

Haggadah 2020

Excerpts from "A Different Night"

New Questions for This Year From
The Velveteen Rabbi (Rabbi Rachel Barenblat)

- How is this night the same as other Passovers in the past or in the imagined future?
- What does it mean to experience an Exodus from the Narrow Place when our lives may feel more constricted (by illness, quarantine, economic hardship, or grief) than ever before?
- How can the rituals of seder connect us across the chasm between what we're experiencing now and what was "normal" before?
- We can't physically invite all who are hungry to come and eat. (Then again, we probably didn't do that last year before the pandemic either.) How can we reimagine that call in this time? What will we do to nourish those in need this year?

Signposts for the Seder

סימני הסדר

1. The official opening of the seder should begin by welcoming all the guests. Make sure to introduce all the participants, so that everyone will be made to feel part of the Jewish family – especially on a night when we recall what it felt like to be strangers in the land of Egypt. You may ask all the participants to say their Hebrew names as well.

2. We review briefly the order of the seder by singing the medieval poem by Rabbeinu Shmuel of Falaise (France) that summarizes the Signposts of the Seder ("Kadesh Urchatz").

3. You may wish to give credit to all who have helped prepare this seder – its foods, its readings and its activities.

THE 15 STEPS OF THE SEDER

All sing: Kadesh	First cup and Kiddush
UrChatz	First handwashing (without a blessing)
Karpas	First dipping: vegetable and salt water
Yachatz	Breaking the middle matza
Maggid	Storytelling
Rachtza	Second handwashing (with a blessing)
Motzi	First blessing over the matza
Matza	Second blessing over the matza
Maror	Second dipping: maror in charoset.
Korech	Hillel sandwich
Shulchan	
Orech	Communal meal
Tzafun	Afikoman (dessert)
Barech	Birkat hamazon (the blessing after eating)
Hallel	Psalms of praise
Nirtza	Concluding prayer and folk songs

קִדֵּשׁ וּרְחַץ
כַּרְפָּס יַחַץ
מַגִּיד רְחִצָּה
מוֹצִיא מַצָּה
מָרֹר כּוֹרֵךְ
שְׁלַחַן עוֹרֵךְ
צִפּוֹן בֵּירֵךְ
הֵלֵל נִרְצָה

Candle Lighting

Blessing the Children

Sign Posts

The Agenda of the Seder



BLESSED ARE YOU, Adonai
our God, Ruler of the Universe,
who creates the fruit of the vine.

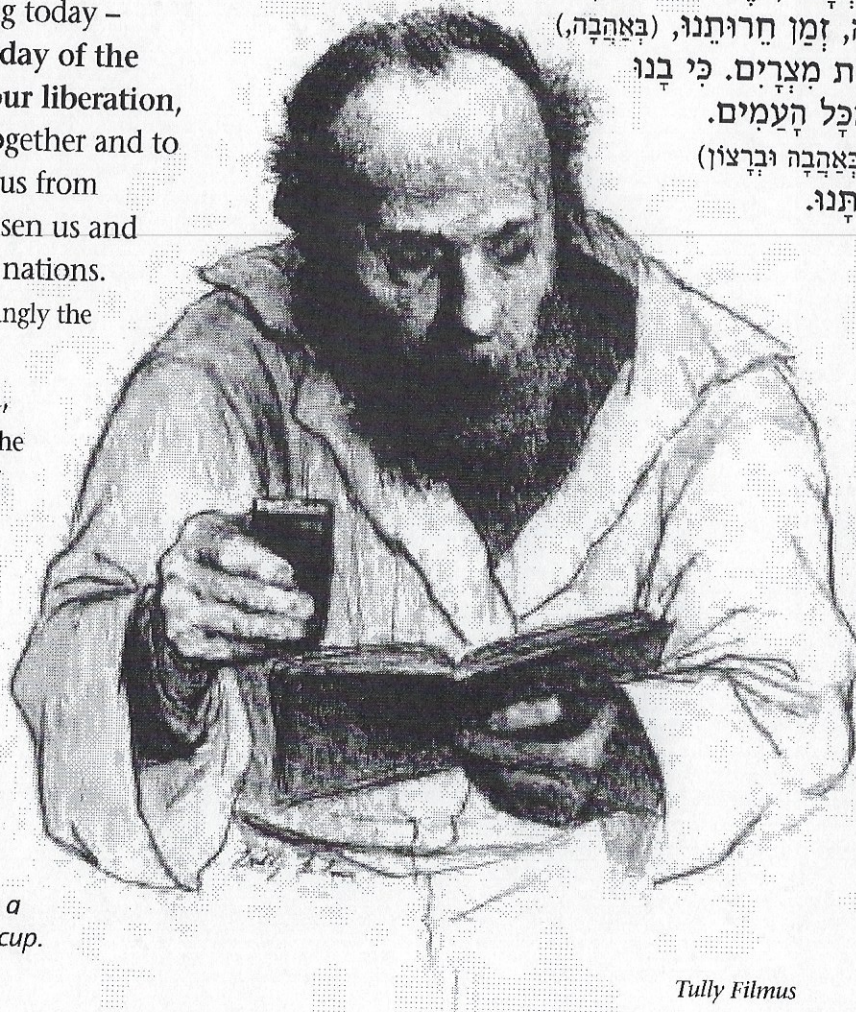
*Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
bo-rei pree ha-gafen.*

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

BLESSED ARE YOU, Adonai our God, Ruler of the
Universe, who has chosen us from among the nations
and the languages, sanctifying us by your mitzvot.
Lovingly, You have given us [Shabbat for rest and] **festivals**
for happiness, including today –
[the Shabbat and] the **Holiday of the**
Matzot, the season of our liberation,
a sacred day to gather together and to
commemorate the Exodus from
Egypt. For You have chosen us and
sanctified us among the nations.
You have granted us [lovingly the
Shabbat and] joyfully the
holidays. Blessed are You,
Adonai, who sanctifies [the
Shabbat and] the people of
Israel and the festivals.

