

הַגְדָּה שֶׁל פֶּסַח

The Family Participation Haggadah

A DIFFERENT NIGHT

By Noam Zion and David Dishon

The complete Passover text with educational innovations to involve everyone at the Seder – adult and child alike.

with illustrations by Tanya Zion, Ben Shahn, Otto Geismar and many others



The David and Rae Finegood Institute for Diaspora Education
The Charles and Valerie Diker Family Resource Center for Jewish Continuity

"The real question is not why do we keep Passover but how do we continue to keep Passover year after year and keep it from becoming stultified!

How can we be privileged to plan it so that, as Rabbi Abraham Isaac Kook said, *The old may become new and the new may become holy.*"

IRA STEINGROOT

"One must make changes on this night, so the children will notice and ask: *Why is this night different?*"

MAIMONIDES

"Only the lesson which is enjoyed can be learned well."

JUDAH HANASI

Candle Lighting



הדלקת נרות

1. Lighting the candles marks the beginning of Pesach as well as the end of the frantic work of preparation. It contributes to the transition to sanctity.

2. Before sunset, it is traditional to light at least two candles placed on or near the table. Some families light one candle for each family member. Others prepare two candles for each woman over the age of bat mitzvah. Ideally, the

candles should be longer lasting than usual, so they will provide light for the length of the Seder.

3. Usually on Pesach one first recites the blessing and then lights the candles without covering one's eyes. However, when Seder night occurs on Friday night, then one lights the candles first, covers one's eyes and then recites the blessing.



Candle Lighting
Blessing the Children



BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who sanctified us by commanding us to light the [Shabbat and] holiday candles.

Many say the following when lighting the candles, while others recite it together with Kiddush (There is no need to recite this blessing twice).

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.

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
asher kee-d'Sha-nu b'meez-vo-tav
v'tzee-va-nu l'had-leek ner shel
[Shabbat v'shel] Yom Tov.

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam
she-he-chee-ya-nu v'kee-ma-nu
v'hee-gee-anu laz-man ha-ze.

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו
במצותיו, וצונו להדליק נר
של (שבת ושל) יום טוב.

ברוך אתה יי,
אלהינו מלך העולם,
שהחיינו וקימנו
והגיענו לזמן הזה.

A Traditional Woman's Prayer at Candle Lighting

May it be Your will, God of our ancestors, that You grant my family and all Israel a good and long life.	opportunity to raise my children and grandchildren to be truly wise, lovers of God, people of truth, who illuminate the world with Torah, good deeds and the work of the Creator. Please hear my prayer at	this time. Regard me as a worthy descendant of Sarah, Rebecca, Rachel and Leah, our mothers, and let my candles burn and never be extinguished. Let the light of your face shine upon us. Amen.
Remember us with blessings and kindness, fill our home with your Divine Presence. Give me the		

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 Rabbenu 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	Festive meal
	Tzafun	Afikoman (dessert)
	Barech	Birkat hamazon (the blessing after eating)
	Hallel	Psalms of praise
	Nirtza	Concluding prayer and folk songs

קִדֵּשׁ וּרְחַץ
כָּרְפָּס יַחַץ
מַגִּיד רְחִיצָה
מוֹצִיא מַצָּה
מָרֹר כּוֹרֵךְ
שֶׁלַחן עוֹרֵךְ
אֶפְסוֹן בֶּרֶךְ
הַלֵּל 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.

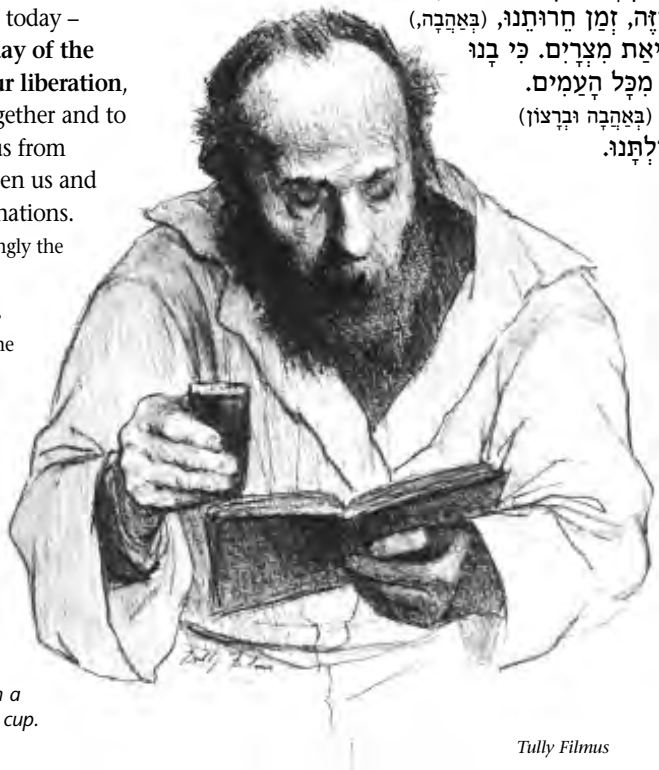
*Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
bo-rei pree ha-gafen.*

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 הנחתנו.
ברוך אתה יי, מקדש
(השבת ו) ישראל
והזמנים.

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

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



Kadesh

First Cup

Urchatz The First Handwashing



ורחת

1. The ritual handwashing prepares us for eating finger foods, Karpas, the hors d'oeuvres of the Pesach banquet. It sanctifies the act of eating.

2. Ask for two volunteers: one to carry a pitcher of water and to pour water over each guest's hands, and one to carry a basin and a towel. No blessing is said for this handwashing.

Karpas The First Dipping — Spring Greens

כרפס

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.

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

BLESSED ARE YOU, Adonai our God, Ruler 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.

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



Kadesh

Urchatz
Karpas
Yachatz

Washing
Hands,
Dipping
Greens,
and
Breaking
Matza

Yachatz Breaking the Matza

יחת

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

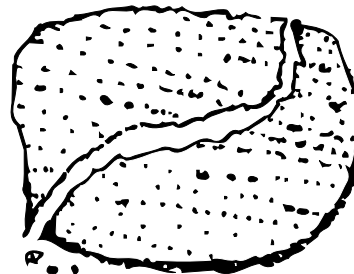
2. Count off the matzot from top to bottom: 1, 2, 3, naming them, if you wish, "Cohen," "Levi" and "Yisrael" (the three ritual classes of the Jewish people).

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.



Maggid: Ha Lachma Anya



מגיד הַא לַחְמָא אַנְיָא

Telling the Story: 'This is the Bread of Poverty and Persecution'

1. The heart of the Seder is "Maggid" from the term "Haggadah" meaning storytelling. In words but also in drama we retell the Exodus, beginning with an Aramaic explanation of the origin of matza.

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. Now the afikoman, the second half of the middle matza, is hidden until dessert.

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. Many Jews from African-Asian countries open the Maggid with a **Passover skit**. Experiment with the script (provided on p. 13). **Moroccan Jews** pass the matzot over everyone's head while reciting Ha Lachma Anya. Some people open the door at this point, as if to offer hospitality to anyone without a 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.

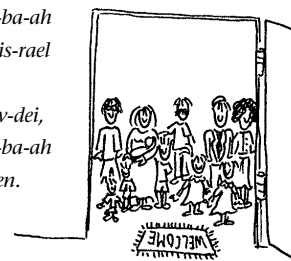
THIS YEAR we are still slaves –
Next year, free people.

Ha la-ch-ma an-ya
Dee-acha-lu av-ha-ta-na
B'ar-ah d'meez-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.



הַא לַחְמָא אַנְיָא
דִּי אָכְלוּ אַבְהֵתָנָא
בְּאַרְעָא דְּמִצְרַיִם.

כָּל דְּכֻפִּין יִיְתִי וְיִכּוֹל,
כָּל דְּצָרִיד יִיְתִי וְיִפְסַח.

הַשָּׁתָּא הָכָא,
לְשָׁנָה הַבָּאָה
בְּאַרְעָא דְּיִשְׂרָאֵל.

הַשָּׁתָּא עַבְדִּי,
לְשָׁנָה הַבָּאָה
בְּנֵי חוֹרֵין.

A Passover Skit

In Egypt the Jews ate quickly and anxiously because they were nervous about the plague of the first born and they were expecting their imminent departure into freedom. Today Jews of Africa and Asia customarily act out the Exodus itself dressing their children (or a dramatically inclined adult) in baggy clothes, a scarf or hat, hiking boots, a walking stick, a belt with a canteen and, most important, the afikoman wrapped in one's clothes on the shoulder (or perhaps in a back pack).

Try sending the youngest children out of the room (or the house) with a bag of props and the help of an adult to prepare this dialogue. Here is a semi-traditional script that may be used by the "actors" at the Seder.

An Open Door Policy

BEFORE COMMENCING any meal, Rav Huna of Babylonia used to **open** the door and announce: "Let all who are in need come and eat" (B.T. Taanit 20b).

Concern for the needy is characteristic of every Jewish celebration. The Torah emphasizes: "You shall rejoice in your festival – with your son and daughter, your male and female servant, the Levi, the stranger, the orphan and the widow in your communities" (Deut. 16:14).

Knock on the door

Adults - Who's there?

Children - Moshe, Aaron, and Miriam.

Adults - Come in. Tell us about your journey!

Children - We have just arrived from Egypt where we were slaves to Pharaoh. He made us do such hard work. [*Improvise about how bad it was.*]

Adults - How did you escape?

Children - God sent Moshe and Aaron to tell Pharaoh: "Let my people go." When he refused, God sent 10 plagues. [*Improvise describing some of the plagues.*] Finally God brought the most awful plague on the first born of Egypt. Then Pharaoh was really scared, so he kicked us out.

Adults - Why are you dressed like that? What is on your shoulder?

Children - We escaped in the middle of the night and had no time to let the dough for our bread rise. The dough that we wrapped in our cloaks and slung over our shoulders turned to matza in the heat of the sun.

Adults - Tell us about your adventures.

Children - Pharaoh changed his mind after releasing us and chased us to the edge of the Red Sea. We would have been caught for sure, but then God split the sea. [*Describe how it felt.*]

Adults - Where are you going now?

Children - To Jerusalem.

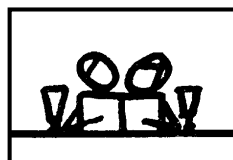
All - **La-shana ha-ba-ah Bee'Yerushalayeeem!**



Prague, 1526

Four Questions

1. Pour the second cup for everyone and let the younger children sing "Ma Nishtana."



מה נשתנה

2. Some people distribute nuts and candies to reward the children's curiosity.

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

הלילה הזה
מכל הלילות?

שבכל הלילות
אנו אוכלין
חמץ ומצה,
הלילה הזה כלו מצה.

שבכל הלילות
אנו אוכלין שאר ירקות
הלילה הזה מרור.

שבכל הלילות
אין אנו מטבילין
אפילו פעם אחת,
הלילה הזה שתי פעמים.

שבכל הלילות
אנו אוכלין
בין יושבין
ובין מסבין,
הלילה הזה
כלנו מסבין.



