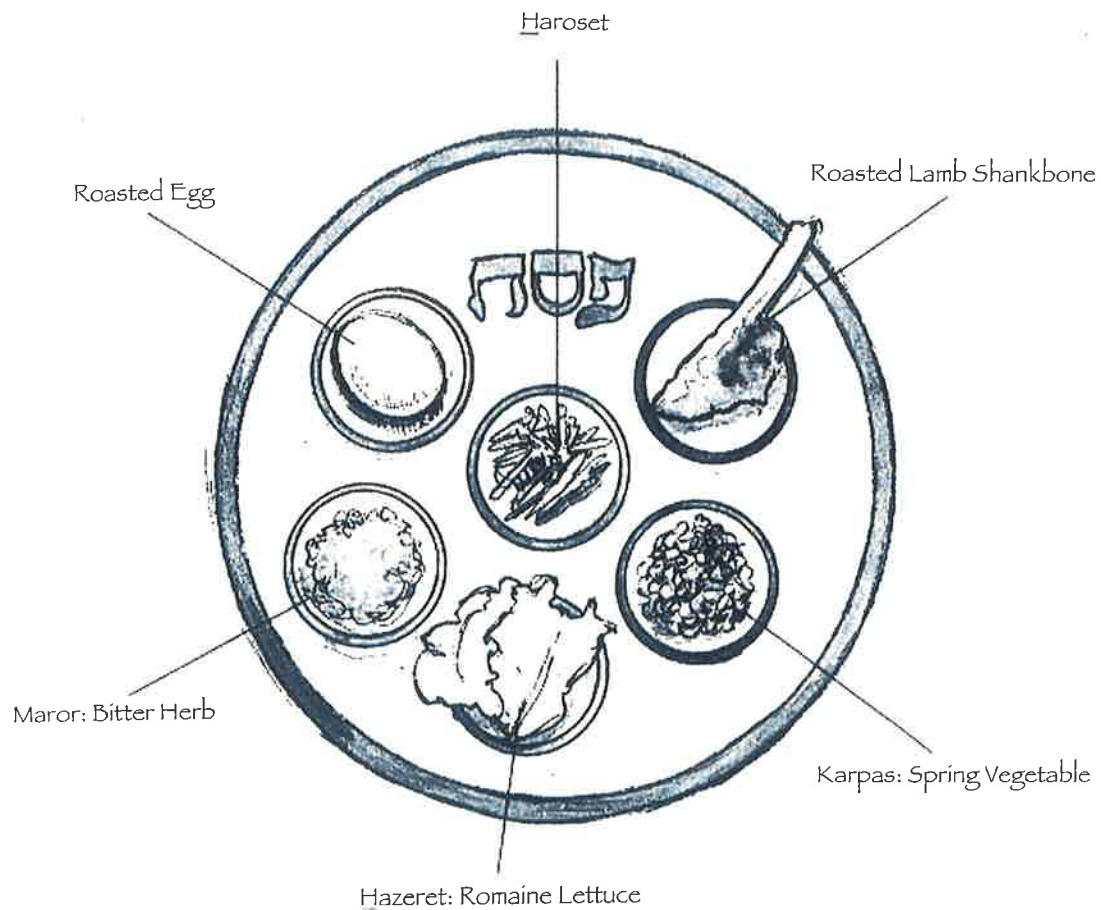
Page 18: What is spiritual enslavement?

Spiritual enslavement is about the emotional and circumstantial constraints that impinge on our personal freedoms. It includes the misguided ideas and beliefs that hold us back from personal fulfillment and social justice. For the creators of the Haggadah, spiritual enslavement included idolatry and false religious ideas. The Haggadah reminds us that just as God freed us from Egyptian bondage, God also gave us Torah and the wisdom of ethical monotheism.

Page 29: Why is there no blessing for the Haroset, just Maror?

Haroset is a condiment at the Seder meal. It is not one of the foods we are required to eat as part of our storytelling. Maror, like Matzah, is a required Seder food. Unlike Maror and Matzah, Haroset is not mentioned in the Torah. We dip bitter herbs into Haroset to recall the bitter memory of slavery within the sweet blessing of freedom. Haroset represents something more. We take responsibility for the gift of freedom by doing more than the minimum asked of us. We counter the memory of a bitter past with the vision of a sweeter future. (See above, the answer to the Third of the Four Questions.)

## 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.

**Hazeret** 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.

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  
 for we are set apart as a people through God's commandments, and commanded  
*asher kid-shanu b'mitzvotav v'tzi-vanu*  
 עַל בְּעוֹר הָמֵץ.  
*al bi-ur Hametz.*  
 to remove all Hametz.

כָּל חֲמִירָא וְחֲמִיעָא דְאַבָּא בְּרִשׁוּתֵי, דְלֵא חֲמִתָּהּ וְדְלֵא בְעֵרְתָּהּ וְדְלֵא יְדַעְנָא לָהּ, לְבִטֵּל וְלִהְיוּ הַפְּקָר  
 כְּעַפְרָא 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 and/or Mazon: A Jewish Response To Hunger to provide food for those in need. This Tzedakah is known in Jewish tradition as Ma’ot Hitim (Grain Money.)

הַגְּדָה הַיְנָנִי  
הַגְּדָה שֶׁל פְּסַח

*Haggadah Hineni*  
*A Personal Participation*  
*Passover Haggadah*

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