BLESSED ARE YOU,
Adonai our God, Ruler
of the Universe, who
has kept us alive and
brought us to this happy
moment in our lives.

*Now be seated, recline com-
fortably leaning to the left on a
pillow, and drink most of the cup.*



Tully Filmus

ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו
מכל עם, ורוממנו מכל לשון, וקדשנו במצותיו,
ותתן לנו יי אלהינו באהבה (שבתות למנוחה ו) מועדים
לשמחה, חגים וזמנים לששון את יום (השבת הזה
ואת יום) חג המצות הזה, זמן חרותנו, (באהבה),
מקרא קדש, זכר ליציאת מצרים. כי בנו
בחרת ואותנו קדשת מכל העמים.
(ושבת) ומועדי קדשך (באהבה וברצון)
בשמחה ובששון הנחלתנו.
ברוך אתה יי, מקדש
(השבת ו) ישראל
והזמנים.

*On Saturday night
only, insert Havdalah
here (page 9) before
Shehecheyanu.*

ברוך אתה יי,
אלהינו מלך העולם,
שהחיתנו וקיימנו
והגיענו לזמן הזה.



Kadesh

First Cup

Karpas

The First Dipping Hors d'oeuvres of Spring Greens

כַּרְפָּס

1. Distribute Karpas (a vegetable) and dip it in salt water, while reciting the appropriate blessing. Some Jews dip in charoset.

2. While some medieval rabbis strictly forbid eating more than an olive's size of parsley for Karpas, you may wish to

revive the ancient custom of eating extensive appetizers – each with its own dip. You may continue dipping and tasting various fresh vegetables and other appetizers during the seder until sufficiently full to persevere during the extensive storytelling (Maggid), but not so full as to ruin one's appetite for the matza eaten later.



Kadesh
Urchatz
Karpas

First
Dipping

For vegetables (like celery, parsley, or potatoes):

BLESSED ARE YOU, Lord, our God, King of the Universe, who creates the fruit of the earth.

*Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
bo-rei pree ha-ada-ma.*

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הָאֲדָמָה.

Optional:

For appetizers (like gefilte fish in horseradish or boiled eggs in salt water):

BLESSED ARE YOU, Lord our God, King of the Universe who creates everything by the power of the Divine word.

*Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
she-ha-kol nee-hee-ye bee-d'va-ro.*

Optional:

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַכֹּל נִהְיָה בְּדִבְרוֹ.

Yachatz

Breaking the Matza

יֶחַץ

1. Breaking the Matza is one of many ritual acts that turn the food of the seder into a symbol of meaning.

2. Count off the matzot from top to bottom: 1, 2, 3, naming them, if you wish, "Cohen", "Levi" and "Yisrael" (the three ritual classes of the Jewish people).

The top matza is for the usual blessing over bread (motzi). Tonight that blessing is recited over matza.

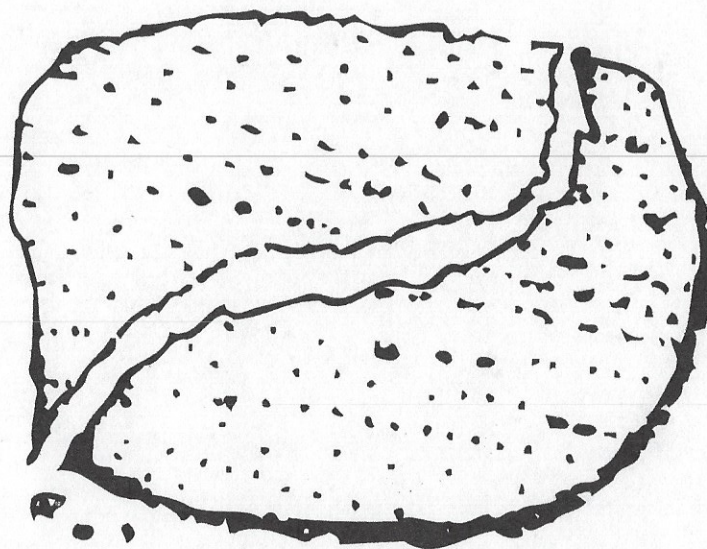
The bottom matza is for the Hillel sandwich (korech) made with matza, maror, and charoset.

3. Break the middle matza in two and explain that this is for a dual purpose: the bigger portion is to be hidden for the "afikoman" and eaten when retrieved from the children for dessert. It will be the last taste of food at the seder. The smaller portion will be eaten with the top matza when we say the special blessing over matza at the beginning of the meal.

4. You may wish to add a Tunisian custom: While breaking the matza recite :

כָּד קָרַע ה' אֶת הַיָּם לְשֹׁנַיִם עֶשְׂרֵי קָרָעִים, וַיֵּצְאוּ מִמֶּנּוּ בְנֵי יִשְׂרָאֵל בִּיבְשָׁה.
"This is how God split the Red Sea."

5. Warn the children that they must keep their eye on the disappearing afikoman.



Kadesh
Urchatz
Karpas
Yachatz

Breaking
the Matza

Ha Lachma Anya: The story of the matza

הָא לַחְמָא אַנְיָא
טִי־טִי־טִי

“This is the Bread of Poverty and Persecution”

1. **The storytelling** continues with a look at the matza and its multiple meanings as explained in Aramaic, once the everyday language for Jews in Israel and Mesopotamia.

2. **Remove** the cloth covering the matzot so that they are in plain view during the telling of the story, the Maggid. **Raise** the three matzot and point out the broken middle matza (left after the afikoman has been hidden).