Kadesh

Urchatz

Karpas

Yachatz

Maggid

Four
Questions

The Rabbis as Storytellers

Shmuel's Story: "We were slaves"

Storytelling Options

The Haggadah recommends that parents now go beyond the text of the Haggadah and improvise dramatically in retelling the story of the Exodus. The **traditional Haggadah** does not include a script for the storyteller. For ideas, turn to pages 86-91.

When, in time to come, your children ask you: "What is the meaning of the decrees, laws, and rules that Adonai our God has enjoined upon you?" You shall say to your children: "We were slaves to Pharaoh in Egypt and Adonai freed us from Egypt with a mighty hand and an outstretched arm. Adonai produced before our eyes great and awful signs and wonders in Egypt, against Pharaoh and all his household; and God freed us from there, so that God could take us and give us the land that had been promised on oath to our ancestors" (Deut. 6:20-23).

עבדים היינו

"עבדים היינו לפרעה במצרים. ויוציאנו יי אלהינו משם, ביד חזקה ובזרוע נטויה."



Optional Song:

עבדים היינו, היינו
עתה בניחורין, בניחורין.

Avadeem hayeenu, hayeenu,
Ata bnei choreen, bnei choreen



Kadesh

Urchatz

Karpas

Yachatz

Maggid

We Were
Slaves

What if

IF GOD hadn't taken our ancestors out of Egypt, then we would still be enslaved to Pharaoh in Egypt, along with our children, and our children's children.

EVEN IF all of us were wise, all of us discerning, all of us veteran scholars, and all of us knowledgeable in Torah, it would still be a mitzvah for us to retell the story of the Exodus from Egypt.

THE MORE and the longer one expands and embellishes the story, the more commendable.

ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו, משעבדים היינו לפרעה במצרים.

ואפילו כלנו חכמים, כלנו נבונים, כלנו זקנים, כלנו יודעים את התורה, מצוה עלינו לספר ביציאת מצרים.

וכל המרבה לספר ביציאת מצרים, הרי זה משבח.

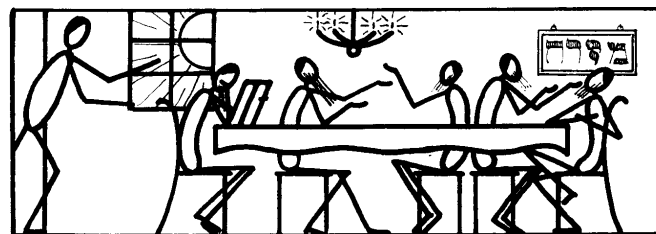
(Now adults are invited to retell the Exodus story in their own words, or to read aloud one story about Moshe, p. 87-90.)

The Longest Seder: The Five Rabbis of Bnai B'rak

בְּנֵי בֵּרַק

A TALE OF Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar son of Azarya, Rabbi Akiva and Rabbi Tarfon: they were reclining at the Seder in Bnai B'rak, and they spent the whole night long telling the story of the going out of Egypt, until their pupils came and said to them: "Our masters, it is time to recite the morning Sh'ma!"

מַעֲשֶׂה בְּרַבִּי אֱלִיעֶזֶר, וְרַבִּי יְהוֹשֻעַ, וְרַבִּי אֶלְעָזָר בֶּן אֶזְרִיָּה, וְרַבִּי עֲקִיבָא, וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי בֵּרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית.



Otto Geismar, 1927

Recalling the Exodus Every Night

RABBI ELAZAR son of Azarya said: "Even though I am like a man of seventy, I had never understood why the going out from Egypt should be mentioned at night-time, until **ben Zoma** explained it to me from the verse, 'That you may remember the day when you came out of Egypt all the days of your life' (Deuteronomy 16:3). 'The days of your life' means just the days! BUT 'All the days of your life' means the nights as well!"

However the **Rabbis** explain:
 "The days of your life' means this life!
 BUT 'All the days of your life' means the days of the Messiah as well!"

אָמַר רַבִּי אֶלְעָזָר בֶּן אֶזְרִיָּה. הָרִי אֲנִי כְּבֹן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי, שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם בְּלַיְלֹת. עַד שֶׁדִּרְשָׁה בֶּן זֹמָא. שֶׁנֶּאֱמַר: "לִמְעַן תִּזְכֹּר, אֶת יוֹם יְצִיאָתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ." "יְמֵי חַיֶּיךָ" – הַיָּמִים. "כָּל יְמֵי חַיֶּיךָ" – הַלַּיְלֹת. וְחֻכְמִים אוֹמְרִים: "יְמֵי חַיֶּיךָ" – הָעוֹלָם הַזֶּה. "כָּל יְמֵי חַיֶּיךָ" – לְהַבְיֵא לַיְמֹת הַמָּשִׁיחַ.

Personal Recollections: "My Most Unusual Seder"

The Seder is as much a family renewal ceremony as a remembrance of ancient Egypt. Sharing family memories with the younger members as well as involving the guests, who may feel homesick, will contribute to the bonding of all participants.

1. Ask the participants, especially the guests, to share a special Seder memory from home or from their most unusual Seder. (See *The Leader's Guide*, pp. 47-54 for great Seders in Jewish history).

2. Ask the participants, especially the oldest ones, to recall their best or their worst moment at the old family Seder. (For example, the Seder when I had stage fright in the middle of the four questions).

The Four Children

1. The Haggadah offers us educational advice about intergenerational storytelling. The midrash of the Four Children invites us to distinguish different character types and to suggest different approaches to our offspring. **Consider** the artistic interpretations of the Four Children, and compare and contrast them.

BLESSED be God
 Blessed be He
 Blessed be the Giver of the Torah to the people Israel
 Blessed be He.

THE TORAH alludes to Four Children:
 One Wise, One Wicked, One Simple,
 One Who Does Not Know How to Ask.

כַּנֵּגֶד אַרְבַּעַה בָּנִים

2. The Rabbis turn the commandment of “v’heegadta” (you shall tell) into a mitzvah of **dialogue** – with give and take on both sides. Successful dialogue means that each side, and especially the side anxious to “pass on the message,” be keenly attentive to what the other is saying and feeling – to the particular personality and his or her needs.



Kadesh

Urchatz

Karpas

Yachatz

Maggid

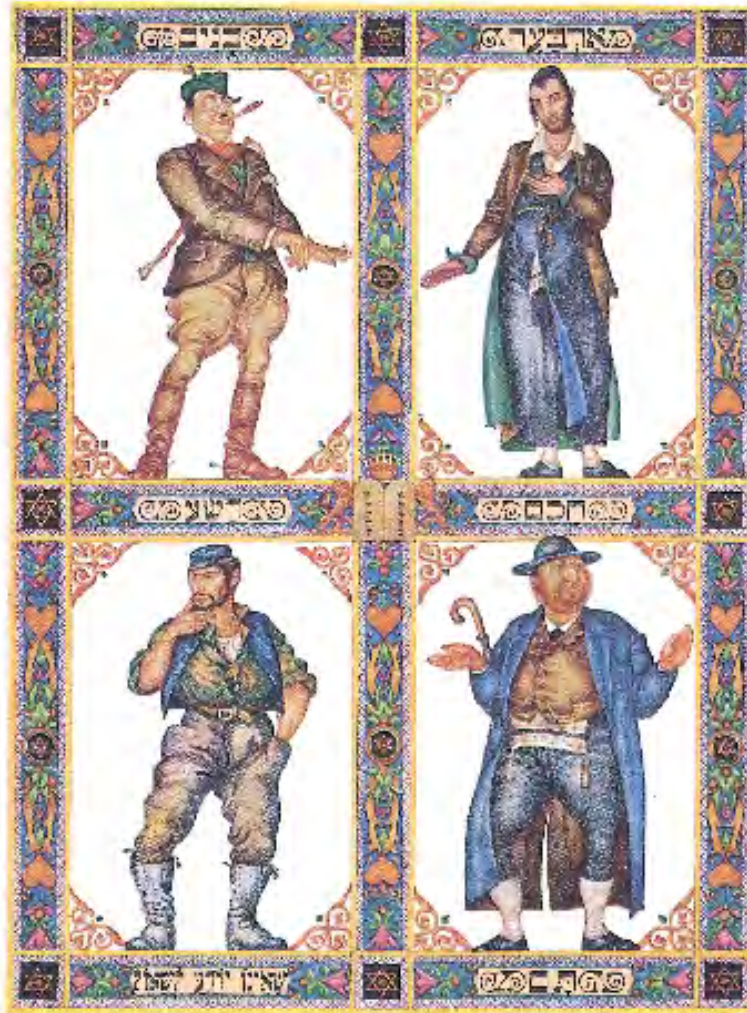
Four
 Children

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

כַּנֵּגֶד אַרְבַּעַה בָּנִים דְּבָרָה תּוֹרָה.
 אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָמֵן,
 וְאֶחָד שְׂאִינֵנוּ יוֹדֵעַ לְשַׁאוֹל.



Istavan Zador, Four Children (Budapest, 1924)

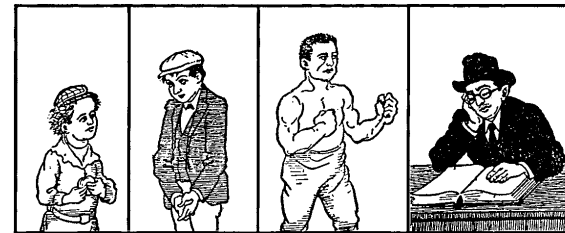


Eastern European Types

Arthur Syzk,
Poland, 1939



Nota Koslowsky, U.S.A, 1944



Lola, U.S.A, 1920



Jakob Steinhardt, Germany, 1923



Dick Codor © 1981

The Four Children as a Screenplay

חֶכֶם וְרָשָׁע

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 Adonai our God has commanded you?" (Deut. 6:20).

Narrator: You must tell some of the laws of Pesach (from the Mishna, for example):

1st Parent: "We do not proceed to any *afikoman* (dessert or after dinner celebrations) after eating the Pesach lamb" (Mishna Pesachim chapter 10).

Narrator: What does the wicked child say?

Wicked Child: "Whatever does this service mean to *you*?" (Exodus 12:26).

Narrator: This child emphasizes "*to you*" and not to himself or herself! 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 Adonai did for *me* when I went free from Egypt" (Exodus 13:8).
"*Me*" and not *that one*! Had *that one* been there, he or she would not have been redeemed.

חֶכֶם מַה הוּא אוֹמֵר?

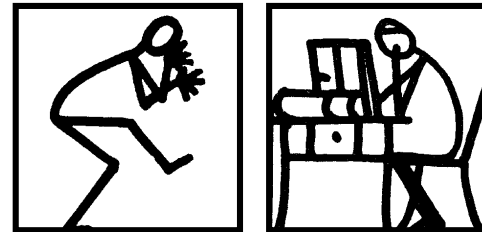
"מַה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֲתָכֶם?" (דברים ו, כ)
וְאִם אֵתָּה אָמַר לוֹ כְּהִלְכוֹת הַפֶּסַח:
"אֵין מִפְטִירִין אַחֵר הַפֶּסַח אֲפִיקוֹמָן."
(משנה, פסחים פרק י')

רָשָׁע מַה הוּא אוֹמֵר?