3. **Some Rabbis** require the seder plate as well as the matzot to be lifted up as if they were about to be removed from the table even before the meal has begun. This was originally designed to arouse the children to ask questions.

4. **Moroccan Jews** pass the matzot over everyone's head while reading together “ha lachma anya.” Some families **open** the door as a sign of welcoming guests to the seder.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ha
Lachma
Anya

❖ HA LACHMA ANYA

THIS IS THE BREAD of poverty and persecution that our ancestors ate in the land of Egypt. As it says in the Torah “seven days shall you eat... matzot – the bread of poverty and persecution” (Deut. 16:3) so that you may “remember that you were a slave in Egypt...”

(Deut. 16:12).

LET ALL who are hungry, come and eat
LET ALL who are in need, come and share
the Pesach meal.

THIS YEAR we are still here –
Next year, in the land of Israel.

THIS YEAR we are still slaves –
Next year, free people.

Ha la-ch-ma an-ya

Dee-acha-lu av-ha-ta-na

B'ar-ah d'meezt-ra-yeem.

Kol deech-feen, yei-tei v' yei-chol,

Kol dee-tzreech, yei-tei v' yee-fsach.

Ha-sha-ta ha-cha,

L'sha-na ha-ba-ah

be-ar-ah d'yis-rael

Ha-sha-ta av-dei,

L'sha-na ha-ba-ah

B'nei cho-reen.

הָא לַחְמָא אַנְיָא
טִי־טִי־טִי

דִּי אֶכְלוּ אֲבִהֶתְנָא
בְּאַרְעָא דְּמִצְרַיִם.

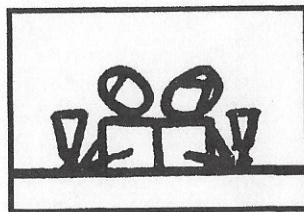
כָּל דְּכֶפֶין יִיְתִי וְיִכֹּל,
כָּל דְּצָרִיךְ יִיְתִי וְיִפְסַח.

הַשְׁתָּא הַכָּא,
לְשָׁנָה הַבָּאָה
בְּאַרְעָא דְּיִשְׂרָאֵל.

הַשְׁתָּא עַבְדִּי,
לְשָׁנָה הַבָּאָה
בְּנֵי חוֹרֵין.

Four Questions

1. Pour the second cup for everyone.
2. Let the younger children sing "Ma Nishtana."



מה נשתנה

MA NISHTANA

HOW IS THIS NIGHT different from all other nights?

ON ALL other nights,
we eat
either leavened bread or matza,
but on this night we eat only **matza**.

ON ALL other nights,
we eat other kinds of vegetables,
but on this night we eat **maror** (bitter herbs).

ON ALL other nights,
we need not dip
our vegetables even once,
but on this night we **dip** twice.

ON ALL other nights,
we eat
either sitting
upright or reclining,
but on this night
we all **recline**.

*Ma nish-ta-na ha-lai-la ha-zeh,
mee-kol ha-lei-lot?*

*She-b'chol ha-lei-lot,
anu och-leen,
cha-metz u-matza
Ha-lai-la ha-zeh, ku-lo matza.*

*She-b'chol ha-lei-lot
anu och-leen sh'ar y'ra-kot,
Ha-lai-la ha-zeh maror.*

*She-b'chol ha-lei-lot
ein anu mat-bee-leen,
afee-lu pa-am achat
Ha-lai-la ha-zeh, shtei-p'ameem.*

*She-b'chol ha-lei-lot
anu och-leen,
bein yo-shveen
u-vein m'su-been
Ha-lai-la ha-zeh,
ku-la-nu m'su-been.*

מה נשתנה

הַלַּיְלָה הַזֶּה
מִכָּל-הַלַּיְלוֹת?

שֶׁבְּכָל-הַלַּיְלוֹת
אֲנוּ אוֹכְלִין
חֶמֶץ וּמַצָּה,
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

שֶׁבְּכָל-הַלַּיְלוֹת
אֲנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת
הַלַּיְלָה הַזֶּה מָרֹר.

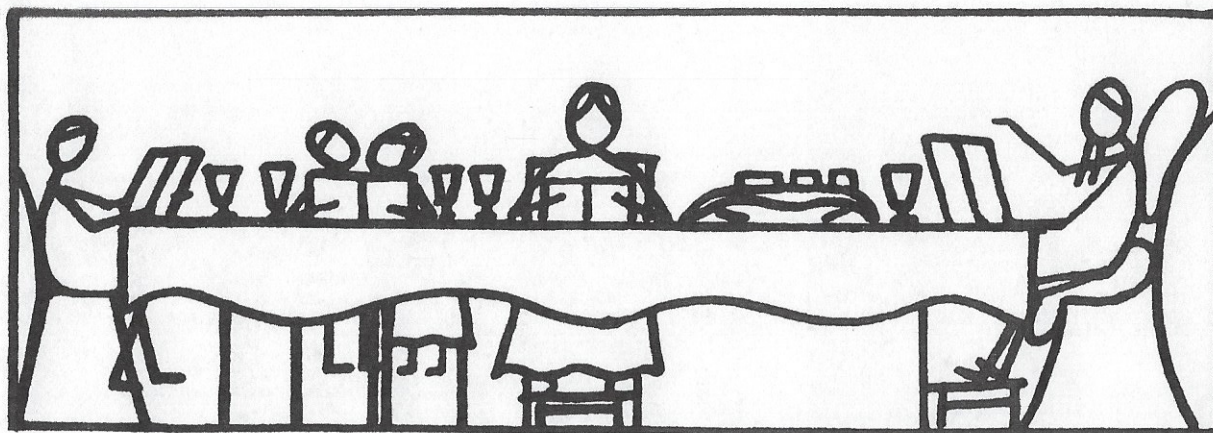
שֶׁבְּכָל-הַלַּיְלוֹת
אִין אֲנוּ מְטַבֵּילִין
אֶפְּיֵלוּ פַּעַם אַחַת,
הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.