"מַה הָעֲבֹדָה הַזֹּאת לָכֶם?" (שמות יב, כו)
"לָכֶם" וְלֹא "לִי!"
וְלִפִּי שְׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלָל, כִּפְּר בְּעֶקֶר. וְאִם אֵתָּה הִקְהָה אֶת שִׁנָּיו, וְאָמַר לוֹ: "בְּעֵבוֹר זֶה, עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם" (שמות יג, ח). "לִי" וְלֹא "לִי."
אֵלֹהֵי הָיָה שָׁם, לֹא הָיָה נִגְאָל.

Embarassing your Parents

This difficult child is determined to embarrass us, the parents (in the midst of the Seder before all the guests). He implies that the wine and lambchops are only for our culinary pleasure when he says pointedly, "This service is for *you*" (not for God). (Don Isaac Abrabanel, Spain, 15th C.)



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



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Four Children

The Four Children Continued

Narrator: What does the simple child ask?

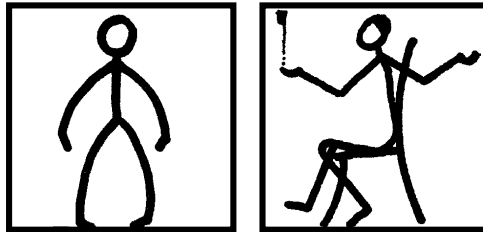
Simple Child: "What is this?" (Exodus 13:14).

Narrator: And you shall say to that child:

3rd Parent: "By a mighty hand Adonai 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 him, as it is said: "You shall tell your child on that day, saying:"

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



Otto Geismar, 1927

תם ושאינו יודע לשאול

תם מה הוא אומר?

"מה זאת?" (שמות יג, יד)

ואמרתי אליו:

בחזק יד הוציאנו יי ממצרים מבית עבדים."

ושאינו יודע לשאול?

את פתח לו.

שנאמר: "והגדת לבנה, ביום ההוא לאמר:

'בעבור זה עשה יי לי, בצאתי ממצרים.'" (שמות יג, ח)

The Parent of the Silent Child

The child does not ask because he is afraid of making a mistake. He does not know how to phrase his question and lacks confidence. Therefore, the parent should try to lead him into a conversation, to encourage him, to strengthen him, to strengthen his confidence. (Marc Angel, Sephardic Haggadah, p. 30)



Kadesh

Urchatz

Karpas

Yachatz

Maggid

Four Children

"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 Adonai 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 maror laid before you (only on Seder night). (Mekhilta)

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

והגדת לבנה

"והגדת לבנה". יכול מראש חדש?

תלמוד לומר: "ביום ההוא" (שמות י"ג ח).

אי ביום ההוא, יכול מבעוד יום?

תלמוד לומר: "בעבור זה".

"בעבור זה", לא אמרתי, אלא בשעה שיש

מצה ומרור מנחים לפניך.

The Internet Haggadah Speaks of Four Kinds of People Who Use Zoom:

The Wise

The Wicked

The Simple

The One Who Does Not Know How to “Mute”

The Wise Person says: “I’ll handle the Admin Feature Controls and Chat Rooms, and forward the Cloud Recording Transcript after the call.”

The Wicked Person says: “Since I have unlimited duration, I scheduled the meeting for six hours—as it says in the Haggadah, whoever prolongs the telling of the story, harei zeh ‘shubach, is praiseworthy.”

The Simple Person says: “Hello? Am I on? I can hear you but I can’t see you.”

[Jerusalem Talmud reads here: “I can see you, but I can’t hear you.”]

The One Who Does Not Know How to Mute says: “How should I know where you put the keys? I’m stuck on this stupid Zoom call with these idiots.”

To the Wise Person you should offer all of the Zoom Pro Optional Add-On Plans.

To the Wicked Person you should say: “Had you been in charge, we would still be in Egypt.”

To the Simple Person you should say: “Try the call-in number instead.”

To the One Who Does Not Know How to Mute you should say: “Why should this night be different from all other nights?”

Rav's Pesach Story

From Serving Idols to Spiritual Liberation

מתחלה עובדי עבודה זרה

1. The Haggadah offers two versions of the Exodus story. The Talmudic Rabbi, **Shmuel**, emphasized political enslavement ("We were slaves in Egypt"). Now we turn to his colleague, Rav, to hear about spiritual servitude.

2. **Rav's version** is drawn from Joshua's farewell speech to the nation of Israel. Joshua feared that the new generation in Israel might assimilate to the local pagan cultures. So he told them the story of Abraham's liberation from idolatry.



Kadesh

Urchatz

Karpas

Yachatz

Maggid

Spiritual
Slavery
and
Keeping
the
Promise

IN THE BEGINNING our ancestors were idol worshippers
But now God has brought us near to serve Adonai.

The leader:

JOSHUA said to all the people: "Thus said Adonai the God of Israel: Long ago your ancestors including Terach, father of Abraham and Nachor, lived beyond the Euphrates and worshipped other gods. But I took your father Abraham from beyond the Euphrates and led him through the whole land of Canaan and multiplied his offspring. I gave him Isaac, and to Isaac I gave Jacob and Esau . . . Then Jacob and his children went down to Egypt."

"Then I sent Moses and Aaron, and brought plagues on Egypt after which I freed you – I freed your ancestors – from Egypt. Now, therefore, serve Adonai with undivided loyalty. . . . Or, if you are loath to serve Adonai, choose this day other gods to serve. But I and my family will serve Adonai."

All:

IN REPLY, the people declared, "Far be it from us to forsake Adonai and serve other gods! For it was Adonai our God who brought us and our ancestors up from the land of Egypt, the house of bondage, and who performed those wondrous signs before our very eyes . . . Now we too will serve Adonai, for Adonai is our God" (Joshua 24: 1-18).

מתחלה עובדי עבודה זרה היו אבותינו.
ועכשו קרבנו המקום לעבודתו. שנאמר (יהושע כ"ד):

"וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם:
'כֹּה אָמַר יי אֱלֹהֵי יִשְׂרָאֵל,
בַּעֲבֹר הַנָּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תָּרַח אָבִי
אַבְרָהָם וְאַבִּי נָחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים.
וָאֶקַּח אֶת אֲבוֹתֵיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנָּהָר,
וְאוֹלָךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן.
וְאַרְבֶּה אֶת זִרְעוֹ, וְאֶתֵּן לוֹ אֶת יִצְחָק.
וְאֶתֵּן לְיִצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו.
וְאֶתֵּן לְעֵשָׂו אֶת הָר שְׁעִיר, לְרִשְׁתָּהּ אוֹתוֹ.
וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם.'"

Jews-by-Choice

Abraham and Sarah were converts who as mature adults made daring spiritual choices. Today many of us are really Jews-by-choice (whether as converts or as born Jews). For we continuously reflect on our life choices and make decisions about how Jewishly to live. Ask several people to share their personal journey as Jews.

Keeping the Promise בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ

After recalling Abraham's spiritual journey to God (p. 34) and his **ascent** to Eretz Yisrael, the Haggadah will recount the **descent** of his great grandchildren to Egyptian slavery ("The

Wandering Aramean," p. 36). But first the Haggadah reassures us, as God did to Abraham, that there is a Divine pledge to Jewish continuity whatever the ups and downs of history.

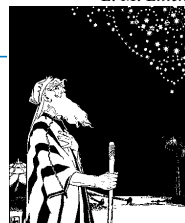
The leader:

BLESSED is the One who keeps the Promise to Israel. The Holy One Blessed be He calculated the end of our exile and acted just as promised to Abraham our Father at the Covenant between the Pieces (Genesis 15: 7-17):

"And God said to Abram: You must know that your seed will be strangers in a land not theirs; the people (of that land) will put them in servitude and afflict them for four hundred years. But as for the nation to which they are in servitude – I will bring judgment on them, and after that (your seed) will go out with great wealth" (Genesis 15: 13-14).

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהִקְדֹּשׁ
בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ, לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם
אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר (בְּרֵאשִׁית טו, יג):
"וַיֹּאמֶר לְאַבְרָם יְדַע תֵּדַע, כִּי גֵר יִהְיֶה זְרַעְךָ,
בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה.
וְגַם אֶת הָגוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי.
וְאַחֲרֵי כֵן יֵצְאוּ, בְּרֶכֶשׁ גָּדוֹל."

E. M. Lilien



Standing Up For Us

1. Cover the matza, raise your cup and sing together, acknowledging God's commitment to our survival.

THIS PROMISE has stood for our parents and for us in good stead.

For not just one enemy has stood against us to wipe us out.

But in every generation there have been those who have stood against us to wipe us out, Yet the Holy One, Blessed be He, keeps on saving us from their hands.

וְהִיא שְׁעֵמֶדָה

2. Afterwards, set the cup down and uncover the matza for the continuation of Maggid.

V'hee she-am-da,
la-a-vo-tei-nu v'la-nu,
she-lo eh-chad beel-vad,
amad alei-nu l'cha-lo-tei-nu
eh-la she-b'chol dor va-dor
om-deem a-lei-nu l'cha-lo-tei-nu,
v'ha-ka-dosh ba-ruch hu
ma-tzee-lei-nu mee-ya-dam.

וְהִיא שְׁעֵמֶדָה
לְאַבוֹתֵינוּ וְלָנוּ.
שֶׁלֹא אֶחָד בִּלְבָד,
עָמַד עָלֵינוּ לְכַלּוֹתָנוּ.
אֲלֵא שְׁבָכֵל דּוֹר וָדוֹר,
עוֹמְדִים עָלֵינוּ לְכַלּוֹתָנוּ,
וְהִקְדֹּשׁ בְּרוּךְ הוּא
מַצִּילָנוּ מִיָּדָם.

“Arami Oved Avi” The Wandering Jew

On Seder night we recall that we were once "Wandering Jews," characters in a story of rags to riches, slavery to freedom (Deuteronomy 26).

אַרְמִי אֹבֵד אָבִי

We are urged to discuss these themes in a mini-symposium at the table, as the five rabbis at Bnai Brak once did, even for a whole night long.

The Torah: A Tale of Persecution and Homecoming

Narrator:

When you enter the land that Adonai your God is giving you as an inheritance, and you possess it and settle on it, then you shall take some of every first fruit of the soil. Put it in a basket and go to the place where Adonai your God will choose to establish His Name. You will go before the *cohen* (priest) in charge at that time and say to him:

All:

Today I will tell Adonai our God how I have come to the land Adonai swore to our ancestors to give to us . . .

“MY ANCESTOR was a wandering Aramean. He descended to Egypt and resided there in small numbers. He became a nation – great, powerful and numerous. The Egyptians treated us badly. They persecuted us and put us under hard labor. We cried out to Adonai, the God of our ancestors. God heard our voice. God saw our persecution, our toil and our oppression. God took us out of Egypt with a strong hand and an outstretched arm, with awesome power, signs and wonders. God brought us to this place and gave us this land, a land of milk and honey. Now I have brought the first fruits of this soil, which you, God, gave me” (Deut. 26:1-10).