שֶׁבְּכָל-הַלַּיְלוֹת
אֲנוּ אוֹכְלִין
בֵּין יוֹשְׁבִין
וּבֵין מְסֻבִּין,
הַלַּיְלָה הַזֶּה
כָּלְנוּ מְסֻבִּין.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Four
Questions



Otto Geismar, 1927



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Four
Questions

In Search of the Four Answers

As often happens after the youngest child recites the four questions, the family and guests applaud but do not bother to answer the questions. Since a young child's questions should not go unanswered, we shall present one answer to each of the four questions.

ON ONE HAND, the matza and the maror belong to the menu of the slaves and the oppressed:

1. Why eat plain matza which is hard to digest?

Poor laborers and slaves are fed matza not only because it is cheap but because it is filling and requires a long digestion period. The diet was designed by the oppressor to exploit the people efficiently.

2. Why eat raw, bitter vegetables?

Maror is eaten plain only by the most oppressed workers who are given little time to prepare their meals. With more time they would have made these herbs into a tasty salad.

ON THE OTHER HAND, dipping and reclining typify the manners of the leisure class in Roman times:

3. Why dip twice before eating?

On seder night we are obligated to dip twice – karpas in salt water and maror in charoset – before the meal begins. Even today, finger foods dipped in tangy sauces are typical hors d'œuvres with cocktails (the first cup of wine) at banquets.

4. Why recline on pillows while drinking wine?

The body language of the free reflects their ease and comfort. Reclining on sofas or pillows, everyone – big and small alike – experiences the freedom of the upper classes. On seder night these foods and these table manners are props and stage directions in the script acted out by all.

(based on Don Isaac Abrabanel, Zevach Pesach)



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Four
Children

The Four Children as a Screenplay

1. A simple reading of the Haggadah's midrash of the four children can obscure the fact that it provides the script for a dialogue. Let each character in the dialogue be played by a different seder participant.

- 2. The cast** is as follows:
- Narrator
 - Each of the four children
 - Four parents who answer.
- 3. The reading** goes as follows:

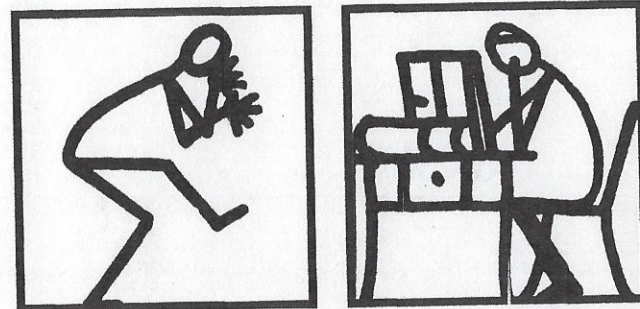
Narrator: **What does the wise child say?**
Wise Child: "What are the testimonies, the statutes, and the laws which the Lord our God has commanded you?" (Deut. 6:20).
Narrator: You must tell this child some of the laws of Pesach (from the Mishna):
1st Parent: "We do not proceed to any *afikoman* (dessert or after dinner celebrations) after eating the Pesach lamb" (Pesachim X).

חכמים מה הוא אומר?
"מה העדות והחקים והמשפטים, אשר צוה יי אלהינו
אתכם?" (דברים ו, כ)
ואף אתה אמר-לו כהלכות הפסח: אין מפטירין אחר
הפסח אפיקומן. (משנה, פסחים פרק י')

Narrator: **What does the wicked child say?**
Wicked Child: "Whatever does this service mean to you?" (Exodus 12:26).
Narrator: This child emphasizes the meaning of the seder to "you" and not to the child's own self! Since the child excludes himself or herself from the community and rejects a major principle of faith, you should "set that child's teeth on edge" and say:
2nd Parent: "It is because of this, that the Lord did for me when I went free from Egypt" (Exodus 13:8).
"Me" and not *that child*! Had *that child* been there, he or she would not have been redeemed.

רשעים מה הוא אומר?
"מה העבדה הזאת לכם?" (שמות יב, כו)
לכם" ולא "לוי!"

ולפי שהוציא את עצמו מן הכלל, וכפר בעקור, אף
אתה הקהה את שניו, ואמר לו: "בעבור זה, עשה יי
לי, בצאתי ממצרים" (שמות יג, ח).
"לוי" ולא "לוי". אלו היה שם, לא היה נגאל.



Otto Geismar, the Wise Child and the Wicked Child, 1927

The Four Children Continued

Narrator: What does the simple child ask?

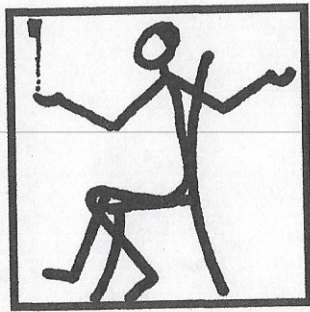
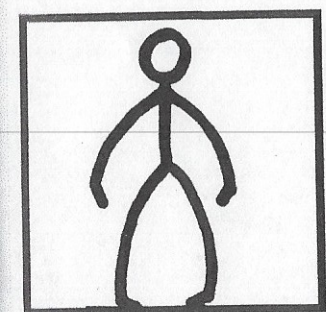
Simple Child: "What is this?" (Exodus 13:14).

Narrator: And you shall say to that child:

3rd Parent: "By a mighty hand the Lord brought us out of Egypt, out of the house of bondage."

Narrator: As for the child who does not know how to ask, you should prompt that child, as it is said: "You shall tell your child on that day, saying:"

4th Parent: "It is because of this, that the Lord did for me when I went free from Egypt" (Ex 13:8).