Prague, 1526

“אַרְמִי אֹבֵד אָבִי, וַיֵּרֶד מִצְרַיִם, וַיֵּגֶר שָׁם
בְּמִתֵּי מֵעוֹט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עֲצוּם וָרַב.
וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ.
וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה.
וַנַּצְעֶק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ,
וַיִּשְׁמַע יְיָ אֶת קִלְנוֹ, וַיֵּרָא אֶת עֲנִיָּנוּ,
וַאֲתָ עֲמָלָנוּ, וַאֲתָ לַחֲצָנוּ.
וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם, בְּיָד חֲזָקָה, וּבִזְרֹעַ
נְטוּיָה, וּבִמְרֹא גָדוֹל וּבְאֹתוֹת וּבְמוֹפְתִים,
וַיְבִאֵנוּ אֶל הַמָּקוֹם הַזֶּה וַיִּתֵּן-לָנוּ אֶת הָאָרֶץ
הַזֹּאת אֶרֶץ זָבַת חֶלֶב וָדָבָשׁ.”



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Wandering
Jew

Chronicles

**News
of the Past**

15 Aviv 2524 © Reubeni Foundation

Dr. Israel Eldad & Moshe Aumann, Editors

WE QUIT EGYPT TODAY

**Pharaoh gives in to Moses as 10th plague
wipes out Kingdom's First-born.**

Rameses, 15 Aviv. - Moses' oft-repeated plea to Pharaoh Merneptah, to "let my people go", was finally heard today, just after midnight, when the king of Egypt, badly shaken by the death of his eldest son, not only agreed to Moses' request, but actually insisted that the Israelites leave the country immediately. Pharaoh had sent for the Israelite leaders as soon as word had reached him that all of Egypt's first-born - including Pharaoh's - had been "mysteriously" struck down at midnight.



Moses and Aaron had expected the call. They had left for Rameses several hours earlier, after Moses had told reporters: "The period of hag-

gling is over. This time we are going to tell Pharaoh briefly and precisely: Tonight we leave. And I think that this time Pharaoh will relent."

Pharaoh Capitulates

Merneptah surrounded by his Council of Magicians, addressed Moses and Aaron in these words: "Rise up and get you forth from among my people - you and the Children of Israel - and go serve your Lord as you have said. Take your flocks and your herds and be gone!"

But then Merneptah began to mention terms and limitations.

To the consternation of those

present, Moses dared to interrupt Pharaoh, as he curtly rejected all conditions. This was unprecedented in the palace, and contrary to the sacred protocol, in which Moses is well-versed.

Moses declared emphatically that he had been willing to discuss terms before God smote the land of Egypt - but not any more. A smitten people, he added, does not dictate terms; it has to accept them.

Sons of Jacob: Tribes of Israel!

This month shall be unto you the beginning of months. This day shall be unto you the first day of all days till the end of time. For today you have been delivered from slavery unto freedom. Today you have become a nation.

Egypt, with its taskmasters and its heathen beliefs, is behind you. In front of you is the desert, vast and terrible. But this terrifying wilderness leads to a land flowing with milk and honey, to the land of your fathers. Be not dismayed.

For if you will remain faithful to the covenant and willingly undertake all the sacrifices the Lord may exact from you - then He will allow no harm to come to you, and your enemy shall not overpower you.

As you have emerged today from bondage unto freedom, so shall you be free tomorrow in the land of your fathers.

Hear, O Israel: The Lord our God, the Lord is one!

MOSES, The Son of Amram

Hebrews Spared

A summary check of Israelite homes in the Goshen province reveals that the Angel of Death, on his way to smite the sons of Egypt, passed over the families of the Hebrews and left them intact.

It seems the Children of Israel were under God's special protection tonight, for not only are all the first-born sons still alive - but no Israelite died in the course of the night, even of so-called natural causes.

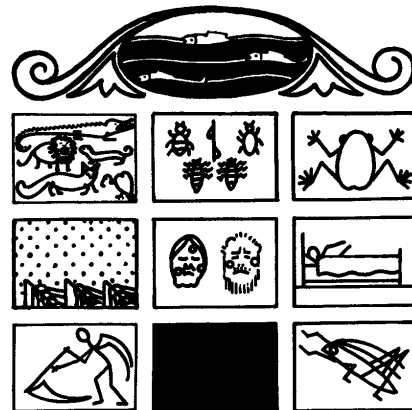
God's Finger and the Sixteen Drops

אֶצְבֵּעַ אֱלֹהִים

It is a medieval custom to dip one's finger in the Seder's second cup of wine and to remove sixteen drops of wine. As each plague is recited we decrease our own joy, drop by drop, as we recall the enemy's pain. Besides the **ten plagues**, the

extra six drops correspond to the three prophetic plagues mentioned by the prophet Joel – **blood, fire and smoke** – and the three word abbreviation of the ten plagues invented by Rabbi Yehuda – **d'tzach, adash, b'achab**.

"WITH WONDERS" refers to the plagues of blood, fire and smoke that are recalled by the prophet Joel:
"Before the great and terrible day of Adonai comes, I will set wonders in the sky and on earth . . . **blood, fire, pillars of smoke!** *Da-am* (drop of wine) *va-eish* (drop) *v'teemrot ashan* (drop)! The sun shall turn to darkness and the moon into blood" (Joel 3:3).



Otto Geismar, 1927

"וּבְמוֹפְתֵים." זֶה הָדָם. כְּמָה שֶׁנֶּאֱמַר (יואל ג, ג):
"וְנִתְּנִי מוֹפְתִים,
בְּשָׁמַיִם וּבָאָרֶץ:

**דָּם.
וָאֵשׁ.
וְתִמְרוֹת עֵשֶׂן."**



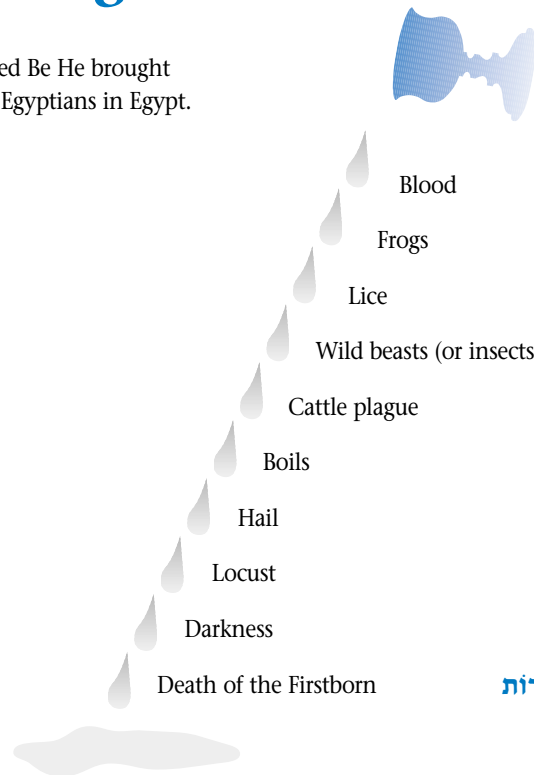
דָּבָר אֲחֵר.
שְׁתֵּים "בֵּיַד חֲזָקָה"
שְׁתֵּים "וּבְזֶרַע נְטוּיָה"
שְׁתֵּים "וּבְמִוְרָא גָדוֹל"
שְׁתֵּים "וּבְאִתּוֹת"
שְׁתֵּים "וּבְמִפְתִּים"

Recount the Plagues

Recount the plagues that have struck this year and for each remove a drop of wine from one's cup of joy. Some families recount ecological, economic or political plagues at this point.

The Ten Plagues

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



עֶשֶׂר מַכּוֹת

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



1. דָּם

2. צַפְרִידִּים

3. כִּנִּים

4. עֲרֹב

5. דָּבָר

6. שַׁחִין

7. בָּרָד

8. אֲרֶבֶה

9. חֹשֶׁךְ

10. מַכַּת בְּכוֹרוֹת

Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ten
Plagues

Rabbi Yehuda used to abbreviate them as an acrostic :

D-Tza-Kh (drop)

A-Da-Sh (drop)

B'-A-Cha-B (drop)

(Da-am/Tzefar-dei-ah/Kee-neem)

(Ah-rov/Deh-ver/Sh'cheen)

(Ba-rad/Ar-beh/Cho-shech/Makat B'chorot)

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:

דָּצ"ק

עד"ש

באח"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 51).

דינו



Kadesh

Urchatz

Karpas

Yachatz

Maggid

Dayeinu

כמה מעלות טובות למקום עלינו:



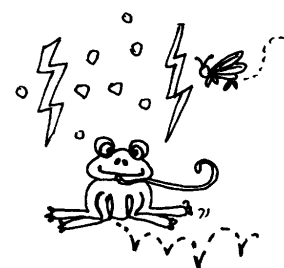
Ee-lu ho-tzee-anu mee-Meez-ra-yeem,
v'lo asa va-hem sh'fa-teem,

Ee-lu asa va-hem sh'fa-teem,
v'lo asa vei-lo-hei-hem,

Ee-lu asa vei-lo-hei-hem,
v'lo ha-rag et b'cho-rei-hem,

Ee-lu ha-rag et b'cho-rei-hem,
v'lo natan la-nu et ma-mo-nam,

Ee-lu natan la-nu et ma-mo-nam,
v'lo kara la-nu et ha-yam,



Da-yeinu

Da-yeinu

Da-yeinu

Da-yeinu

Da-yeinu

דינו!

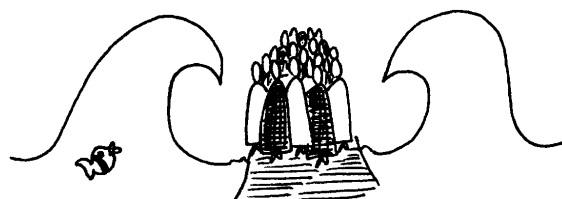
דינו!

דינו!

דינו!

דינו!





אלו קָרַע לָנוּ אֶת הַיָּם,
וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה,
דִּינוּ!

אלו הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה,
וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ,
דִּינוּ!

אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ,
וְלֹא סִפֵּק צָרָכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
דִּינוּ!

אלו סִפֵּק צָרָכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן,
דִּינוּ!

אלו הֶאֱכִילָנוּ אֶת הַמָּן,
וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת,
דִּינוּ!



Ee-lu ka-ra la-nu et ha-yam,
v'lo he-eh-vee-ra-nu
v'to-cho beh-cha-ra-va,

Da-yeinu

Ee-lu he-eh-vee-ra-nu
b'to-cho beh-cha-ra-va,
v'lo shee-ka et tza-rei-nu b'to-cho,

Da-yeinu

Ee-lu shee-ka et tza-rei-nu b'to-cho,
v'lo see-peik tzor-kei-nu ba-meed-bar
ar-ba-eem shana,

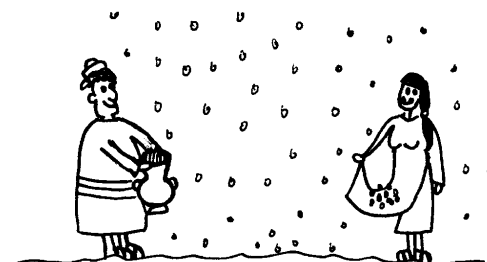
Da-yeinu

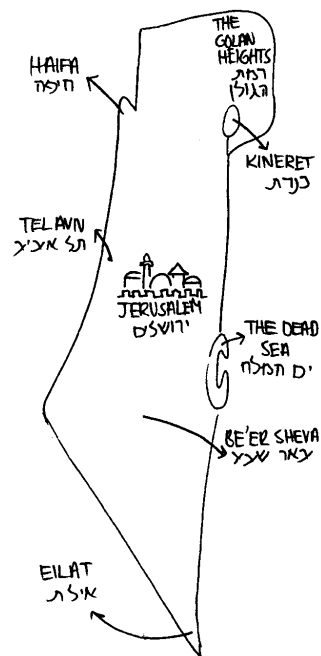
Ee-lu see-peik tzor-kei-nu ba-meed-bar
ar-ba-eem sha-na,
v'lo he-eh-chee-la-nu et ha-man,

Da-yeinu

Ee-lu he-eh-chee-la-nu et ha-man,
v'lo na-tan la-nu et ha-Shabbat

Da-yeinu





The Afghani Onion Free-for-All

If things at your Seder are slowing down and people seem drowsy, try the Afghani custom of distributing green onions.

Beginning with the ninth stanza, "Even if You had supplied our needs in the desert for 40 years, but not fed us manna from heaven," the participants hit each other (gently?) with the green onion stalks, everytime they sing the refrain "Da-yeinu." (See explanation of custom in unabridged A Different Night, p. 107.)



Ee-lu	<i>na-tan la-nu et ha-Shabbat , v'lo ker-va-nu leef-nei har See-nai,</i>	Da-yeinu
Ee-lu	<i>ker-va-nu leef-nei har See-nai, v'lo na-tan la-nu et ha-Torah,</i>	Da-yeinu
Ee-lu	<i>na-tan la-nu et ha-Torah, v'lo heech-nee-sa-nu l'Eretz Yisrael,</i>	Da-yeinu
Ee-lu	<i>heech-nee-sa-nu l'Eretz Yisrael, v'lo va-na la-nu et beit ha-b'chee-ra,</i>	Da-yeinu

אלו	נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרְבָנוּ לִפְנֵי הַר סִינַי,	דַּיְינוּ!
אלו	קָרְבָנוּ לִפְנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה,	דַּיְינוּ!
אלו	נָתַן לָנוּ אֶת הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל,	דַּיְינוּ!
אלו	הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה,	דַּיְינוּ!



Kadesh

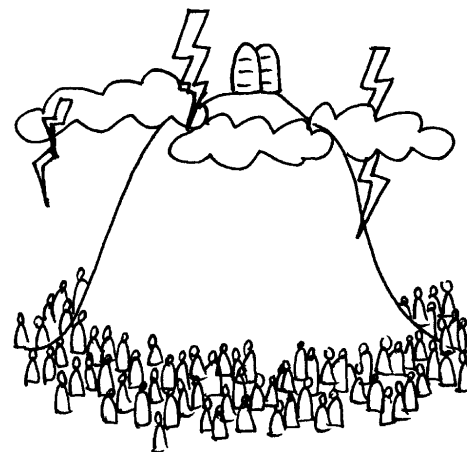
Urchatz

Karpas

Yachatz

Maggid

Dayeinu



Dayeinu Continued

EACH ONE of these good things would have been enough to earn our thanks. Dayeinu!

GOD took us out of Egypt, punished the oppressors, and humiliated their gods, exposing their futility.

GOD killed their first born (when the Egyptians refused to release Israel, God's first born) and gave us some of the Egyptians' wealth, just compensation for our labor.

GOD divided the Red Sea for us, bringing us across on dry land, while drowning our pursuers in the sea.

GOD supplied our needs for forty years in the desert – feeding us manna.

GOD granted us the Shabbat and brought us to Mount Sinai to receive the Torah.

GOD ushered us into Eretz Yisrael and later built us a Temple, the chosen place to atone for our crimes and misdemeanors.

עַל אַחַת כַּמָּה וְכַמָּה

עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה
וּמְכַפֶּלֶת לַמָּקוֹם עָלֵינוּ:

Recounting Our Blessings: An Update

Dayeinu establishes a pattern of enumerating our blessings on Pesach. However it ends with the building of the Temple circa 1000 B.C.E.

Suggest another ten national or family events deserving thanks since 1000 B.C.E. Recall, – for example, the Six Day War (1967), or the airlift of Ethiopian Jews to Israel (1991), or the birth of a long-awaited child.

שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם,
וַעֲשָׂה בָהֶם שְׁפָטִים,
וַעֲשָׂה בֵּאלֹהֵיהֶם,

וְהָרַג אֶת בְּכוֹרֵיהֶם,
וְנָתַן לָנוּ אֶת מְמוֹנָם,

וְקָרַע לָנוּ אֶת הַיָּם,
וְהַעֲבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה,
וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ,

וְסִפֵּק צָרָכָנוּ בַּמִּדְבָּר אֲרָבַעִים שָׁנָה,
וְהֶאֱכִילָנוּ אֶת הָמֶן,

וְנָתַן לָנוּ אֶת הַשַּׁבָּת,
וְקָרְבָנוּ לִפְנֵי ה' סִינִי, וְנָתַן לָנוּ אֶת הַתּוֹרָה,

וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה,
לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.



Otto Geismar 1927

Pesach, Matza and Maror



פֶּסַח, מַצָּה, וּמָרֹר

1. The Maggid section (devoted to storytelling and explanations) is almost complete. Before eating the Seder's edible symbols, the Haggadah brings us **Rabban Gamliel's checklist** on the three essential foods, whose significance must be understood by all the participants in the Seder.

Why these three? The Pesach lamb, matza and maror constituted the original menu in the Egyptian Seder. "They shall eat the meat (of the lamb) . . . roasted over the fire, with matza and with maror" (Ex. 12:8).

2. As in a three act play Rabban Gamliel identifies these foods with three progressive historical moments in the Exodus:

- (1) **Maror** captures the bitterness of the enslavement;
- (2) The **Pesach lamb**, represented today by the roasted bone (zeroa), recalls the blood on the doorposts and the terror and anticipation of the night of the plague of the first born;
- (3) **Matza** stands for the following morning, when Israel was rushed out of Egypt with no time to let their dough rise.



Kadesh

Urchatz

Karpas

Yachatz

Maggid

Rabban Gamliel

RABBAN GAMLIEL used to say: "All who have not explained the significance of three things during the Pesach Seder have not yet fulfilled their duty. The three are: the Pesach lamb, the matza and the maror."

WHY THE PESACH LAMB?

Leader points at (but does not raise) the roasted bone:

"Pesach Al Shum Ma?" – The Passover lamb (that our ancestors ate in the days of the Temple) – why did we used to eat it?

All:

TO REMIND ourselves that God **passed over** our ancestors' houses in Egypt (at this very hour on this very date). Moshe has already instructed us: "When your children ask you, 'What do you mean by this ceremony?' you shall say: 'It is the **Passover** offering to Adonai, because God **passed over** the houses of Israel in Egypt when God struck the Egyptians, but saved our houses . . .'" (Ex. 12:26-27).

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בִּפְסַח, לֹא יֵצֵא יָדוֹ חֻבָּתוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמָרֹר.



Arye Allweil, 1949
(first Israeli army Haggadah)

פֶּסַח שֶׁהָיוּ
אֲבוֹתֵינוּ אוֹכְלִים,
בְּזֶמַן שִׁבִּית
הַמִּקְדָּשׁ הָיָה קָיָם,
עַל שׁוּם מָה?

עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ
בְּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ
בְּמִצְרַיִם, שֶׁנֶּאֱמַר (שְׁמוֹת יב, כז): "וַאֲמַרְתֶּם זָבַח פֶּסַח הוּא
לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת
מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל. וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּ."

Why This Matza?

Everyone holds up matza.

Leader:

“Matza Al Shum Ma?” – This matza! Why do we eat it?

All:

TO REMIND ourselves that even before the dough of our ancestors in Egypt had time to rise and become leavened, the King of kings, the Holy One Blessed be He, revealed Himself and redeemed them.

The Torah says: *“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”* (Ex. 12:39).

מַצָּה עַל שׁוּם מָה?



מַצָּה זוֹ שָׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה?

עַל שׁוּם שֶׁלֹּא הִסְפִּיק בִּצְקָם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וּגְאֹלָם, שֶׁנֶּאֱמַר (שְׁמוֹת יב, לט): *“וַיֹּאפֹּךְ אֶת הַבִּצָּק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגֹת מִצּוֹת, כִּי לֹא חֲמֵץ. כִּי גִרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמֵה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.”*

Why This Maror?



Everyone raises maror from the Seder plate.

Leader:

“Maror Al Shum Ma?” – This maror! Why do we eat it?

All:

TO REMIND ourselves that the Egyptians embittered our ancestors' lives: *“They embittered their lives with hard labor, with mortar and bricks (construction) and with all sorts of field labor (agriculture). Whatever the task, they worked them ruthlessly”* (Ex 1:14).

מָרֹר עַל שׁוּם מָה?

מָרֹר זֶה שָׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה?

עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר (שְׁמוֹת א, יד): *“וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בַּחֲמֹר וּבִלְבָנִים, וּבְכָל עֲבֹדָה בְּשָׂדֶה. אֶת כָּל עֲבֹדָתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּכָרָה.”*

In Every Generation

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

בְּכָל דּוֹר וָדוֹר

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

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).

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).

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ, כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם.

שְׁנַאמֶר (שְׁמוֹת יב, ח): "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבוּר זֶה עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם."

לֹא אֶת אֲבוֹתֵינוּ בְּלֶבֶד, גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלָא אֶף אוֹתֵנוּ גָאֵל עִמָּהֶם, שְׁנַאמֶר (דְּבָרִים ו, כג): "וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הֵבִיא אֹתָנוּ, לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ."



Kadesh

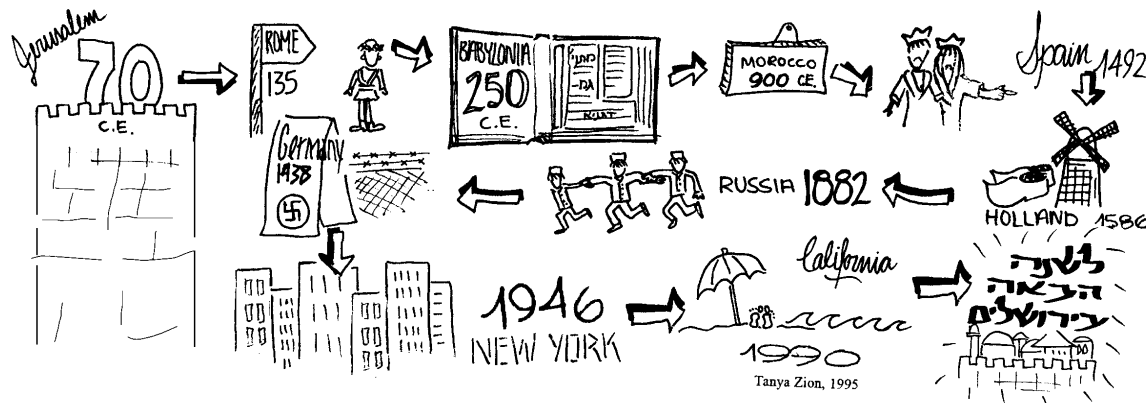
Urchatz

Karpas

Yachatz

Maggid

In Every
Generation
Hallel
Begins



A New Song – Hallel-u-jah

After covering all the matza at the table, everyone raises their second cup of wine in a toast to God and sings Hallel.