Otto Geismar, 1927

"You shall tell your child" (Exodus 13:8)

The Rabbis wondered about: "You shall tell your child on that day: 'It is because of this, that the Lord did for me when I went free from Egypt.'"

Could this verse mean that you should begin to tell the story at the beginning of the month (in which the Exodus occurred)?

No, for the verse explicitly states "on that day" (of the Exodus).

Could that mean that we start when it is still daytime?

No, for the verse explicitly states: "because of this". "This" refers to matza and marror laid before you (only on seder night) (Mekhilta).

"This" implies that the parents must point at the matza and marror, using them as visual aids to tell the story (Rabbi Simcha of Vitri).

תָּם וְשֵׁאִינוּ יוֹדְעֵי לְשָׂאוֹל

תָּם מַה הוּא אוֹמֵר?
"מַה זֹאת?" (שמות יג, יד)

וְאָמַרְתָּ אֵלָיו:
בְּחֶזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים."

וְשֵׁאִינוּ יוֹדְעֵי לְשָׂאוֹל?
אֶת פֶּתַח לוֹ. שְׁנֹאמַר: "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא
לֵאמֹר:
בְּעֶבְרָה זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם." (שמות יג, ח)



Kadesh
Urchatz
Karpas
Yachatz
Maggid

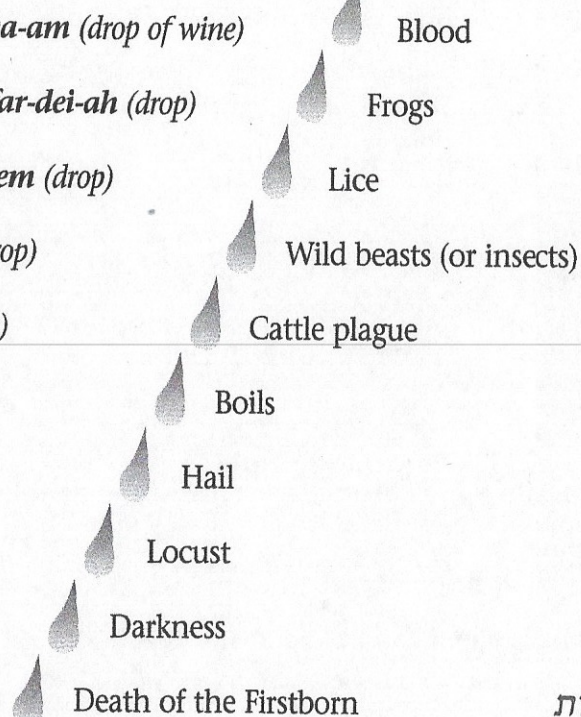
Four
Children

וְהִגַּדְתָּ לְבִנְךָ

"וְהִגַּדְתָּ לְבִנְךָ". כִּכּוֹל מֵרָאשׁ חֲדָשׁ?
תִּלְמוּד לומר: "בַּיּוֹם הַהוּא" (שמות י"ג ח).
אִי בַּיּוֹם הַהוּא, כִּכּוֹל מִבְּעוֹד יוֹם?
תִּלְמוּד לומר: "בְּעֶבְרָה זֶה" (שם).
"בְּעֶבְרָה זֶה", לֹא אֲמַרְתִּי אֶלָּא בְּשָׁעָה שֵׁשׁ
מִצָּה וּמִרּוֹר מְנַחִים לַפְּנִיָּה.

The Ten Plagues

The Holy One Blessed Be He brought
ten **plagues** on the Egyptians in Egypt.
These are the ten :

- 
1. *Da-am* (drop of wine) Blood
 2. *Tz'far-dei-ah* (drop) Frogs
 3. *Kee-neem* (drop) Lice
 4. *Ah-rov* (drop) Wild beasts (or insects)
 5. *Deh-ver* (drop) Cattle plague
 6. *Sh'cheen* (drop) Boils
 7. *Ba-rad* (drop) Hail
 8. *Ar-beh* (drop) Locust
 9. *Cho-shech* (drop) Darkness
 10. *Ma-kat B'cho-rot* (drop) Death of the Firstborn

Rabbi Yehuda used to abbreviate them as an acrostic :

- | | |
|------------------|---|
| D-Tza-Kh (drop) | (<i>Da-am/Tzefar-dei-ah/Kee-neem</i>) |
| A-Da-Sh (drop) | (<i>Ah-rov/Deh-ver/Sh'cheen</i>) |
| W-A-Cha-B (drop) | (<i>Ba-rad/Ar-beh/Cho-shech/Makat B'chorot</i>) |

עֶשֶׂר מַכּוֹת

אלו עֶשֶׂר מַכּוֹת שֶׁהָבִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל
הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

1. דָּם Blood
2. צְפַרְדֵּי Frogs
3. כִּנִּים Lice
4. עֲרֹב Wild beasts (or insects)
5. דַּבָּר Cattle plague
6. שְׁחִין Boils
7. בָּרָד Hail
8. אֲרֵבָה Locust
9. חֹשֶׁךְ Darkness
10. מַכַּת בְּכוֹרוֹת Death of the Firstborn



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ten
Plagues

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:
דָּצ"ךְ
עַד"ש
בְּאֲח"ב.

Dayeinu

"It Would Have Been Enough"

Dayeinu commemorates a long list of miraculous things God did for us, any one of which would have been pretty amazing just by itself. For example, "Had God only taken us out of

Egypt but not punished the Egyptians – it would have been enough." **Dayeinu**, translated liberally, means, "Thank you, God, for overdoing it." (See the English on page 108).