Leader: **WE HAVE** just completed the Maggid, the story that begins with slavery and ends with liberation. We have retold it as our own personal story. Now it is only fitting that we thank God by singing a new song.

THEREFORE we owe it to God: to thank, to sing, to praise and honor, to glorify and bless, to raise up and acclaim the One who has done all these wonders for our ancestors and for us.

God took us from slavery to freedom,
from sorrow to joy,
from mourning to festivity,
from thick darkness to a great light,
from enslavement to redemption!

Let us sing before God, a new song. **HALLELUJAH!**



לְפִיכָךְ

Ben Shahn,
Hallelujah Suite,
© 1996 Ben Shahn/Vaga, NY

לְפִיכָךְ אֲנַחֲנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח,
לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעֹלֶה וּלְקַלֵּס,
לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה.

הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת, מִיָּגוֹן לְשִׂמְחָה,
וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֶלֶת לְאוֹר גָּדוֹל,
וּמִשְׁעָבוֹד לְגָאֻלָּה.
וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ.

My Narrow Prison

The Hebrew word for Egypt, "Meetzrayim," means a tight spot or a narrow strait where we feel "boxed in."

One day, a few days after the liberation, I walked through the country past flowering meadows, for miles and miles, toward the market town near the camp.

Larks rose to the sky and I could hear their joyous song. There was no one to be seen for miles around; there was nothing but the wide earth and sky and the larks' jubilation and the **freedom of space**. I stopped, looked around, and up to the sky – and then I went down on my knees. At that moment there was very little I knew of myself or of the world – I had but one sentence in mind – always

the same: "I called to Adonai from my narrow prison and God answered me in the freedom of space" (Psalm 118:5).

How long I knelt there and repeated this sentence, memory can no longer recall. But I know that on that day, in that hour, my new life started. Step for step I progressed, until I again became a human being.

(Viktor Frankl, *Man's Search for Meaning*, lessons from a concentration camp)



Hallel: Psalm 113

הלל

The first part of Hallel (Psalms 113-114) begins here before the meal and the rest is completed after eating. The verses which we have printed in bold stand out as particularly relevant to the Exodus when recited on Passover.

הללויה.

הללו עבדי יי. הללו את שם יי.
יהי שם יי מברך מעתה ועד עולם.
ממזרח שמש עד מבוא מהלל שם יי.
רם על כל גוים יי, על השמים כבודו.
מי כיי אלהינו, המגביהי לשבת.
המשפילי לראות בשמים ובארץ.
מקימי מעפר דל, מאשפת ירים אביו.
להושיבי עם נדיבים, עם נדיבי עמו.
מושיבי עקרת הבית, אם הבנים שמחה.
הללויה.



Kadesh

Urchatz

Karpas

Yachatz

Maggid

Hallel
Begins

"When I Went Out"

Israeli Minister **NATAN SHARANSKY** (former Prisoner of Zion) writes:

"I, as practically all Soviet Jews, was absolutely assimilated. I knew nothing about our language, about our history, about our religion. But the pride of being a Jew, the pride for our State of Israel after the Six Day War, made me feel free. And, after I turned to Jewish identification, I felt myself really free from that big Soviet prison. I was free even before the very last day of my leaving the Soviet Union."

VLADIMIR SLEPAK described his first Israeli morning: "It is like being reborn. Until I die, I'll never forget this morning, when I woke up and looked out at the sun rising over the Judean Hills, and the Old City in front of me."

IDA NUDEL said upon arrival at Ben Gurion Airport: "A few hours ago I was almost a slave in Moscow. Now I'm a free woman in my own country. It is the most important moment of my life. I am at home at the soul of the Jewish people. I am a free person among my own people" (from the CLAL Soviet Jewry Haggadah).

HALLELUJAH.

Servants of Adonai, give praise;
praise the name of Adonai.

Let the name of Adonai be blessed now and forever.

From east to west the name of Adonai is praised.

Adonai is exalted above all nations;

God's glory is above the heavens.

Who is like Adonai our God,

who, enthroned on high,

sees what is below, in heaven and on earth?

**God raises the poor from the dust,
lifts up the needy from the refuse heap**

to place them with the great men of God's people.

God places the childless woman among her household
as a happy mother of children.

HALLELUJAH.

Hallel: Psalm 114

WHEN ISRAEL went forth from Egypt,
The house of Jacob from a people of strange
speech,

Judah became God's holy one,
Israel, God's dominion.

The sea saw them and fled,
The Jordan ran backward,

Mountains skipped like rams,
Hills like sheep.

What alarmed you, sea, that you fled,
Jordan, that you ran backward,

Mountains, that you skipped like rams,
Hills, like sheep?

Tremble, earth,
at the presence of Adonai,
at the presence of
the God of Jacob,

Who turned the rock
into a pool of water,
The flinty rock
into a fountain.



Ben Shahn, Hallelujah Suite

בִּצְאת יִשְׂרָאֵל

בֵּית יַעֲקֹב מֵעַם לֵעָז.	בִּצְאת יִשְׂרָאֵל מִמִּצְרַיִם.
יִשְׂרָאֵל מִמִּשְׁלוּתֵי.	הַיְתָה יְהוּדָה לְקֹדֶשׁ.
הַיַּרְדֵּן יָסַב לָאָחוֹר.	הַיָּם רָאָה וַיִּנָּס.
גִּבְעוֹת כְּבָנִי צֹאן.	הַהָרִים רָקְדוּ כְּאֵילִים.
הַיַּרְדֵּן תָּסַב לָאָחוֹר.	מָה לָּךְ הַיָּם כִּי תִנּוֹס.
גִּבְעוֹת כְּבָנִי צֹאן.	הַהָרִים תָּרָקְדוּ כְּאֵילִים.
מִלְפְּנֵי אֱלֹהֵי יַעֲקֹב.	מִלְפְּנֵי אָדֹן חֹלֵי אֶרֶץ.
חֲלָמִישׁ לְמַעֲיָנוּ מֵיָם.	הַהֶפְכִי הַצּוֹר אָגָם מֵיָם.

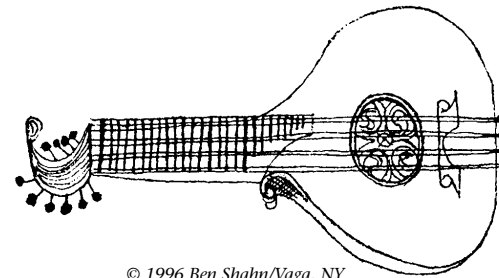
When NOT to Sing

1. "If your enemy falls, do not celebrate.

If he trips, let not your heart rejoice" (Proverbs 24:17).

2. Rabbi Yochanan

"God is not happy at the downfall of the wicked. . . . When the angels tried to sing songs of praise to God at the Red Sea, God silenced them: 'My handiwork, my human creatures, are drowning in the sea and you want to sing a song of praise?'" (T.B. Megillah 10b).



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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, Adonai our God, Ruler of the Universe, who redeemed us and redeemed our ancestors from Egypt, and who brought us to this night to eat matza and maror. Adonai, 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, Adonai our God, Ruler 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.*

הנני מוכן ומזמן לקיים מצות כוס שני של ארבע כוסות.

ברוך אתה יי, אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו ללילה הזה, לאכל בו מצה ומרור. כן, יי אלהינו ואלהי אבותינו, יגיענו למועדים ולרגלים אחרים, הבאים לקראתנו לשלום, שמחים בבנין עירך, וששים בעבודתך. ונאכל שם מן הזבחים ומן הפסחים, אשר יגיע דמם, על קיר מזבחה לרצון, ונודה לך שיר חדש על גאלתנו, ועל פדות נפשותינו.

ברוך אתה יי, גאל ישראל.

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



Kadesh

Urchatz

Karpas

Yachatz

Maggid

Rachtza

Motzi

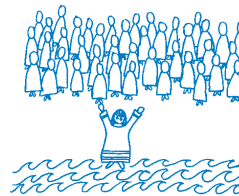
Matza

Second Cup

Washing Hands and Eating Matza

Miriam's Cup

Many contemporary women pour water into a large decorative cup in honor of Miriam the heroine and poet/prophet, the singer and dancer, who not only saved baby Moshe from the Nile but led the celebration of redemption at the Red Sea. The water in her cup recalls the Rabbis' identification of Miriam with the legendary "wandering well" that nourished Israel in the desert with its waters of life but it also symbolizes the rebirth of freedom. Sometimes each guest is asked to pour a little water into the Cup of Miriam and to express their wishes for healing and rejuvenation.



Rachatza Washing Before Eating Matza



רחצה
רַחֲצָה

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.”

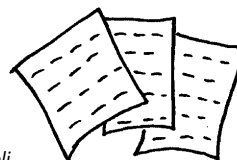
2. On Passover the traditional handwashing is often done seated, while volunteers bring around a pitcher, a towel and a basin to each participant. After pouring water over each hand, say the blessing.

BLESSED ARE YOU, Adonai our God, Ruler 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'meeetz-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.

Motzi/Matza Eating the Matza



מוציא/מצה
מוֹצִיא/מַצָּה

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).

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.”

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.

Some rabbis require that one eat an amount equivalent to at least 1/2 - 2/3 of a standard machine-made matza.

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

הנני מוכן ומזמן לקיים מצות אכילת מרור.

BLESSED ARE YOU, Adonai our God, Ruler 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, Adonai our God, Ruler 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'meeetz-vo-tav
v'tzee-va-nu al achee-lat matza.*

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

Maror

מרור

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 maror 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.

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

BLESSED ARE YOU, Adonai our God, Ruler 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'metz-vo-
tav v'tzee-va-nu al achee-lat maror.*

הִנְנִי מוכן ומזְמֵן לְקַיֵּם מִצְוַת אֲכִילַת מָרֹר.

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

Union Soldiers

ONE OF THE MOST literal yet inventive representations of charoset was conceived during the American Civil War, when a group of Jewish Union soldiers made a Seder for themselves in the wilderness of West Virginia. They had none of the ingredients for traditional charoset handy, so they put a real brick in its place on the Seder tray (*Ira Steingroot*).

“Charoset Taste Test”

Though neither the Torah nor Rabban Gamliel lists charoset with the essential “big three” – Pesach, matza and maror, it is still a mitzvah to eat charoset with the maror. In fact the rabbis were very explicit about its ingredients and their rationales.

Taste and compare two traditional recipes for charoset. Identify as many ingredients as possible. (See *Leader’s Guide* p. 13)



Weeping Man

Ben Shahn ©
Ben Shahn/Vaga, NY



Kadesh

Urchatz

Karpas

Yachatz

Maggid

Rachtza

Motzi

Matza

Maror

Eating
Bitter
Herbs

Korech

Hillel's Sandwich at the Temple

followed by **Shulchan Orech**
The Pesach Family Meal



כּוֹרֵךְ
שְׁלַחַן עוֹרֵךְ



Take the third, bottom matza, and prepare a sandwich of matza, maror and charoset. Eat it while reclining to the left.
Afterwards, continue with the festive meal which concludes by eating the Afikoman as dessert.

Leader:

WE have just eaten matza and maror separately. However, in the days of the Temple, Hillel, the head of the Sanhedrin, used to bind into one sandwich: Pesach lamb, matza and maror. He ate them all together in order to observe the law: "You shall eat it (the Pesach sacrifice) on matzot and maror" (Numbers 9:11).

Eating the sandwich tonight reminds us of the way life combines moments of suffering (*maror*) and of relief (*matza*), enslavement and freedom.

All:

IN MEMORY of Pesach in the Temple as Hillel used to celebrate it.

זִכְרֵנוּ לְמִקְדָּשׁ כְּהִלֵּל.
כִּן עָשָׂה הִלֵּל בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ הָיָה
קָיָם. הָיָה כּוֹרֵךְ פֶּסַח מִצָּה וּמָרוֹר וְאוֹכֵל
בְּיַחַד. לְקַיֵּם מָה שֶׁנֶּאֱמַר (במדבר ט, יא):
"עַל מִצּוֹת וּמִרוֹרִים יֹאכְלֶהוּ."

A Soviet Sandwich

We held the Seder in a hurry, as in the time of the Exodus from Egypt, since the camp authorities prohibited the holding of a Seder. Instead of **maror**, we ate slices of onion, and for **zeroa** (roasted bone symbolizing the Passover sacrifice), we used burnt soup cubes. We read from one Haggadah, the only copy we had, and when we reached **korech**, we had nothing to put between the matzot. Then Joseph Mendelevich said, "**We do not need a symbol of our suffering. We have real suffering and we shall put that between the matzot.**"

(Shimon Grillius, a prisoner in a Soviet labor camp, whose crime was his desire to make aliyah).

An English Sandwich

BRITISH NOBILITY gave us the word "**sandwich**" invented by John Montague, nicknamed "Jemmy Twitcher," an inveterate gambler in the court of George III. Famous for his round-the-clock sessions at the gaming tables, "Jemmy" used to order his servant to bring him pieces of meat between slices of bread, so that he could continue gambling without loss of time. Soon the bread-and-meat combination was called the **sandwich**. "Jemmy," you see, was more formally known as the fourth **Earl of Sandwich**. Sandwiches both during the Exodus in the 13th century B.C.E. and in 18th century England were "**fast foods**." In the twentieth century the revivers of the Hebrew language sat down to invent a term for the sandwich. They first suggested it be called a "**Hillelet**," named after Hillel, head of the Sanhedrin, just as the English "sandwich" was named after an illustrious personage. Later they settled for "**kareech**" from the verb that describes Hillel's original sandwich – "**Korech**." Today most Israelis call it a "**sandwich**," a term borrowed from the English.

Kadesh

Urchatz

Karpas

Yachatz

Maggid

Rachtza

Motzi

Matza

Maror

Korech

Shulchan
Orech

Tzafun

Hillel's
Sandwich
and the
Family Meal
Afikoman

Echad Mee Yodei-a WHO KNOWS ONE?

"Who knows one?" is modelled on a German non-Jewish folksong (15th or 16th C.). It consists of a numerical quiz written like a basic Jewish trivia game.

אֶחָד מִי יוֹדֵעַ?



are the Fathers.

Shlo-sha mee yo-dei-a?

Shlo-sha anee yo-dei-a.

Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

שְׁלֹשָׁה מִי יוֹדֵעַ?

שְׁלֹשָׁה אָנִי יוֹדֵעַ!

שְׁלֹשָׁה אָבוֹת,

שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ

שֶׁבַשְׁמַיִם וּבָאָרֶץ.



is our God,
who is in heaven
and on earth.

ECHAD MEE YO-DEI-A?

Echad anee yo-dei-a.

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

אֶחָד מִי יוֹדֵעַ?

אֶחָד אָנִי יוֹדֵעַ!

אֶחָד אֱלֹהֵינוּ

שֶׁבַשְׁמַיִם וּבָאָרֶץ.



are the Mothers.

Arba mee yo-dei-a?

Arba anee yo-dei-a.

Arba eema-hot,

Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

אַרְבַּע מִי יוֹדֵעַ?

אַרְבַּע אָנִי יוֹדֵעַ!

אַרְבַּע אִמָּהוֹת,

שְׁלֹשָׁה אָבוֹת,

שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ

שֶׁבַשְׁמַיִם וּבָאָרֶץ.



are the tablets of the Covenant.

Shna-yeem mee yo-dei-a?

Shna-yeem anee yo-dei-a.

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

שְׁנַיִם מִי יוֹדֵעַ?

שְׁנַיִם אָנִי יוֹדֵעַ!

שְׁנֵי לְחוֹת הַבְּרִית,

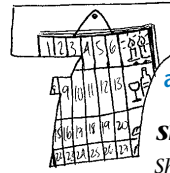
אֶחָד אֱלֹהֵינוּ

שֶׁבַשְׁמַיִם וּבָאָרֶץ.



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

Who
Knows
One



are the days of the Week.

שבעה מי יודע? Shee-va mee yo-dei-a?

Shee-va anee yo-dei-a.

Shee-va y'mei Shab-ta,

Shee-sha seedrei Mishna,

Cha-meesha chum-shei Torah,

Arba eema-hot,

Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

שבעה אני יודע!

שבעה ימי שבתא,

ששה סדרי משנה,

חמשה חומשי תורה,

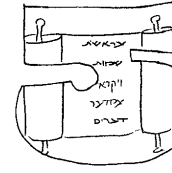
ארבע אמהות,

שלשה אבות,

שני לחות הברית,

אחד אלהינו

שבשמים ובארץ.



are the books of the Torah.

חמשה מי יודע? Cha-mee-sha mee yo-dei-a?

Cha-mee-sha anee yo-dei-a.

Cha-mee-sha chum-shei Torah,

Arba eema-hot,

Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

חמשה אני יודע!

חמשה חומשי תורה,

ארבע אמהות,

שלשה אבות,

שני לחות הברית,

אחד אלהינו

שבשמים ובארץ.



are the days before Circumcision.

Shmona mee yo-dei-a?

Shmona anee yo-dei-a.

Shmona y'mei mee-la,

Shee-va y'mei Shab-ta,

Shee-sha seedrei Mishna,

Cha-meesha chum-shei Torah,

Arba eema-hot,

Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

שמונה מי יודע?

שמונה אני יודע!

שמונה ימי מילה,

שבעה ימי שבתא,

ששה סדרי משנה,

חמשה חומשי תורה,

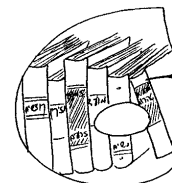
ארבע אמהות,

שלשה אבות,

שני לחות הברית,

אחד אלהינו

שבשמים ובארץ.



are the Mishna sections.

Shee-sha mee yo-dei-a?

Shee-sha anee yo-dei-a.

Shee-sha seedrei Mishna,

Cha-meesha chum-shei Torah,

Arba eema-hot,

Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

ששה מי יודע?

ששה אני יודע!

ששה סדרי משנה,

חמשה חומשי תורה,

ארבע אמהות,

שלשה אבות,

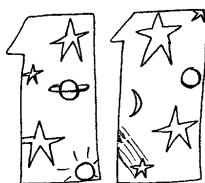
שני לחות הברית,

אחד אלהינו

שבשמים ובארץ.

Shee-sha see-drei Mishna,
Cha-mee-sha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breit,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

שְׁשֶׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תּוֹרָה,
אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשְׁמַיִם וּבָאָרֶץ.



are the stars in
Joseph's dream.

Echad-asar mee yo-dei-a?

Echad-asar anee yo-dei-a.
Echad-asar koch-va-ya,
A-sa-ra dee-bra-ya,
Tee-sha yar-chei lei-da,
Shmona y'mei mee-la,
Shee-va y'mei Shab-ta,
Shee-sha see-drei Mishna,
Cha-mee-sha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breit,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

אֶחָד עָשָׂר מִי יוֹדֵעַ?

אֶחָד עָשָׂר אָנִי יוֹדֵעַ!
אֶחָד עָשָׂר כּוֹכְבֵּיָא,
עֶשְׂרֵה דְּבֵרֵיָא,
תְּשַׁעַה יְרַחֵי לְדָה,
שְׁמוֹנֶה יָמֵי מִלָּה,
שִׁבְעָה יָמֵי שְׁבִתָּא,
שְׁשֶׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תּוֹרָה,
אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשְׁמַיִם וּבָאָרֶץ.



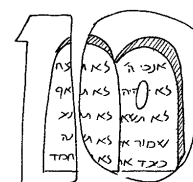
are the months of
Pregnancy.

Tee-sha mee yo-dei-a?

Tee-sha anee yo-dei-a.
Tee-sha yar-chei lei-da,
Shmona y'mei mee-la,
Shee-va y'mei Shab-ta,
Shee-sha see-drei Mishna,
Cha-mee-sha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breit,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

תְּשַׁעַה מִי יוֹדֵעַ?

תְּשַׁעַה אָנִי יוֹדֵעַ!
תְּשַׁעַה יְרַחֵי לְדָה,
שְׁמוֹנֶה יָמֵי מִלָּה,
שִׁבְעָה יָמֵי שְׁבִתָּא,
שְׁשֶׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תּוֹרָה,
אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשְׁמַיִם וּבָאָרֶץ.



are the Ten
Commandments.

A-sa-ra mee yo-dei-a?

A-sa-ra anee yo-dei-a.
A-sa-ra dee-bra-ya,
Tee-sha yar-chei lei-da,
Shmona y'mei mee-la,
Shee-va y'mei Shab-ta,

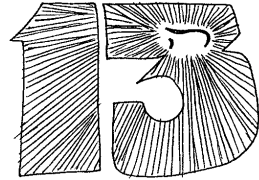
עֶשְׂרֵה מִי יוֹדֵעַ?

עֶשְׂרֵה אָנִי יוֹדֵעַ!
עֶשְׂרֵה דְּבֵרֵיָא,
תְּשַׁעַה יְרַחֵי לְדָה,
שְׁמוֹנֶה יָמֵי מִלָּה,
שִׁבְעָה יָמֵי שְׁבִתָּא,



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

Who
Knows
One



are God's
attributes
of mercy.

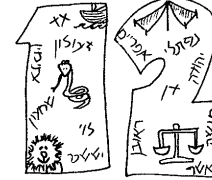
שלושה עשר מי יודע? Shlo-sha-asar mee yo-dei-a?