דינו



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Dayeinu

כַּמָּה מַעֲלֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ:

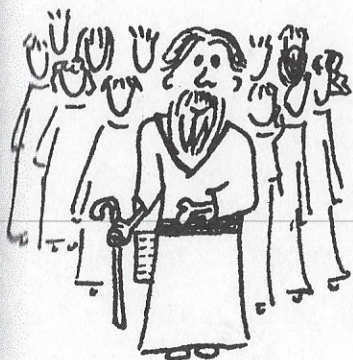
אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם,
וְלֹא עָשָׂה בָּהֶם שְׁפָטִים,

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים,
וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם,

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם,
וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם,

אֱלֹהֵינוּ הָרַג אֶת בְּכוֹרֵיהֶם,
וְלֹא נָתַן לָנוּ אֶת מִמּוֹנָם,

אֱלֹהֵינוּ נָתַן לָנוּ אֶת מִמּוֹנָם,
וְלֹא קָרַע לָנוּ אֶת הַיָּם,



Da-yeinu דינו!

Da-yeinu דינו!

Da-yeinu

Da-yeinu

Da-yeinu



In Every Generation

בְּכָל דּוֹר וָדוֹר

Identifying with the Exodus

"The Exodus from Egypt occurs in every human being, in every era, in every year and even on every day," said the

Hassidic Rabbi Nachman of Bratslav. At the seder we must try to empathize with that original liberation and to discover its relevance throughout the generations.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

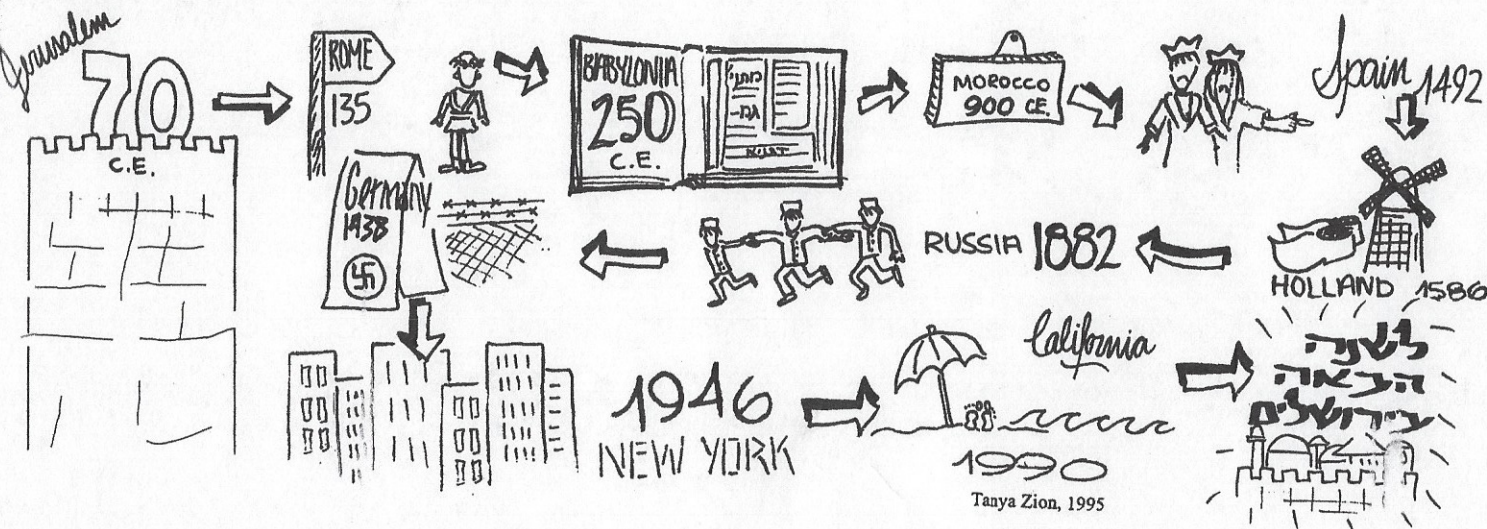
In Every
Generation

IN EVERY generation one is obligated to see oneself as one who personally went out from Egypt. Just as it says: "You shall tell your child on that very day: 'It's because of this that God did for me when I went out from Egypt'" (Ex. 13:8).

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ, כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם.
שְׁנֵאמֹר (שְׁמוֹת יג, ח): "וְהַגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעֵבוֹר זֶה עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם."

NOT ONLY were our ancestors redeemed by the Holy One Blessed Be He, But even we were redeemed with them. Just as it says: "God took us out from there in order to bring us and to give us the land God swore to our ancestors" (Deut. 6:23).

לֹא אֶת אֲבוֹתֵינוּ בְּלֵבָד, גַּאֲל הַקְדוֹשׁ בְּרוּךְ הוּא, אֶלָּא אַף אוֹתֵנוּ גַּאֲל עִמָּהֶם, שְׁנֵאמֹר (דְּבָרִים ו, כג): "וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֶתֵּנוּ, לְתֶת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ."



The Cup of Redemption

כוס שני

1. We conclude the long Maggid section (storytelling) by drinking the second cup of wine, the Cup of Redemption.

2. Recline on a pillow to the left and drink at least half the second cup of wine.

HERE I AM, ready to perform the mitzvah of the second of the four cups, the cup of redemption.

BLESSED ARE YOU, our God, King of the Universe, who redeemed us and redeemed our ancestors from Egypt, and who brought us to this night to eat matza and maror.

Lord, our God and God of our ancestors, may You bring us in peace to future holidays.

May we celebrate them in your rebuilt city, and may we be able to eat the Pesach lamb and the other sacrifices offered on the altar.

We will thank you for our redemption.

BLESSED ARE YOU, the Redeemer of Israel.

BLESSED ARE YOU, our God, King of the Universe, Creator of the Fruit of the Vine.