Shlo-sha-asar anee yo-dei-a.
Shlo-sha-asar mee-da-ya,
Shneim-asar sheev-ta-ya,
Echad-asar koch-va-ya,
A-sa-ra dee-bra-ya,
Tee-sha yar-chei lei-da,
Shmona y'mei mee-la,
Shee-va y'mei Shab-ta,
Shee-sha see-drei Mishna,
Cha-mee-sha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

שלושה עשר מי יודע!
שלושה עשר מדיא,
שנים עשר שבטיא,
אחד עשר כוכביא,
עשרה דבריא,
תשעה ירחי לדה,
שמונה ימי מילה,
שבועה ימי שבטא,
ששה סדרי משנה,
חמשה חומשי תורה,
ארבע אמהות,
שלושה אבות,
שני לחות הברית,
אחד אלהינו
שבשמים ובארץ.

Singing Activity

Since the song is written in question and answer form, you may assign the answers to different participants. The whole "chorus" sings the question: "Who knows one (two, etc.)?" and the preassigned respondent sings the answer "I know one, One is our God . . . " every time that number comes up. No one dare fall asleep and miss a turn in the rotation.



are the Tribes
of Israel.

שנים עשר מי יודע? Shneim-asar mee yo-dei-a?

Shneim-asar anee yo-dei-a.
Shneim-asar sheev-ta-ya,
Echad-asar koch-va-ya,
A-sa-ra dee-bra-ya,
Tee-sha yar-chei lei-da,
Shmona y'mei mee-la,
Shee-va y'mei Shab-ta,
Shee-sha see-drei Mishna,
Cha-mee-sha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

שנים עשר מי יודע?

שנים עשר מי יודע!
שנים עשר שבטיא,
אחד עשר כוכביא,
עשרה דבריא,
תשעה ירחי לדה,
שמונה ימי מילה,
שבועה ימי שבטא,
ששה סדרי משנה,
חמשה חומשי תורה,
ארבע אמהות,
שלושה אבות,
שני לחות הברית,
אחד אלהינו
שבשמים ובארץ.

An Advanced "Who Knows One?"

Who knows three? Name the three fathers of Israel. (Hint: A... , I..., J...)
Who knows the four mothers of the Torah? (Hint: S..., R..., R ..., L...)
Who knows the "fours" of the Seder?
Who knows the five books of the Torah in English and in Hebrew?
(Hint: G..., E..., L..., N..., D...; ג..., א..., ב..., ד..., ה...)
Who knows the ten commandments? (See Exodus 20)
Who knows the ten plagues?
Who knows Jacob's twelve sons?* Hint: Leah's sons: R..., Sh..., L..., J..., Y..., Z... Rachel's: J..., B... Zilpah's: G..., A... Bilhah's: D..., N...
Who knows 613?

Chad Gad-ya

Just One Kid



חַד גָּדְיָא

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
Rachtza
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 zuseem.
CHAD GADYA, CHAD GADYA.

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

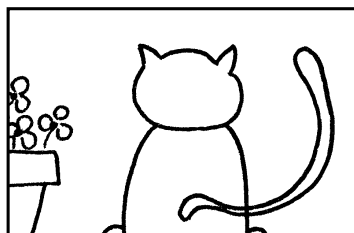
Final Verse:

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 zuseem.
CHAD GADYA, CHAD GADYA.

CHAD GAD-YA, CHAD GAD-YA

D'za-been abba bee-trei zu-zei

Chad gad-ya (2x)

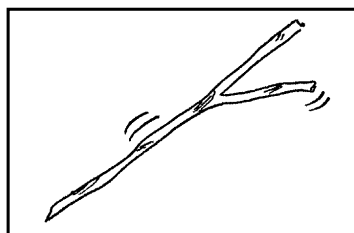


V'ata chal-ba v'na-scha-ch l'shun-ra

D'ach-la l'gad-ya

D'za-been abba bee-trei zu-zei

Chad gad-ya (2x)



V'ata nura v'saraf l'chu-tra

D'hee-ka l'chal-ba

D'na-shach l'shun-ra

D'ach-la l'gad-ya

D'za-been abba bee-trei zu-zei

Chad gad-ya (2x)

חד גדיא, חד גדיא

דזבין אבא בתרי זוזי,

חד גדיא, חד גדיא.

V'ata shun-ra v'ach-la l'gad-ya

D'za-been abba bee-trei zu-zei

Chad gad-ya (2x)

ואתא חוטרא, ונשך לשונרא,

דאכלה לגדיא,

דזבין אבא בתרי זוזי,

חד גדיא, חד גדיא.

V'ata chu-tra v'hee-ka l'chal-ba

D'na-shach l'shun-ra

D'ach-la l'gad-ya

D'za-been abba bee-trei zu-zei

Chad gad-ya (2x)

ואתא נורא, ושרף לחוטרא,

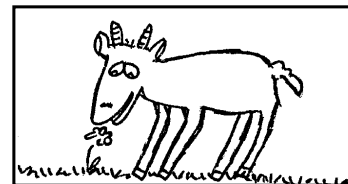
דהפה לכלבא,

דנשך לשונרא,

דאכלה לגדיא,

דזבין אבא בתרי זוזי,

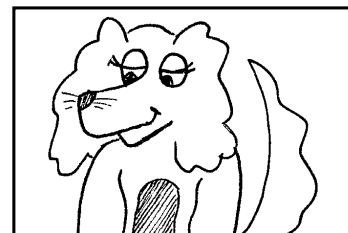
חד גדיא, חד גדיא.



ואתא שונרא, ואכלה לגדיא,

דזבין אבא בתרי זוזי,

חד גדיא, חד גדיא.

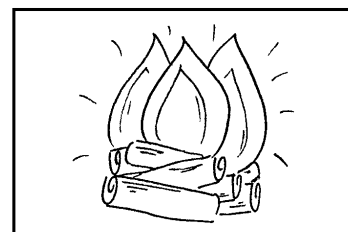


ואתא חוטרא, והפה לכלבא,

דנשך לשונרא, דאכלה לגדיא,

דזבין אבא בתרי זוזי,

חד גדיא, חד גדיא.

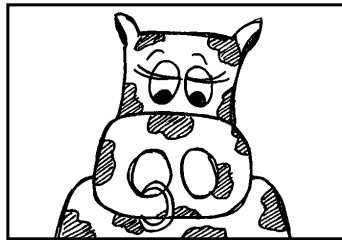
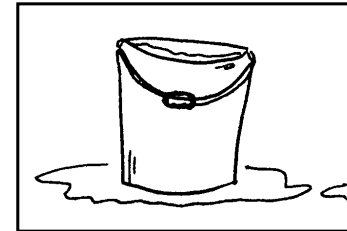


Kadesh
Urchatz
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Rachtza
Motzi
Matza
Maror
Korech
Shulchan
Orech
Tzafun
Barech
Hallel
Nirtza

Chad
Gadya

V'ata maya v'cha-va l'nura
 D'saraf l'chu-tra
 D'hee-ka l'chal-ba
 D'na-shach l'shun-ra
 D'ach-la l'gad-ya
 D'za-been abba bee-trei zu-zei
 Chad gad-ya (2x)

ואַתאַ מיאַ, וַכְּבָה לְנוּרָא,
 דְּשָׂרַף לְחוּטְרָא,
 דְּהֵכָה לְכַלְבָּא,
 דְּנִשֵּׁךְ לְשׁוּנְרָא,
 דְּאַכְלָה לְגַדְיָא,
 דְּזַבִּין אַבָּא בֵּתְרִי זִזְי,
 חַד גָּדְיָא, חַד גָּדְיָא.



V'ata tora v'shata l'maya
 D'chava l'nura
 D'saraf l'chu-tra
 D'hee-ka l'chal-ba
 D'na-shach l'shun-ra
 D'ach-la l'gad-ya
 D'za-been abba bee-trei zu-zei
 Chad gad-ya (2x)

ואַתאַ תּוּרָא, וְשִׁתָּא לְמִיָּא,
 דְּכְבָה לְנוּרָא,
 דְּשָׂרַף לְחוּטְרָא,
 דְּהֵכָה לְכַלְבָּא,
 דְּנִשֵּׁךְ לְשׁוּנְרָא,
 דְּאַכְלָה לְגַדְיָא,
 דְּזַבִּין אַבָּא בֵּתְרִי זִזְי,
 חַד גָּדְיָא, חַד גָּדְיָא.

V'ata ha-sho-cheit v'sha-chat l'tora
 D'shata l'maya
 D'chava l'nura
 D'saraf l'chu-tra
 D'hee-ka l'chal-ba
 D'na-shach l'shunra
 D'ach-la l'gad-ya
 D'za-been abba bee-trei zu-zei
 Chad gad-ya (2x)

ואַתאַ הַשּׁוֹחֵט, וְשַׁחַט לְתוּרָא,
 דְּשִׁתָּא לְמִיָּא,
 דְּכְבָה לְנוּרָא,
 דְּשָׂרַף לְחוּטְרָא,
 דְּהֵכָה לְכַלְבָּא,
 דְּנִשֵּׁךְ לְשׁוּנְרָא,
 דְּאַכְלָה לְגַדְיָא,
 דְּזַבִּין אַבָּא בֵּתְרִי זִזְי,
 חַד גָּדְיָא, חַד גָּדְיָא.

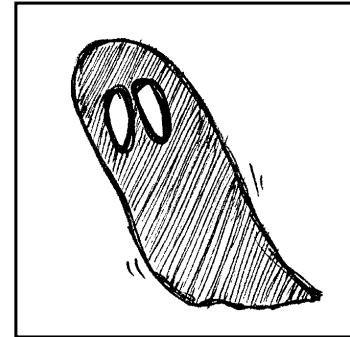


V'ata ma-lach ha-mavet
 v'sha-chat la-sho-cheit
 D'sha-chat l'tora
 D'shata l'maya
 D'chava l'nura
 D'saraf l'chu-tra
 D'hee-ka l'chal-ba
 D'na-shach l'shunra
 D'ach-la l'gad-ya
 D'za-been abba bee-trei zu-zei
 Chad gad-ya (2x)



Arye Allweil
 (first Israeli Army Haggadah, 1949)

וְאַתָּא מַלְאָךְ הַמָּוֶת, וְשָׁחַט לְשׁוֹחֵט,
 דְּשָׁחַט לְתוֹרָא,
 דְּשָׁתָא לְמֵיָא,
 דְּכָבָה לְנוּרָא,
 דְּשָׂרָף לְחוּטְרָא,
 דְּהִפָּה לְכִלְבָּא,
 דְּנָשָׂךְ לְשׁוּנְרָא,
 דְּאַכְלָה לְגַדְיָא,
 דְּזָבִין אַבָּא בְּתַרֵּי זֵזִי,
 חַד גְּדִיָּא, חַד גְּדִיָּא.



וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא,
 וְשָׁחַט לְמַלְאָךְ הַמָּוֶת,
 דְּשָׁחַט לְשׁוֹחֵט,
 דְּשָׁחַט לְתוֹרָא,
 דְּשָׁתָא לְמֵיָא,
 דְּכָבָה לְנוּרָא,
 דְּשָׂרָף לְחוּטְרָא,
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 חַד גְּדִיָּא, חַד גְּדִיָּא.



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

Next
 Year
 in
 Jerusalem