*Ba-ruch ata Adonai, Elo-hei-nu
me-lech ha-olam, bo-rei pree ha-gafen.*

הֲנִי מוכן ומזְמֵן לְקַיֵּם מִצְוַת כּוֹס שְׁנִי שֶׁל אֲרָבַע כּוֹסוֹת.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעֵנוּ לַלֵּילָה הַזֶּה, לֶאֱכֹל בּוֹ מַצָּה וּמָרֹר. כֵּן, יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, יִגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים, הַבָּאִים לְקִרְאָתֵנוּ לְשָׁלוֹם, שְׁמֵחִים בְּבִנְיַן עִירָךְ, וְשֹׁשִׁים בְּעִבּוּדְךָ, וְנֹאכֵל שֶׁם מִן הַזִּבְחִים וּמִן הַפֶּסַחִים, אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדֶה לָּךְ שִׁיר חֹדֶשׁ עַל גְּאֻלָּתֵנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ.

בָּרוּךְ אַתָּה יי, גָּאֵל יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Second
Cup

Rachatza

Washing Before Eating Matza



רחצה
T : T

1. **Finally** we begin the Passover meal, the third section or "third cup" of the seder. Storytelling leads into communal eating, because on Passover, "Jews eat history."

2. **On Passover** the traditional handwashing is often done seated, while volunteers bring around a pitcher, a towel and a basin to each participant. After pouring water over each hand, say the blessing.

BLESSED ARE YOU, Lord our God, King of the Universe, who sanctified us with Divine mitzvot and commanded us on the washing of the hands.

Ba-ruch ata Adonai, Elo-hei-nu
me-lech ha-olam, asher kee-d'shanu
b'meez-vo-tav v'tzee-va-nu al
n'teelat ya-da-yeem.

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו
במצותיו, וצונו על נטילת
ידיים.



Kadesh
Urchatz
Karpas
Yachatz
Maggid
Rachtza
Motzi
Matza

Washing
Hands
and Eating
Matza

Motzi/Matza

Eating the Matza

מוציא מצה
T -

1. **This is the one time** during Pesach in which one is obligated to eat matza. (It must be plain matza without eggs or other ingredients that might enrich this bread of poverty).

2. **Take and eat** from the top and middle matza, while reclining (left). Save the third matza for the Hillel sandwich.

You may dip the matza in salt or charoset.

One should eat an amount equivalent to at least 1/2 - 2/3 of a standard machine-made matza.

Take the three matzot in hand. Make sure the middle one is broken and the others are still whole. Recite the usual blessing for all forms of bread – the "motzi" – and the special blessing for matza – "al acheelat matza."

HERE I AM, ready to perform the mitzvah of eating matza.

הנני מוכן ומזמין לקיים מצות אכילת מצה.

BLESSED ARE YOU, Lord our God, King of the Universe, who extracts bread from the earth.

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
ha-mo-tzee le-chem meen ha-aretz.

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

BLESSED ARE YOU, Lord our God, King of the Universe, who sanctified us by commanding us to eat matza.

Ba-ruch ata Adonai, Elo-hei-nu me-lech
ha-olam, asher keed'sha-nu b'meez-vo-tav
v'tzee-va-nu al ahee-lat matza.

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

Maror

מרור
T

1. **Take an ounce of raw maror**, preferably romaine lettuce, but almost equally good is horseradish ("chrein") which was popular in wintry northern Europe when lettuce was unavailable. Maror embodies the taste of slavery.

2. **Dip it in charoset** (but not so much that it eradicates the bitter taste). Recite the blessing, eat and savor the maror, but **do not recline!** Reclining is a custom of the free, while maror and charoset remind us of persecution.



Kadesh
Urchatz
Karpas
Yachatz
Maggid
Rachtza
Motzi
Matza
Maror

Eating
Bitter
Herbs

HERE I AM, ready to perform the mitzvah of eating maror.

הִנְנִי מוכן ומְזָמֵן לְקַיֵּם מִצְוַת אֲכִילַת מָרוֹר.

BLESSED ARE YOU, Lord our God, King of the Universe who has sanctified us by commanding us to eat maror.

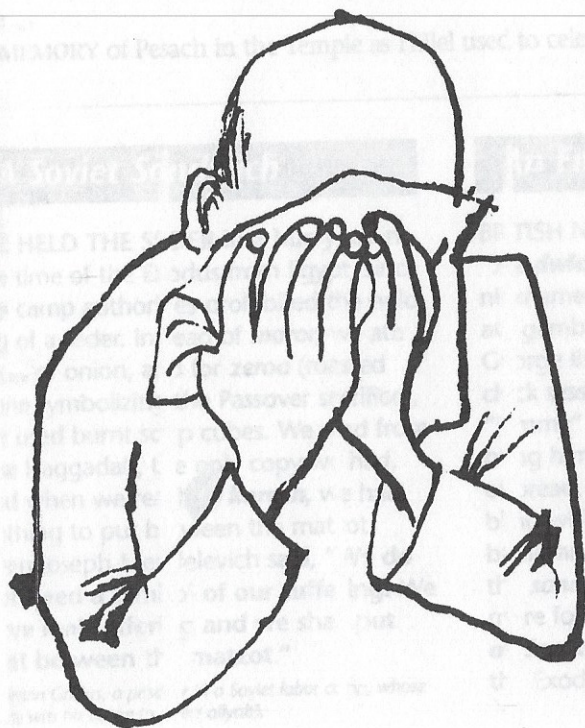
Ba-ruch ata Adonai, Elo-hei-nu me-lech
Ha-olam, asher kee-d'sha-nu b'meeetz-vo-
tav v'tzee-va-nu al achee-lat maror.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

A Meditation on Maror

PERSONALLY, I cannot imagine Passover without horseradish. Its combination of intense pleasure and pain makes a good analog for the bitter-sweet nature of our memories at Passover: We remember good times with family and friends, often with those who are no longer with us or are far away. We give our brief lives added dimension by linking them to the pain and triumph of Jewish history.

As the Irish fiddler Seamus Connolly once said in the name of his mother, "We're never so happy as when we're crying." We never enjoy the horseradish so much as when it brings tears to our eyes (Ira Steingroot).



Weeping Man

Ben Shahn ©
Ben Shahn Estate/Licensed by Vaga,
NY, NY, 1996

Adeer Hu Mighty is God

The poet (15th C. Germany) recounts the Divine attributes in alphabetical order, and prays for the building of the third Temple.

Adeer hu, adeer hu

Refrain: *Yeev-neh veito b'ka-rov,
beem-hei-ra, beem-hei-ra,
B'ya-mei-nu b'ka-rov, Eil b'nei,
Eil b'nei, B'nei veit-cha b'ka-rov.*

Ba-chur hu, **ga**-dol hu, **da**-gul hu,
Yeev-neh vei-to b'ka-rov . . .

Ha-dur hu, **va**-teek hu, **za**-kai hu,
Yeev-neh vei-to b'ka-rov . . .

Cha-sid hu, **ta**-hor hu, **ya**-cheed hu,
Yeev-neh vei-to b'ka-rov . . .

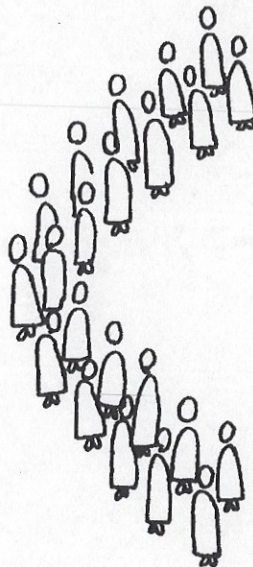
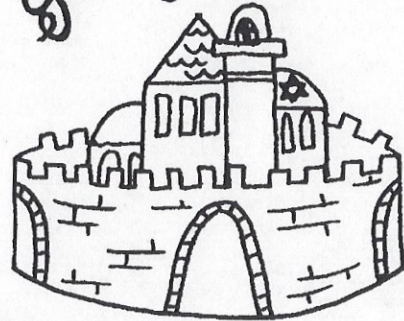
Ka-beer hu, **la**-mud hu, **me**-lech hu,
Yeev-neh vei-to b'ka-rov . . .

No-ra hu, **sa**-geev hu, **ee**-zuz hu,
Yeev-neh vei-to b'ka-rov . . .

Po-deh hu, **tza**-deek hu, **ka**-dosh hu,
Yeev-neh vei-to b'ka-rov . . .

Ra-chum hu, **sha**-dai hu, **ta**-keef hu,
Yeev-neh vei-to b'ka-rov . . .

ירושלים ירושלים
Jerusalem



אָדיר הוּא

אָדיר הוּא, אָדיר הוּא,

יְבִנֶּה בֵּיתוֹ בְּקֶרֶב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא,
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב . . .

הַדּוּר הוּא, וְתֵיק הוּא, זָכַאי הוּא,
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב . . .

חֲסִיד הוּא, טָהוֹר הוּא, יָחִיד הוּא,
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב . . .

כַּבִּיר הוּא, לָמוּד הוּא, מְלֶךְ הוּא,
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב . . .

נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא,
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב . . .

פּוֹדֶה הוּא, צַדִּיק הוּא, קָדוֹשׁ הוּא,
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב . . .

רַחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא,
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב . . .

Chad Gad-ya

Just One Kid



חַד גָּדְיָא
ט: -

This is the Jewish "Old MacDonald Had a Farm." Preassign a stanza to volunteers who must produce an appropriate sound or gesture for each subsequent aggressor. For example, the goat might say "maa," the cat "meow," and the dog "woof." The stick could make a banging sound, the fire might "sizzle," and the water, "glug-glug." Think up appropriate sounds for the ox and the slaughterer. The angel of death

and God require the greatest creativity and delicacy. Everyone sings the verses, while the preassigned participant adds a sound and/or visual effect each time. For example, "ata shunra (meow) v'achla l'gad-ya (maa-maa) . . . " [The cat came (meow) and ate up the goat (maa-maa) that my Father bought for two coins].

The song, translated below, appears in Hebrew on p. 82.



Kadesh
Urchatz
Karpas
Yachatz
Maggid
Rachtzn
Motzi
Matza
Maror
Korech
Shulchan
Orech
Tzafun
Barech
Hallel
Nirtza

Chad
Gadya

Chorus:

Just one kid, just one kid
That my Abba bought for two zuzeem.
CHAD GADYA, CHAD GADYA.

1 Along came the **cat** ("meow")
and ate the **kid** ("maa")
that my **Abba** bought for two zuzeem.
CHAD GADYA, CHAD GADYA.

2 Along came the **dog** ("woof")
and bit the **cat** ("meow")
that ate the **kid** ("maa")
that my **Abba** bought for two zuzeem.
CHAD GADYA, CHAD GADYA.

3 Along came the **stick** ("bang")
and hit the **dog** ("woof") . . .

4 Along came the **fire** ("sizzle")
and burned the **stick** ("bang") . . .

5 Along came the **water** ("gurgle")
and quenched the **fire** ("sizzle") . . .

6 Along came the **ox** ("slurp")
and drank the **water** ("gurgle") . . .

Final Verse:

9 Then came the **Holy One**, blessed be He
and destroyed the **angel of death**
that slew the **slaughterer**
that killed the **ox** ("slurp")
that drank the **water** ("gurgle")
that quenched the **fire** ("sizzle, crackle")
that burned the **stick** ("bang")
that beat the **dog** ("woof")
that bit the **cat** ("meow")
that ate the **kid** ("maa")
that my **Abba** bought for two zuzeem.
CHAD GADYA, CHAD GADYA.